

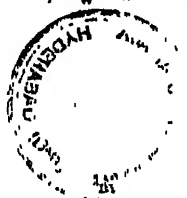
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**BOETHIUS**

DE CONSOLATIONE PHILOSOPHIÆ.

KING ALFRED'S  
ANGLO-SAXON VERSION OF  
**BOETHIUS**  
DE CONSOLATIONE PHILOSOPHIÆ:

WITH  
A LITERAL ENGLISH TRANSLATION,  
NOTES, AND GLOSSARY.



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## PREFACE.

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A PORTION of the works of King Alfred having already appeared in the series of which this volume forms a part, the Editor thought that a complete edition of his Anglo-Saxon translation of the treatise of Boethius de Consolatione Philosophiæ would be acceptable. Some years since, the late Mr. Cardale published the prose of the Anglo-Saxon version with an English translation, which was soon afterwards followed by an edition of the Metres, with a literal translation by the present Editor. In the edition now printed, the judicious selection by Mr. Cardale from the different readings of the only MSS. in existence has been carefully weighed, and, for the most part, followed. The MSS. alluded to are the Cottonian MS., Otho, a. vi., now in the library of the British Museum, and one which contains merely a prosaic version, in the Bodleian Library, Oxford. The MS. in the British Museum formerly belonged to Sir Robert Cotton, and was so much injured by the fire which destroyed a portion of his valuable collection before its removal to our great public library, that for many years it was utterly useless, consisting merely of detached fragments thrown together in a box, until, by the skill and industry, of the Rev. Joseph Stevenson and the late John Holmes, Esq., it was rearranged in 1844, the detached parts being neatly put together within a border of new parchment, and is now rendered so perfect that most of it can be read with the greatest ease! This MS. contains a similar translation of the prose portion of

Boethius to that in the Bodleian Library, but the Latin Metres are rendered in Anglo-Saxon verse, while those in the Bodleian MS. are translated in a prosaic form. In this edition every word contained in both MSS. is given, and the variations, which are the result of a careful collation, are marked at the foot of each page.

The original work of Boethius de Consolatione Philosophiæ is extremely interesting from the circumstances under which it was written. The author, whose full name was Anicius Manlius Severinus Boethius, was born between A.D. 470 and 475. His father dying while he was young, he was brought up among his father's friends at Rome, who were distinguished men, and of whom Symmachus, to whom allusion is made, was one. Boethius was famous for his general learning, and also for his extensive charities. He married Rusticana, the daughter of Symmachus, and was the father of two sons, Aurelius Anicius Symmachus, and Anicius Manlius Severinus Boethius, who were consuls A.D. 522. His high character naturally brought him into public notice, and, after being consul A.D. 510, he attracted the attention of Theodoric, king of the Ostrogoths, who gave him a responsible appointment in his court, and consulted him on many important subjects. After attaining the greatest height of worldly prosperity, his happiness was suddenly overcast. His unflinching integrity provoked enmity in the court of Theodoric; and his boldness in pleading the cause of Albinus, when accused of treason by an informer, seems to have afforded his enemies a plea for charging him and Symmachus with the intention of delivering Rome from the barbarian yoke. Whatever grounds there may have been for the charge, he was treated with great injustice, not being allowed a trial, and a sentence of confiscation and death being passed against him without a hearing! He was imprisoned in the baptistry of the church at Ticinum, which was to be seen till A.D. 1584; and during this imprisonment



he wrote his books *De Consolatione Philosophiæ*. He was afterwards beheaded, or, according to some writers, he was beaten to death with clubs. Symmachus was also beheaded, and Rusticana was reduced to poverty, until, through the kindness of the widow of Theodoric, who was regent during her son's minority, her husband's confiscated property was restored to her. A tomb was erected to the memory of Boethius by Luitprand, king of the Lombards, in the church of S. Pietro Cielo d'Oro; and afterwards a more magnificent one by Otho III., with an epitaph by Pope Sylvester II. There is much difficulty in deciding whether Boethius was a Christian or a devout heathen. Whatever he may have been, there is not in the original treatise any mention of the consolations which Christianity affords to the unfortunate. As is elsewhere stated, any allusions to the Christian religion which occur in the following pages, are introduced by King Alfred. Yet, as it has been well observed by an eminent writer, "If, on the one hand, the general silence on the subject of Christianity in such a book, at such a period of his life, proves that, if he was a Christian, its doctrines could hardly have been a part of his living belief; on the other hand, the incidental phrases which occur, the strong religious theism which pervades the whole work, the real belief which it indicates in prayer and Providence, and the unusually high tone of his public life, prove that, if a heathen, his general character must have been deeply tinged by the contemporaneous influences of Christianity."

The peculiar circumstances of King Alfred's life very naturally produced a sympathy in his mind for the sufferings of the noble Roman, and were the happy means of producing a work, in which, at the distance of a thousand years, we can hear, as it were, our revered sovereign speaking to us in his own language on some of the most important topics of human life! For although King Alfred professed to translate the work of Boethius, yet he inserted in various parts

many of his own thoughts and feelings, and thus composed several moral essays, in which he has, in a manner, transmitted himself to posterity. The imperfection of King Alfred's early education will account for a few mistakes in names and historical facts. These, however, by no means lessen the value of the translation; and instead of wondering at their occurrence, one should rather feel surprised that they are not more numerous and more important, considering the disadvantages under which he laboured. The translation was made, as the royal author states, amid "various and manifold worldly occupations, which often busied him both in mind and in body. The occupations," said he, "are very difficult to be numbered which in his days came upon the kingdoms which he had undertaken to govern." On this account our wonder may well be excited, since we meet with literary attainments which, in those days, were to be sought rather in the retirement of the cloister than in the noise and tumult of a camp, which was often in the neighbourhood of harassing foes.

King Alfred entirely altered the arrangement of Boethius, for, instead of dividing his work into four books, and subdividing each book into chapters, as his author had done, he divided the whole work into forty-two chapters, alluding occasionally to the books of the original. The first six chapters of the Anglo-Saxon version comprise the chief part of the first book of Boethius, together with a short introduction. The next fifteen chapters contain the substance of the second book. The third book is translated in the fourteen chapters which follow. Four chapters and part of another, viz. part of chapter xl., are devoted to the fourth book; and the remaining portion of chapter xl., together with chapters xli. and xlii., completes the whole.

Although the work is deeply interesting, yet the most striking portion will be found in the following chapters: In chapter xv., there is a pleasing description of the golden age.

In chapter xix., the vanity of a too eager pursuit of fame is pointed out. In chapter xxi., the power and goodness of the Creator in governing and upholding the universe are displayed. Chapter xxv. contains a dissertation on natural disposition. The first part of chapter xxix. describes the weakness and unhappiness of kings, while the second part illustrates the dangers to which royal favourites are exposed by the treatment which Seneca and Papinian met with. The second part of chapter xxx. declares the natural equality of mankind. Chapter xxxiii., part iv., contains an address to God. Chapter xxxv., part iv., contains the fable of the giants warring against Jupiter, and the history of the tower of Babel; and part vi. relates the story of Orpheus and Eurydice. Chapter xxxviii., part i., gives the account of Ulysses and Circe. Chapters xl. and xli. are devoted to an inquiry into divine predestination and human liberty. The last chapter treats of God and eternity.

The Editor has availed himself of the kind permission of Martin Tupper, Esq., D.O.L., &c. &c., to substitute his excellent poetical translation of the *Metres* for his own literal one, and he tenders his sincere thanks for the permission which has been so freely accorded. He also begs to acknowledge the great assistance which he has derived from the labours of the late J. S. Cardale, Esq., and from the valuable suggestions of his highly-esteemed friend Dr. Bosworth, Professor of Anglo-Saxon in the University of Oxford. "

SAMUEL FOX.

Morley Rectory, March, 1864.

## PROÆMIUM.

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ÆLFRED Kuning þær pealhƿitoð ðiſſe bec. 7 hie of bec  
Læbene on Engliſc penðe. ꝥpa heo nu iſ geðon. hƿilum he ƿette  
ƿopð be ƿopðe. hƿilum anðgite of anðgite. ꝥpa ꝥpa he hit þa  
ƿƿeotoloſt 7 anðgitefullicoſt ƿeneccan mihte ƿop þæm miſt-  
licum<sup>1</sup> 7 manigrealðum ƿeopulð<sup>2</sup> biſgum þe hine oft æſþeſ ge  
on moðe ƿe on lichoman biſgoban. Ða biſgu uſ ƿint ƿiþþe  
eaſƿop ƿime<sup>3</sup> þe on hiſ ðagum on þa ƿicu becomon þe he  
unþeƿƿanxen hæfðe. 7 þeah þa he þaſ boc hæfðe gelepnoðe 7  
of Læbene to Engliſcum ƿelle ƿeƿenðe. 7 ƿeƿophte hi eft to  
leoþe<sup>4</sup> ꝥpa ꝥpa heo nu geðon iſ. 7 nu bið 7 ƿop Loðeſ naman  
halƿaþ<sup>5</sup> ælcne þaſa ðe þaſ boc ƿæðan lýſte. ꝥ he ƿop hine ge-  
biððe. 7 him ne ƿite giſ he hit ƿiðlicop ongiſe þonne he  
mihte.<sup>6</sup> ƿopþæmðe ælc mon ƿceal be hiſ anðgiteſ mæðe anð be  
hiſ æmettan ƿƿeacan ðæt he ƿƿeacþ. 7 ðon ꝥ ꝥ he ðeþ :

<sup>1</sup> Cott. miſlicum.      <sup>2</sup> Bod. ƿopðum 7.      <sup>3</sup> Cott. ƿime.      <sup>4</sup> Cott.  
þa ƿeƿophte he hi eft ƿeo leoþe.      <sup>5</sup> Cott. healƿað.      <sup>6</sup> Cott. meahðe.

## PREFACE.

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KING ALFRED was translator of this book, and turned it from book Latin into English, as it is now done. Sometimes he set word by word, sometimes meaning of meaning, as he the most plainly and most clearly could explain it, for the various and manifold worldly occupations which often busied him both in mind and in body. The occupations are to us very difficult to be numbered, which in his days came upon the kingdoms which he had undertaken, and yet when he had learned this book, and turned *it* from Latin into the English language, he afterwards composed it in verse, as it is now done. And he now prays, and for God's name implores every one of those who lists to read this book, that he would pray for him, and not blame him, if he more rightly understood it than he could. For every man must, according to the measure of his understanding, and according to his leisure, speak that *which* he speaketh, and do that which he doeth.

## TITULI CAPITUM.

### I.

Ærſt hu Lotan ȝeſunnon Romana rice. 7 hu Boetius hi  
polbe beræðan. 7 Deoðruc þa ꝥ anſunbe. and hine het on  
carcerene ȝebryngan :· p. 2.

### II

Du Boetius on ðam carcerene hiȝ ȝar ȝeorſenbe þær :· p. 4.

### III.

Du ȝe Ȝyðom com to Boetie ærſt inne on þam carcerene.  
7 hine onȝan ȝreſſian :· p. 4.

### IV.

Du Boetius hine ȝmȝenbe ȝebæð. 7 hiȝ earfoðu to Gobe  
mænbe :· p. 6.

### V.

Du ȝe Ȝyðom hine eft ȝete 7 ȝhte. mið hiȝ anð-  
ȝorunum :· p. 8.

### VI.

Du he him ȝhte biȝpell bi þære ȝunnan. 7 bi oþrum  
tunȝlum. 7 bi polcnum :· p. 14.

### VII.

Du ȝe Ȝyðom ȝæbe þam Mobe ꝥ him naht ȝyðor næȝe  
þonne hit ȝopolnen hæfde þa ȝopolb ȝælpa þe hit ær to ȝe-  
punoð hæfde. 7 ȝæbe him biȝpell hu he hit macian ȝeolbe ȝif  
he heora ȝegen beon ȝeolbe. 7 be þær ȝipeȝ ȝezele. 7 hu hiȝ  
ȝobena ȝeopca ealpa polbe heȝ on ȝopolbe habban lean :·  
p. 16.

### VIII.

Du ꝥ Mob anðȝoronebe þære Ȝerceabȝynerȝe. 7 ȝæbe ꝥ hit  
hit æȝhponan onȝeate ȝcylbiȝ eac ȝæbe ꝥ hit þære oſſeten  
mið ðær laȝeȝ ȝape ꝥ hit ne mihte him ȝeanðȝorunian. Ða cƿæð  
ȝe Ȝyðom. ꝥ iȝ nu ȝit þinne unȝhteȝynerȝe ꝥ þu eapȝ fulneah  
ȝopþoht. tele nu þa ȝeȝælpa ȝið þam ȝorȝum :· p. 24.

## TITLES OF THE CHAPTERS.

### I.

First, how the Goths conquered the empire of the Romans, and how Boethius wished to deliver them, and Theodoric then discovered it, and gave orders to take him to prison. p. 3.

### II.

How Boethius in the prison was lamenting his hard lot. p. 5.

### III.

How Wisdom first came to Boethius in the prison, and began to comfort him. p. 5.

### IV.

How Boethius singing prayed, and lamented his misfortunes to God. p. 7.

### V.

How Wisdom again comforted and instructed him with his answers. p. 9.

### VI.

How he related to him a parable of the sun and of the other heavenly bodies, and of the clouds. p. 15.

### VII.

How Wisdom said to the Mind, that nothing affected it more, than *that* it had lost the worldly goods which it before was accustomed to; and spoke to him a parable, how he should act if he should be their servant; and concerning the ship's sail; and how *he* wished to have the reward of all his good works here in *this* world. p. 17.

### VIII.

How the Mind answered the Reason, and said that it perceived itself every way culpable; and said that it was oppressed with the soreness of trouble, so that it could not answer him. Then said Wisdom: This is still thy fault that thou art almost despairing; compare now the felicities with the sorrows. p. 25.

## IX.

Da ongan je *ſiſdom* eft recgan biſpell be *pæne* runnan. hu heo oferliht ealle oþre ſceopan. ⁊ geþioſtraþ mið hipe leohte. ⁊ hu þone ſmýltan ſæ þæſ winbeſ ƿſc : . p. 26.

Du Boetunſ ſæbe he ſpýtole onſaten hæfþe ꝥ hit eall ƿoþ pæne ꝥ je *ſiſdom* ſæbe. ⁊ geo onſonhneſ. ⁊ ða ſælpa þe he ær penbe þæt geſælpa beon ſceolþan nauhtar næpan. ⁊ hu je *ſiſdom*. ꝥ he mihte geſceccan ꝥ he [geſæliſ]<sup>1</sup> pæne. ſæbe ꝥ hiſ ancoſi pæne ða ƿit fæſt on eoſþan : . p. 26.

## XI.

Du geo Geſceabſiſneſ him anþropebe anþ cƿæþ. ꝥ heo penbe ꝥ heo hine hƿæthþegnunſer upahafen hæfþe ⁊ fulneah geþroht æt þam ilcan eoſþſciſe ðe he ær hæfþe. anþ acroþe hine hƿa hæfþe eall ꝥ he ƿolþe oþ þiſſe ƿoſulþe. ſume habbaþ æþelo ⁊ nabbap aſe : . p. 30.

## XII.

Du je *ſiſdom* hine lærþe. ƿiſ he fæſt huſ tumbrian ƿolþe. ꝥ he hit ne ſette up on þone hehtan cnoll : . p. 36.

## XIII.

Du je *ſiſdom* ſæbe ꝥ hie meahthan ða ſmealiſon ſpneccan. ſoþþamþe geo laſ hƿæthþegnunſer eoþe on huſ anþiſt : . p. 36.

## XIV.

Du þæt *Ʊob* cƿæþ hƿi him ne ſceolþe lician ſægeþ lanþ. ⁊ hu je *ſiſdom* ahroþe hƿæt him belumpe to hipe ſægeþneſſe : . p. 40.

## XV.

Du geo Geſceabſiſneſ ſæbe hu geſæliſ geo ſoſme elþ þæſ : . p. 48.

## XVI.

Du je *ſiſdom* ſæbe ꝥ hi hi ƿolþon ahebban ſoþþam anpealþe oþ þone heoſen. anþ be ðeoþriſer anpealþ ⁊ Neſoneſ : . p. 48.

## XVII.

Du ꝥ *Ʊob* ſæbe ꝥ him næſſe geo mæþþ ⁊ geo ƿitſunſ ſoþþel ne licþe. buton to laþe he tilabe : . p. 58.

<sup>1</sup> Bod. ungeræliſ.



## IX.

Then began Wisdom again to speak a parable concerning the sun, how she outshines all other stars, and obscures *them* with her light; and how the raging of the wind *troubles* the placid sea. p. 27.

## X.

How Boethius said, he plainly perceived that it was all true that Wisdom said: and *that* the prosperity, and the enjoyments which he formerly thought should be happiness, were nothing: and how Wisdom, that he might show that he was happy, said, that his anchor was still fast in the earth. p. 27.

## XI.

How Reason answered him, and said, that she thought she had in some measure raised him up, and almost brought *him* to the same dignity which he before had: and asked him who had all that he would in this world: some have nobility and have not riches. p. 31.

## XII.

How Wisdom instructed him, that if he were desirous to build a firm house, he should not set it upon the highest hill-top. p. 37.

## XIII.

How Wisdom said, that they might then argue more closely, because the instruction had in some measure entered into his understanding. p. 37.

## XIV.

How the Mind said, why should not fair land delight him? and how Wisdom asked, what of their fairness belonged to him? p. 41.

## XV.

How Reason said, how happy the first age was! p. 49.

## XVI.

How Wisdom said, that men would exalt themselves for power to heaven: also concerning the power of Theodoric and Nero. p. 49.

## XVII.

How the Mind said, that power and covetousness never well pleased him; but that he toiled with reluctance. p. 59.

## XVIII. XIX.

Be hlīan :-

pp. 60—68.

## XX.

Be þære wiberweardban wýrbe. 7 be þære orgorzan :- p. 70.

## XXI.

Be ðæs ælmihtigan Godes anwealde. hu he welt eallum his  
gerceaftum :- p. 72.

## XXII.

Du se Wifdom 7 seo Gerceaftwifnes hæfton þæt God ariet  
æghwær ge mid smealcne swnæce. ge mid wýnguman jange :-  
p. 76.

## XXIII.

Du se Wifdom læwde þone þe he wolde wæstmæneland jaran.  
þ he atuhge of æwret þa worras. 7 þa fýrras. 7 þa unnytta  
weob. 7 hu he sæbe gif hwa biðenes hwer on berede. þ him  
wuhte beobweab þi jretne :- p. 78.

## XXIV.

Du menn wlnas ðurh ungelice gearwunga cuman to anre  
eabignesre :- p. 80.

## XXV.

Du God welt ealra gerceafta mid þam bwiðlum his anwealde.  
7 hu ælc gerceaft wuðas wif hwe gecynðer. 7 wlnas þ hit cume  
wiber wonan þe hit ær com :- p. 88.

## XXVI.

Du se Wifdom sæbe þ men mihton be Gode swelce hi mæte.  
7 hwæper se pela mihte þone mon gebon swa welme þ he maran  
ne worhte. 7 hwæper Boetie eall his woruld hrobe þ he ge-  
wælgort wæs :- p. 90.

## XXVII.

Du se weorðwif mæz gebon tu wuz þone dýregan þam  
oprum dýregum weorðne. 7 hu Nonnus wæs worceben for þam  
gýlbenan scrifwæne. 7 hu ælces monnes ýfel bið þý dpenne gif  
he anwals hæz :- p. 94.

## XXVIII.

Be Nefone þam Earene :-

p. 100.

## XVIII. XIX.

Of Fame.

pp. 61—69.

## XX.

Of adverse fortune, and of prosperous.

p. 71.

## XXI.

Of the power of Almighty God; *and* how he governs all his creatures.

p. 78.

## XXII.

How Wisdom and Reason had restored the Mind, both with profound argument, and with pleasant song.

p. 77.

## XXIII.

How Wisdom instructed the man who would sow fertile land, that he should first take away the thorns, and the furze, and the useless weeds: and how he said, that if a person had tasted anything bitter, honeycomb seemed the sweeter to him.

p. 79.

## XXIV.

How men desire, by different means, to arrive at one happiness.

p. 81.

## XXV.

How God governs all creatures with the bridles of his power: and how every creature tends towards its kind, and desires that it may come thither, from whence it before came.

p. 89.

## XXVI.

How Wisdom said, that men were able *to understand* concerning God, as in a dream: and *asked*, whether wealth could make a man so rich that he should not need more: and whether to Boethius, all his condition were agreeable, when he was most prosperous.

p. 91.

## XXVII.

How dignity may do two things to the unwise, *who* is honoured by other unwise *persons*: and how Nonius was rebuked for the golden chair of state: and how every man's evil is *the* more public when he has power.

p. 95.

## XXVIII.

Of Nero the Cæsar.

p. 101.

## XXIX.

Whether the king's favour and his friendship are able to make any man wealthy and powerful: and how other friends come with wealth, and again with wealth depart. p. 103.

## XXX.

How the poet sung, that more men rejoiced at the error of the foolish than they thought any one better than he was. Then do they rejoice at that which should make them ashamed. p. 107.

## XXXI.

How he shall suffer many troubles, who shall yield to the lusts of the body; and how any one may, by the same rule, say that cattle are happy, if he say that those men are happy who follow the lusts of their body. p. 111.

## XXXII.

How this present wealth hinders the men who are attracted to the true felicities: and how wisdom is one single faculty of the soul, and is, nevertheless, better than all the faculties of the body; and though any one should collect together all these present goods, yet cannot he the sooner be so happy as he would, nor has he afterwards that which he before expected. p. 115.

## XXXIII.

How Wisdom, having taught the Mind the resemblances of the true felicities, would then teach it *the true felicities* themselves: also of the five objects of desire, namely, wealth, and power, and honour, and glory, and pleasure. p. 119.

## XXXIV.

How Wisdom, having explained what the highest good was, would then explain to him where it was; and how from the great good come the less. p. 125.

## XXXV.

How Wisdom instructed the Mind, that it should seek within itself what it before sought around it, and should dismiss ~~van~~ anxieties as it best might: and how God directs all creatures and all good things with the rudder of his goodness. p. 155.

## XXXVI.

Du þ þ Ɔob sæbe þam Ʊrtome þ hit ongeate þ hum Ɔob  
neakte Ɔurh hne þ þ he nehte. 7 for hƱ 7e Ʊoba Ɔob læte  
seuƱ Ʊfel beon. 7 hu 7eo ƱerƱeabƱrner bæb þ Ɔob þ hit sæte  
on hƱne 7cƱbƱene. 7 heo 7ceolbe beon hƱr labteap. 7 hu heo  
sæbe Ʊæt tu ƱuƱ Ʊæpen Ʊilla 7 anƱealb. Ʊif hƱam Ʊara aubner  
Ʊana Ʊæpe. þ heora ne mihte naþer buron oppum nauht  
bon :.

p. 170.

## XXXVII.

Be þam oƱermodan Ʊican 7 unƱihtƱran. 7 hu mon hehp  
þone heafob beah set þær seƱneƱeƱer enbe. anb hu mon  
7ceolbe sæcne mon haran be þam beoƱe þe he ƱalicoƱt Ʊæpe :.

p. 186.

## XXXVIII.

Be Ɔroia ƱeƱinne. hu Ɔulixer 7e cƱnƱ 7æƱbe Ʊra Ʊeoba  
unþer þam Ɔarene. anb hu hƱr þeƱnar Ʊurþan forƱeapene to  
Ʊilbeorunum :.

p. 194.

## XXXIX.

Be Ʊyhte Ʊoungre 7 be unƱyhte. 7 be Ʊyhtum eableane. 7  
hu [Ʊurthce Ʊra 7 manƱrealb eapƱra] cumap to þam Ʊobum  
Ʊra hu to þam Ʊfalum 7ceolþan. 7 be þære forƱeohunga Ɔober  
7 be Ʊære ƱƱæbe :.

p. 210.

## XL.

Du sælc ƱƱnb beoƱ Ʊob. 7am heo mannum Ʊob Ʊince. 7am heo  
hum Ʊfal Ʊince :.

p. 234.

## XLI.

Du OmeƱur 7e Ʊoba 7ceop hepebe þa 7unnan. 7 be þam  
7reobome :.

p. 244.

## XLII.

Du þe 7ceolþa eallon mægne 7ƱƱuan seƱer Ɔobe. sælc be  
hƱr anbƱiter mæpe :.

p. 256.

## XXXVI.

How the Mind said to Wisdom, that it perceived that God said to it through him that which he said: and *asked*, why the good God suffers any evil to be: and how Reason desired the Mind to sit in her chariot, and she would be its guide: and how she said that will and power were two things; and that if to any man there were a deficiency of either of them, neither of them could without the other effect anything.

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## XXXVII.

Of proud and unjust rulers; and how man should have the crown at the end of the course: and how we should describe every man by the beast which he was most like.

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## XXXVIII.

Of the Trojan war: how Ulysses the king had two countries under the Caesar: and how his thanes were transformed into wild beasts.

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## XXXIX.

Of right hatred, and of unright, and of just recompense: and how various punishments and manifold misfortunes come to the good, as they should to the wicked: and concerning the predestination of God, and concerning destiny.

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## XL.

How every fortune is good, whether it seem good to men, or whether it seem evil to them.

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## XLI.

How Homer the good poet praised the sun: and concerning freedom.

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## XLII.

How we ought with all our power to inquire after God, every one according to the measure of his understanding.

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BOETHIUS.

## BOETHIUS.

### CAPUT I.

ON ðære tide þe Lotan of Sciððu mæzþe wif Romana wice  
geferu upahofon. 7 miþ heora cýningum. Rædgota and Ealle-  
wica wæron hatne. Romane buwz abwæcon. and eall Italia  
wice þi is betwux þam muntum 7 Sicilia ðam ealonde in anwals  
geþeliciton. 7 þa æfter þam forerwrecenan cýningum Deodwice  
feng to þam ilcan wice. se Deodwice wæs Amulunga. he wæs  
Lwitten. þeah he on þam Armaniscan gewolan ðurhwunode.  
þe gehet Romanum his freondgife. swa þi hi mostan heora  
ealdrhta wýrde beon. Ac he þa gehat wýrde ýfele zelæhte.  
7 wýrde wraþe geendode mid manegum mane. þi wæs to  
eacan oþrum unarimesum ýflum. þi he Iohannes þone wafan  
het oflean. Ða wæs sum consul. þi se heretola hataþ.  
Boethius wæs haten. se wæs in boccræftum 7 on woruld þearum  
se iustwýrta. Se ða on gear þa manigfealban ýfel þe se cýning  
Deodwice wif þam Lwittenandome 7 wif þam Romaniscum witum  
dýde. he þa gemunde ðara eþneþra 7 wara ealdrhta ðe hi  
under þam Larewum hæfdon heora ealdrhtorðum. Ða ongan  
he smeagan 7 leornigan on him selfum hu he þi wice ðam  
unwýrtwýran cýninge afeþran mihte. 7 on wýht zeleaffulra and  
on iustwýra anwals gewurðan. Senðe þa ðigellice æwenðgewritu  
to þam Larene to Constantinopolim. wæs is Ewica heah wuþz  
7 heora cýnertol. for þam se Larene wæs heora ealdrhtorð  
cýnner. bædon hine þæt he him to heora Lwittenandome 7 to  
heora ealdrhtum gewultumebe. Ða þi on gear se wælheora  
cýning Deodwice. ða het he hine gewurðan on capwne 7 wæs  
inne belucan. Ða hit ða zelomp þi se arwýrða wæs on swa micelwe  
neapaneþre becom. þa wæs he swa micel wýrðor on his Mode



# BOETHIUS.



## CHAPTER I.

AT the time when the Goths of the country of Scythia made war against the empire of the Romans, and with their kings, *who* were called Rhadgast and Alaric, sacked the Roman city, and reduced to subjection all the kingdom of Italy, which is between the mountains and the island of Sicily, and then, after the before-mentioned kings, Theodoric obtained possession of that same kingdom; Theodoric was of the race of the Amali; he was a Christian, but he persisted in the Arian heresy. He promised to the Romans his friendship, so that they might enjoy their ancient rights. But he very ill performed that promise, and speedily ended with much wickedness, which was, that in addition to other unnumbered crimes, he gave order to slay John the Pope. Then was there a certain consul, that we call heretoha, who was named Boethius. He was in book-learning and in worldly affairs the most wise. He then observed the manifold evil, which the king Theodoric did against Christianity, and against the Roman senators. He then called to mind the favours and the ancient rights which they had under the Cæsars, their ancient lords. Then began he to inquire, and study in himself, how he might take the kingdom from the unrighteous king, and bring it *under* the power of faithful and righteous men. *He* therefore privately sent letters to the Cæsar, at Constantinople, which is the chief city of the Greeks, and their king's dwelling-place, because the Cæsar was of the kin of their ancient lords: they prayed him that he would succour them with respect to their Christianity and their ancient rights. When the cruel king Theodoric discovered this, he gave order to take him to prison, and therein lock up. When it happened that the venerable man was fallen into so great

geðnefeð. ꝥa hƳ űob ær Ƴriðor to þam populð Ƴælþum  
geƳunob þæƳ. 7 he ða nanre Ƴroffe be innan þam carceƳne ne  
geƳunbe. ac he geƳeoll nƳol of þune on þa flor. 7 hine  
aƳtnehte ƳƳiþe unƳot. anb oƳmob hine Ƴelfne ongan Ƴepan 7  
þuƳ Ƴungenbe cƳæþ.

CAPUT II.<sup>a</sup>

ÐA hoð þe ic ƳƳecca geor lurtbæƳlice Ƴong. ic Ƴceal nu  
heorfenbe Ƴingan. 7 mið [ƳƳiþe] unƳepabum Ƴorþum geƳettan.  
þeah ic geor hƳilum Ƴecoplice funbe. ac ic nu Ƴepenbe 7 ƳiƳcneðe  
of ƳeƳiabƳa Ƴorþa mƳro. me ablenðan þaƳ unƳetƳeopan Ƴorulð  
Ƴælþa. 7 me þa ƳoƳletan Ƴa blinðne on þƳ ðimme hol. Ða  
beƳeaƳobon ƳelceƳe lurtbæƳneƳre þa ða ic him æƳne betƳt  
tƳuƳobe. ða þenbon hi me heora bæc to anb me mið ealle  
ƳromƳetƳan. To þhon Ƴceolþan la mine Ƴueneð ƳeƳƳan þæt ic  
geƳælƳ mon ƳæƳe. hu mæƳ Ƴe beon geƳælƳ Ƴe ðe on ðam ge-  
Ƴælþum ðuƳhƳunian ne mot :•

CAPUT III.<sup>b</sup>

§ I. ÐA ic þa ðƳ leop. cƳæð BoetƳuƳ. geomƳienbe aƳungen  
hæƳþe. ða com ðæƳ gan in to me heorƳencunð ƳiƳþom. 7 þ  
min mƳuƳenbe űob mið hƳ Ƴorþum geƳnette. 7 þuƳ cƳæþ. Ðu  
ne eaƳt þu Ƴe mon þe on minre Ƴcole ƳæƳe aƳeð<sup>1</sup> 7 ƳælæƳeð.  
Ac hƳonon Ƴuðe þu mið þƳƳum Ƴorulð Ƴongum þuƳ ƳƳiþe  
geƳƳenceð. buton ic Ƴæt þ þu hæƳt ðaƳa ƳæƳna to hƳaþe  
ƳoƳƳiten ðe ic þe æƳ Ƴealbe. Ða clƳobe<sup>2</sup> Ƴe ƳiƳþom 7 cƳæþ.  
ƳeƳiƳaþ nu aƳiƳgebe Ƴorulð Ƴongæ of mineƳ þeƳeneƳ űobe.  
Ƴorþam ge Ƴinð þa mæƳtan Ƴceapen. Lætæþ hine eƳt hƳeopƳan  
to minum laƳum. Ða ðobe Ƴe ƳiƳþom neap. cƳæþ BoetƳuƳ.  
minum hƳeopƳienðan geƳohte. 7 hit Ƴa niopulð<sup>3</sup> hƳæt hƳeƳa<sup>4</sup>  
uƳaƳæƳiþe. aðƳiƳþe þa mineƳ<sup>5</sup> űobeƳ eagan. anb<sup>6</sup> hit ƳƳan  
blƳum Ƴorþum.<sup>6</sup> hƳæþer hit oncneope hƳ ƳoƳteƳmobor.<sup>7</sup> mið  
ðam þe ða þ űob Ƴiþ hƳ bepenbe.<sup>8</sup> ða Ƴecneop hit ƳƳiþe Ƴeotele  
hƳ æƳne<sup>9</sup> mobor. þ ƳæƳ Ƴe ƳiƳþom þe hit lange æƳ tƳþe 7 læþe.  
ac hit onƳeat hƳ lape ƳƳiþe toƳonenne 7 ƳƳiþe toðƳocenne<sup>10</sup> mið

<sup>a</sup> Boet. lib. i. metrum 1.—Carmina qui quondam, &c.

<sup>b</sup> Boet. lib. i. prosa 1.—Hæc dum mecum, &c.

<sup>1</sup> Cott. aƳeðeð. <sup>2</sup> Cott. cleopobe. <sup>3</sup> Bod. niopohl. <sup>4</sup> Cott. hƳuƳu.

<sup>5</sup> Bod. mineneƳ. <sup>6</sup> Cott. ƳƳæƳu hƳum Ƴorþum. <sup>7</sup> Cott. ƳæƳteƳmobor.

<sup>8</sup> Bod. Ƴið bepenbe. <sup>9</sup> Cott. æƳene. <sup>10</sup> Cott. toƳonene 7 ƳƳiþe  
toðƳoðene.

trouble, then was he so much the more disturbed in his mind, as his mind had formerly been the more accustomed to worldly prosperity; and he then thought of no comfort in the prison; but he fell down prostrate on the floor, and stretched himself, very sorrowful, and distracted began to lament himself, and thus singing said:

## CHAPTER II.

THE lays which I, an exile, formerly with delight sung, I shall now mourning sing, and with very unfit words compose. Though I formerly readily invented, yet I now, weeping and sobbing, wander from appropriate words. To blind me, these unfaithful worldly riches, and to leave me so blinded in this dim hole! At that time they bereaved *me* of all happiness, when I ever best trusted in them: at that time they turned their back upon me, and altogether departed from me! Wherefore should my friends say that I was a prosperous man? How can he be prosperous, who in prosperity cannot always remain?

## CHAPTER III.

§ I. WHEN I, said Boethius, had mournfully sung this lay, then came there into me heavenly Wisdom, and greeted my sorrowful Mind with his words, and thus said: 'How, art not thou the man who was nourished and instructed in my school? But whence art thou become so greatly afflicted by these worldly cares? unless, I wot, thou hast too soon forgotten the weapons which I formerly gave thee. Then Wisdom called out and said, Depart now ye execrable worldly cares from my disciple's mind, for ye are the greatest enemies. Let him again turn to my precepts. Then came Wisdom near, said Boethius, to my sorrowing thought, and it so prostrate somewhat raised, then dried the eyes of my Mind, and asked it with pleasant words, whether it knew its foster-mother. Thereupon, when the Mind turned towards him, it knew very plainly its own mother, that was the Wisdom that long before had instructed and taught it. But it perceived his doctrine much torn and greatly broken, by the hands of foolish persons, and therefore asked him how that happened.

býrgra honbum. 7 hine þa fram<sup>1</sup> hu þ̅ ȝeƿurðe. Ða anbrýrðe  
 ȝe ȝirðom him 7 ȝæbe. þ̅ hiȝ ȝunȝran hæfðon hine ȝƿa toco-  
 renne. þ̅ær þ̅ær hi teohhobon þ̅ hi hine eallne habban ȝceolbon.  
 ac hi ȝeȝabernað monifealð býrg on þ̅ære fortrurunga. 7 on  
 þam ȝilpe. butan heora hƿelc eft to hýne<sup>2</sup> bote ȝecyrre<sup>3</sup>:

§ II.<sup>o</sup> Ða onȝan ȝe ȝirðom hƿeorƿian for þ̅ær Mober  
 tȝbeȝneȝre. 7 onȝan þa ȝibbian 7 þur cƿæþ. Eala on hu ȝrunb-  
 leaȝum ȝealde þ̅ Mober þrunȝ.<sup>4</sup> þonne hit beȝcýrmaþ þurȝe  
 ȝoruldre unȝeȝƿærneȝra. ȝif hit ðonne forȝet hiȝ aȝen leoht.  
 þ̅ iȝ ece ȝeƿea. and þrunȝ on þa ȝiemðan þurȝe. þ̅ ȝinð ȝoruld  
 ȝorȝa. ȝƿa ȝƿa þur Mober nu ðeþ. nu hit nauht elley nat butan  
 ȝnorununga<sup>5</sup>:

§ III. Ða ȝe ȝirðom þa 7 ȝeo ȝeȝeaðurȝneȝ þur leoþ aȝunȝen  
 hæfðon. þa onȝan he eft ȝƿrecan 7 cƿæþ to þam Mober. Ic  
 ȝeȝeo þ̅ ðe iȝ nu ȝiofne maȝe ðearȝ þonne unnotneȝre<sup>6</sup>:

§ IV. Forþam ȝif þu ðe ofȝeamian<sup>7</sup> ȝilt ðineȝ ȝeðpolan.  
 þonne onȝinne ic þa ȝona þeran 7 þe þrinȝe mið me to  
 heofonum. Ða anbrýrðe him þ̅ unnots Mober 7 cƿæþ. Ðræt  
 lu hƿa ȝint þur nu þa ȝoð 7 þ̅ eblean.<sup>8</sup> þe ðu ealne ȝeȝeȝe  
 ðam laronum þe ðe heorȝumian ȝolðan. iȝ þur nu ȝe cƿiðe þe  
 þu me ȝeo ȝæðeȝt. þ̅ ȝe ȝiȝa Plato cƿæbe þ̅ þur. þæt nan  
 anfealð næȝe niht butan ȝuhtum þearum. ȝeȝiht þu nu þæt  
 þu nihtȝian ȝint laþe 7 forþȝýcte. forþam hi ðinum ȝillan  
 ȝolðon ȝulȝan. 7 þa unȝihtȝian ȝeonðan<sup>9</sup> upahæfene þurȝ  
 heora ȝonðaða 7 þurȝ heora ȝelflice. þ̅ hi þ̅ eð mæȝen heora  
 unȝiht ȝeȝill forþȝunȝan. hi ȝinð mið ȝifum 7 mið ȝeȝȝeo-  
 num<sup>7</sup> ȝeȝȝȝiobe. forþam ic nu ȝille ȝeornlice to Gode  
 cleoriam. Onȝan þa ȝibbian. 7 þur ȝinȝenbe cƿæþ.

#### CAPUT IV.<sup>4</sup>

EALA þu ȝcippenð heoroneȝ 7 eorþan. þu ðe ðu þam ecan  
 ȝeȝle ȝuȝaȝt. þu þe on hƿæðum ȝeȝelbe þone heorðon ȝinb-  
 hƿeorȝeȝt. 7 ða tunȝlu þu ȝeðeȝt þe ȝehýȝume. 7 þa ȝunnan  
 þu ȝeðeȝt þ̅ heo mið heore beoȝhtan ȝciman þa þeorȝe ahræȝcþ  
 þ̅ære ȝreȝȝtan nihte. ȝƿa ðeþ eac ȝe mona mið hiȝ blacan  
 leohte

<sup>o</sup> Boet. lib. i. metrum 2.—Hec, quam precipiti, &c.

<sup>1</sup> Boet. lib. i. metrum 5.—O stelliferi conditor orbis, &c.

<sup>2</sup> Cott. ȝreȝna.

<sup>3</sup> Cott. ȝuhtne.

<sup>4</sup> Bod. þrunȝð.

<sup>5</sup> Cott.

ofȝeamian.

<sup>6</sup> Cott. ȝoð and þa eblean.

<sup>7</sup> Cott. ȝeȝeȝolam.

<sup>8</sup> Cott. ȝeȝeȝolam.

Then answered Wisdom to him and said, that his scholars had thus torn him, when they endeavoured to possess themselves of him entirely. But they gather much folly by presumption, and by arrogance, unless any of them to their amendment return.

§ II. Then began Wisdom to grieve for the frailty of the Mind, and began to sing, and thus said: Alas! into how unfathomable gulf the Mind rushes when the troubles of this world agitate it. If it then forget its own light, which is eternal joy, and rush into the outer darkness, which are the cares of this world, as this Mind now does, now it knows nothing else but lamentations.

§ III. When Wisdom and Reason had sung this lay, then began he again to speak, and said to the Mind: I see that there is now more need to thee of comfort, than of bewailing.

§ IV. Therefore, if thou wilt be ashamed of thine error, then will I soon begin to bear thee up, and will bring thee with me to the heavens. Then answered the sorrowful Mind to him, and said: What! O, what! are these now the goods, and the reward, which thou always promisedst to the men who would obey thee? Is this now the saying, which thou formerly toldest me that the wise Plato said, that was, that no power was right without right manners? Seest thou now, that the virtuous are hated and oppressed, because they would follow thy will: and the wicked are exalted through their crimes and through their self-love? That they may the better accomplish their wicked purpose they are promoted with gifts and with riches. Wherefore I will now earnestly call upon God. He then began to sing, and thus singing said:

#### CHAPTER IV.

O THOU Creator of heaven and earth! thou who reignest on the eternal seat! thou who turnest the heaven in a swift course! thou makest the stars obedient to thee: and thou makest the sun, that she with her bright splendour dispels the darkness of the swarthy night. So does also the moon with his pale light, which obscures the bright stars in the

eac hƿilum þa ƿunnan heope leohtes beƿearƿ þc  
 uƿ 7 hine ƿýrþ. ge eac hƿilum þone beorhtan ƿceorpan þe þe  
 hatas monƿenƿceorpa. þone ilcan þe hatas oþre naman æfen-  
 ƿceorpa. þu þe þam ƿinterþagum ƿeleſt ƿceorpe tida 7 þæs  
 ƿunnes hahum langran. þu þe þa tƿeoƿa ƿurh þone ƿcearcan  
 ƿind norþan 7 earcan on hæƿſeſt tid heopa leaſa beƿearƿt. 7  
 eft on lencen oþru leaſ ƿelleſt. ƿurh þone ƿmýltan ƿurhan  
 ƿeſceƿnan ƿind. Ðæt þe ealle ƿeſcearƿa heorƿumias 7 þa ge-  
 ſetneſſa ƿinra beboda healþas. butan men anum ƿe ðe  
 oferheorð. Eala ðu ælmihtiga ƿcƿippenð anð ƿihtenð eallra  
 ƿeſcearƿa. help nu þinum earnum moncýnne. Ðƿý þu la  
 Ðuhten æſne ƿolbeſt 7 þeo ƿýrð ƿra hƿýrþan ƿceolbe. heo  
 þneas þa unſcildigān 7 nauht ne þneas þam ſcildigum. ƿittas  
 manſulle on heahſcildum. 7 halige unðer heopa ƿotum þƿý-  
 cas. ƿcicias geħýðbe beorhte cƿæſtas. 7 þa unſihtƿigan tælað  
 þu ƿihtƿigan. nauht ne beƿeas monnum mane aþas. ne 7  
 leaſe lœc þe beoþ mid þam ƿƿencum beƿƿigen. ƿorþam ƿent nu  
 ƿulneah eall moncýn on tƿeonunga gif heo ƿýrð ƿra hƿeorþan  
 mot on ƿfelra manna ƿeƿill. 7 þu heope neſt 7cƿran. Eala min  
 Ðuhten. þu þe ealle ƿeſcearƿa oferſiht. hapa nu midbelice on  
 þas earman eorðan. anð eac on eall moncýn. ƿorþam hit nu  
 eall ƿinþ on ðam ýðum ðýſſe ƿorulbe:.

## CAPUT V.\*

§ I. ÐA 7 Ðob þa ƿillic ƿur cƿeþenbe ƿæs. 7 þis leoþ ƿin-  
 zenbe ƿæs. ƿe ƿýrðom þa 7 heo ƿeſcearƿýnnes him bliþum  
 earum on locube.<sup>1</sup> 7 he ƿor þæs Ðober ƿeomeƿunge<sup>2</sup> næs  
 nauht geþneſeð. ac cƿæþ to þam Ðobe. Sona ƿra ic þe æſeſt  
 ou ðýſſe unƿotneſſe geſeuh ðus muſicienbe.<sup>3</sup> ic ongeat 7 ðu  
 ƿære utarpan<sup>4</sup> of þines ƿæber eþele. 7 iſ of minum laſum.  
 þær ðu him ƿore of ða þu ðine ƿeſtƿæbneſſe ƿolete. 7 ƿen-  
 beſt 7 heo ƿeorð<sup>5</sup> þas ƿoruld þenbe heope aƿener þonces buton  
 Ðober geþeahhte. 7 his ƿaſunge.<sup>6</sup> 7 monna ƿeƿýrhtum. Ic  
 ƿiſte 7 þu utarpan ƿære. ac ic nýſte hu ƿeor. ær þu þe ƿeſt  
 hit me geſehteſt mid þinum ƿaſcþum. Ac þeah þu nu ƿer  
 ƿe<sup>7</sup> þonne þu ƿære. ne earst þu þeah ealles of þam earbe  
 aþuſen. þeah þu ðær on geþpolobe. ne geþnohte ðe eac

\* Doet. lib. i. prosa 5.—Hæc ubi continuato doloræ &c.

<sup>1</sup> Bod. eahum on locobon.

<sup>2</sup> Cott. geompunga.

<sup>3</sup> Cott. muſc

nænbe. <sup>4</sup> Cott. utarpan.

<sup>5</sup> Cott. ƿio ƿýrð.

<sup>6</sup> Cott. geƿaſunga

<sup>7</sup> Bod. ƿýr þeo.

heaven: and sometimes bereaves the sun of her light, when he is betwixt us and her; and sometimes the bright star which we call the morning star; the same we call by another name, the evening star. Thou, who to the winter days givest short times, and to the summer's days, longer! Thou, who the trees, by the stark north-east wind in harvest-time, of their leaves bereavest; and again in spring, other leaves givest, through the mild south-west wind! What! do all creatures obey thee, and keep the institutions of thy commandments, except man alone, who is disobedient? O, thou almighty maker and governor of all creatures, help now thy miserable mankind. Wherefore, O Lord, ever wouldest thou, that fortune should so vary? She afflicts the innocent, and afflicts not the guilty. The wicked sit on high seats, and trample the holy under their feet. Bright virtues lie hid, and the wicked deride the virtuous. Wicked oaths in no wise injure men, nor the false lot which is with fraud concealed. Therefore almost all mankind will now proceed in doubt, if fortune may thus vary according to the will of evil men, and thou wilt not control her. O, my Lord, thou who overseest all creatures, look now mercifully on this miserable earth, and also on all mankind: because it now all struggles in the waves of this world,

"

## CHAPTER V.

§ I. WHILEST the Mind was uttering such sorrow, and was singing this lay, Wisdom and Reason looked on him with cheerful eyes, and he was nothing disturbed on account of the Mind's lamentation, but said to the Mind: As soon as I first saw thee in this trouble, thus complaining, I perceived that thou wast departed from thy father's country, that is from my precepts. Thou departedst therefrom when thou didst abandon thy fixed state of mind, and thoughtest that Fortune governed this world according to her own pleasure, without God's counsel, and his permission, and men's deserts. I knew that thou wast departed, but I knew not how far, until thou thyself toldest it to me, by thy lamentations. But though thou art now farther than thou wast, thou art not nevertheless entirely driven from the country; though thou hast wandered therein. Nor, moreover, could any other

nan oþer man on þam Ʒebrolan butan þe Ʒylfum. þurh þine  
 aƷene Ʒemeleſte.<sup>1</sup> ne ſceolde þa eac nan man ſpelceſ to  
 Ʒeleſan þær ðu Ʒemunan woldeſt hƷylcra Ʒebýrða þu wære Ʒ  
 hƷylcra burƷƷara for folcde. oþþe eſt Ʒaſtlice hƷylceſ Ʒeſen-  
 ſcepeſ ðu Ʒære on ðinum Mobe. Ʒ on þine<sup>2</sup> Ʒerceanbrigeſte. þ̅i Ʒ  
 þ̅i þu eart an þara rihtſigenra Ʒ þara rihtſallenþra. þa beoþ  
 Ʒære heofencundan Ieruſalem burƷƷare. of wære næfre nan.  
 buton<sup>3</sup> he ſelf wolde. ne weaſþ aþriſen. þ̅i Ʒ of hƷ Ʒoban ſilla.  
 wære þær he Ʒære. ſimle he hæfde þone mid him. þonne he  
 þone mid him hæfde. wære þær he wære. þonne wære<sup>4</sup> he  
 mid hƷ aƷnum cýnne. Ʒ mid hƷ aƷnum burhƷarum on hƷ  
 aƷnum eaſde þonne he wære on þare rihtſigenra Ʒemanan.  
 Ðra hƷa þonne ſƷa wære ſýrþe biþ þ̅i he on heora ðeorbome  
 beon muot. þonne bið he on þam hehſtan ſreobome. Ne  
 onſcunige ic no þær neoþeran and wære unclænran ſeope. Ʒif ic  
 þe Ʒeapne Ʒemete. Ne me na<sup>5</sup> ne lýt mid Ʒlaſe Ʒepohtſra  
 ſaƷa ne heahſetla<sup>6</sup> mid Ʒolde Ʒ mid Ʒumum Ʒepeneþra. ne  
 bocc mid Ʒolde eſtencra me ſƷa ſýrþe ne lýt. ſƷa me lýt on  
 þe rihter ſillan. Ne ſece ic no hea þa bec. ac þ̅i þ̅i þa bec  
 forſcenc<sup>7</sup> þæt ic þin<sup>8</sup> Ʒeap ſiþe rihte. þu ſeofober þa pon-  
 rýrþ<sup>9</sup> æƷþær Ʒe on þara unrihtſiƷra anſealða heaneſte. Ʒe  
 on minne unſiþneſte and ſoreſeopenneſte. Ʒe on þara man-  
 ſiƷra forþfolæcneſte on þaſ folcde ſeoba. Ac forþon þe þe  
 Ʒ ſiþe<sup>10</sup> muot unſcneſt nu Ʒetenge.<sup>11</sup> Ʒe of ðinum ſýrþe. Ʒe  
 of ðinum<sup>12</sup> Ʒnoſununga. ic ðe ne mæƷ nu Ʒet Ʒeanbrýrþan ær  
 ðon ðaſ tith<sup>13</sup> rýrþ<sup>14</sup> :

§ II.<sup>15</sup> Forþan eall þ̅i mon untiblice onƷinþ.<sup>16</sup> næſþ hit no  
 ælcne<sup>17</sup> ende. Ðonne wære ſunnan ſcma on Auguſtŷ  
 monþe haſaſt ſcinþ. þonne ðýſegaþ ſe þe þonne ſile hƷlc ſeob  
 oþſeſtan þam þinum<sup>18</sup> ſumum. ſƷa beſ eac ſe ðe ſinſneƷum  
 ſeþeran ſile bloſman<sup>19</sup> ſecan. Ne miht þu þin Ʒringan on  
 minne ſuntes.<sup>20</sup> Ðeah ðe ſel lýt ſeaƷmeſ muſtes :

§ III.<sup>21</sup> Ða cluode ſe ſiþom Ʒ cƷæþ. Mot ic nu cunnan  
 hƷon þinne<sup>22</sup> ſeſtneþneſte. þæt ic þanon<sup>23</sup> onƷiton mæƷe hƷo-  
 nan<sup>24</sup> ic þin tilian ſcýle Ʒ hu. Ða andbrýrþe þ̅i Mob Ʒ cƷæþ.

<sup>1</sup> Doct. lib. i. metrum 6.—Cum Phœbi radiis grave, &c.

<sup>2</sup> Doct. lib. i. prosa 5.—Primum igitur pateriana, &c.

<sup>3</sup> Cott. Ʒemeleſte. <sup>4</sup> Bod. þinne. <sup>5</sup> Bod. buta. <sup>6</sup> Bod. wære.

<sup>7</sup> Cott. no. <sup>8</sup> Bod. Ʒephtſra heahſetla. <sup>9</sup> Bod. ſonþent. <sup>10</sup> Cott. þaſ Ʒ þin.

<sup>11</sup> Cott. ſoonſýrþ. <sup>12</sup> Cott. ſƷa. <sup>13</sup> Cott. Ʒet Ʒetenge.

<sup>14</sup> Cott. þinne. <sup>15</sup> Cott. tith. <sup>16</sup> Cott. untiblice onƷinþ. <sup>17</sup> Bod. ælcne.

<sup>18</sup> Cott. ðrýſum. <sup>19</sup> Cott. bloſman. <sup>20</sup> Bod. Ʒringan

on mebbe ſuntes. <sup>21</sup> Bod. þin. <sup>22</sup> Cott. þanon. <sup>23</sup> Cott. hƷonon.



man lead thee into error, except thyself, through thine own negligence. Nor could any one thus believe it of thee, if thou wouldest call to mind, of what families thou wast, and of what citizens, as to the world: or again, spiritually, of what society thou wast in thy mind, and in thy reason: that is that thou art one of the just, and of those who will rightly, who are the citizens of the heavenly Jerusalem. Thence no one was ever driven against his own will, that is from his right will. Wheresoever he might be, he had this always with him; when he had this with him, wheresoever he might be, he was with his own kin, and with his own citizens, in his own land, when he was in the company of the just. Whosoever, then, is worthy of this, that he may be in their service, he is in the highest freedom. I shun not this inferior, and this unclean place, if I find thee well instructed. I am not desirous of walls wrought with glass, or of thrones ornamented with gold and with jewels; nor am I so desirous of books written with gold, as I am desirous of a right will in thee. I seek not here books, but that which books are profitable for, that I may make thy mind perfectly right. Thou complainedest of evil fortune, both on account of the height of unjust power, and on account of my meanness and dishonour; and also on account of the uncontrolled license of the wicked, with respect to these worldly goods. But as very great trouble has now come upon thee, both from thine anger and from thy sorrow, I may not yet answer thee, before the time for it arrives.

§ II. For whatsoever any one begins out of season, has no good end. When the sun's brightness in the month of August hottest shines; then does he foolishly, who will at that time sow any seed in the dry furrows. So also does he, who will seek flowers in the storms of winter. Nor canst thou press wine at mid-winter, though thou be desirous of warm must.

§ III. Then spake Wisdom, and said: May I now inquire, a little concerning the fixedness of thy mind, that I may thereby discover whence and how I may effect thy cure? Then answered the Mind, and said: Inquire as thou wilt.

Lunna swa þu wille. Ða cwæþ heo Lefceabryner.<sup>1</sup> Lefst<sup>2</sup> þu  
 þæt heo wylb wealde wille worulde, oððe aht [zober] swa  
 zepeworpan mæge butan þam wylhtan.<sup>3</sup> Ða anbrýrbe þ þ Moð  
 7 cwæð. Ne zelýre<sup>4</sup> ic no þ hit zepeworpan mihte swa enbe-  
 býrlice. ac to soðan<sup>5</sup> ic wæt þ te Gode wihtere is þi agner  
 weorce. 7 ic no ne wearp of þam soðan zelefan. Ða an-  
 brýrbe se Wifdom eft 7 cwæþ. Wibe þ ilca þu zýbbobert nu  
 hrene ær anð cwæbe. þ ælc wih to Gode wite<sup>6</sup> þi wih  
 tuman. 7 þi wih zewetnege weote butan menn anum.  
 forþam ic wunðige swiþe ungemetlice hwæt þe heo<sup>7</sup> oþre hwæt  
 þu nisse nu þu þone zelefan hæft. Ac wæt weolon weah zic  
 deuplicor wibe þ beon.<sup>8</sup> ic nat ful gearde wibe hwæt þu zýc<sup>9</sup>  
 treort. zerege me. nu þu cirt þ þu naht<sup>10</sup> ne treort þ te Gode  
 wille worulde wihtere<sup>11</sup> we. hu he þonne wolbe þ heo wære.  
 Ða anbrýnð þ Moð 7 cwæþ. Uneare ic mæg forstanþan  
 þine acwunga. 7 cirt weah þ ic þe anbrýnðan weyle. Se Wifdom  
 þa cwæþ weort ðu þ ic nýte þone wol<sup>12</sup> þinne zebrefebnerre ðe  
 ðu mid wimbengan eart. ac gerege me hwelcer enber ælc angin  
 wunze. Ða anbrýrbe þ Moð 7 cwæþ. Ic hit gemunðe heo ac  
 me hæfþ weor zornung þære zemynbe benumen. Ða cwæð  
 se Wifdom. Wæt ðu hrowan ælc wih come.<sup>13</sup> Ða anbrýrbe  
 þ Moð 7 cwæþ. Ic wæt ælc wih fram Gode com. Ða cwæþ se  
 Wifdom. Ðu mæg wæt beon. nu þu þ angin wæt. þ ðu eac þone  
 enbe nýte. forþam heo Lefceabner mæg þ Moðe onwyrpan.<sup>14</sup>  
 ac heo hit ne mæg þi gewitte befearen. Ac ic wolbe þ þu me  
 weort hwæþer þu wite<sup>15</sup> hwæt þu self wære. Wit þa anbrýrbe  
 7 cwæþ. Ic wæt þ ic on libbensum men 7 on zefceabrynum  
 eom 7 weah on wealdum. Ða anbrýrbe se Wifdom 7 cwæþ.  
 Wæt þu aht<sup>16</sup> oþer bi þe selfum to wecenne butan<sup>17</sup> þ þu nu  
 weort. Ða cwæþ þ Moð. Nat ic naht oþer. Ða cwæþ se  
 Wifdom. Nu ic habbe<sup>18</sup> onziten ðine onwobnerre. nu ðu self  
 wæt hwæt þu self eart. ac ic wæt hu þu man getih<sup>19</sup> geal.  
 forþam þu weort þ þu wecca<sup>20</sup> wære 7 befeafð ælcer zober.  
 forþam þu neort hwæt þu wære. þa þu cybbert þ þu neort  
 hwelcer enber ælc angin wunbe. þa ðu wenert þ<sup>21</sup> weort-

<sup>1</sup> Cott. Sceabryner. <sup>2</sup> Bod. neleft. <sup>3</sup> Bod. wylhtum. <sup>4</sup> Bod. gelýbe.  
<sup>5</sup> Cott. soðum. <sup>6</sup> Cott. wite. <sup>7</sup> Cott. w. <sup>8</sup> Cott. bion. <sup>9</sup> Cott. get. <sup>10</sup> Cott. noht. <sup>11</sup> Cott. wihwile. <sup>12</sup> Cott. dem.  
<sup>13</sup> Cott. cume. <sup>14</sup> Cott. awyrpan. <sup>15</sup> Cott. wille. <sup>16</sup> Cott. aht. <sup>17</sup> Cott. buton. <sup>18</sup> Cott. hæbbe. <sup>19</sup> Cott. tih. <sup>20</sup> Cott. wecca.  
<sup>21</sup> Cott. wæt te.

Then said Reason: Dost thou believe that Fortune governs this world, or that aught of good can be thus made, without the Maker? Then answered the Mind, and said: I do not believe that it could be made so full of order; but I know forsooth that God is governor of his own work, and I never swerved from this true belief. Then answered Wisdom again, and said: About that very thing thou wast singing a little while ago, and saidst, that every creature from God knew its right time, and fulfilled its right institution, except man alone. Therefore I wonder beyond measure, what it can be, or what thou meanest, now thou hast this belief. We must, however, inquire still more deeply concerning it. I do not know very well about what thou still doubttest. Tell me, since thou sayest that thou doubttest not that God is governor of this world, how He, then, would that it should be. Then answered the Mind, and said: I can scarcely understand thy questions, and yet thou sayest that I must answer thee. Wisdom then said: Dost thou think that I am ignorant of the severity of thy trouble, that thou art encompassed with? But tell me, to what end does every beginning tend? Then answered the Mind, and said: I remembered it formerly, but this grief has deprived me of the recollection. Then said Wisdom: Dost thou know whence every creature came? Then answered the Mind, and said: I know that every creature came from God. Then said Wisdom: How can it be, that now thou knowest the beginning, thou knowest not also the end? for grief may agitate the mind, but it cannot bereave it of its faculties. But I desire that thou wouldest inform me, whether thou knowest what thou thyself art. It then answered, and said: I know that I am of living men, and rational, and nevertheless of mortal. Then answered Wisdom, and said: Knowest thou anything else, to say of thyself, besides what thou hast now said? Then said the Mind: I know nothing else. Then said Wisdom: I have now learned thy mental disease, since thou knowest not what thou thyself art: but I know how I must cure thy disease. For this reason thou saidst thou wert an exile, and bereaved of all good, because thou knewest not what thou wert. Thou showedst that thou didst not know to what end every beginning tended, when thou thoughtest that

leafe men 7 neceleafe pæron 7e7ælize 7 pealbenðar þitte  
 þu7ulbe. 7 þær þu cýþbert eac þ þu nýrtert mið hþilcan<sup>1</sup>  
 7e7ere 7ob pýlt þitte þopulbe. oþþe hu he polbe þ heo wære.  
 þa þu 7æbert þ þu penbert<sup>2</sup> þ þior flþne pýnð þar þopulb penbe  
 butan 7ober 7eahte.<sup>3</sup> ac<sup>4</sup> þ þær 7piþe micel pleoh þ þu 7pa  
 penan 7ceolbert. Nær hit na<sup>5</sup> þ an þ þu on ungemethcum  
 un7e7elþum wære. ac eac þ þu fulneah mið ealle forþwiðe.  
 Ðunca nu 7obe þ he ðe 7e7ultumabe þæt ic þin 7e7it mið  
 ealle ne forlæt. 7e habbað nu 7eot þone mæ7tan ðæl wære  
 cýnþrian þin7e hæle.<sup>6</sup> nu þu 7e7eo7t þ 7eo pýnð ðuþh hie  
 7e7ne butan 7ober 7e7eahte þar þopulb penban ne mæge. nu  
 þu ne þen7t þe nauht onbræðan. forþam þe of þam lýtlan  
 77eap7an ðe ðu mið þæ7e cýnþrian 7e7en7e l7e7 leoh7 þe on-  
 he7e.<sup>7</sup> Ac hit ni7 7it 7e tima 7i ic þe heali7on mæge onbrýp-  
 7on. coþþan hit i7 ælce7 mode7 7i7e 7i<sup>8</sup> 7ona 7pa hit forlæt  
 7i7e. 7pa 7i7aþ hit lea7pellunga. of þæm þonne on7un-  
 nð 7eacga þa ni77e7 þe þ 77ob 7e77e7aþ. 7 mið ealle forð-  
 7e7að þa 7o7on 7e7e7i7e 77e7ce ni77e7 77e7ce nu on ðinum  
 77e7e 7i7an. Ac ic hie 77eal æ7e7t 7e7i7nian.<sup>9</sup> þ ic 7iððan þý  
 cý mæge þæt 7oþe leoh7 on þe 7e77i7an :

CAPUT VI.<sup>a</sup>

7OLA nu be þæ7e 7unnan. 7 eac be oðrum tun7lum.  
 þonne 77eap7an 7olcuu him be7o7an 7aþ. ne ma7on hi þonne  
 heo7a leoh7 7ellan. 7pa eac 7e 7uþe77a 7i7ð hþilum mi7lum  
 77e7ime 7e77e7eþ þa 7e ðe æ7i þær 7i7i7e 7e7e7e 77æ7hlut7u  
 on to 7eonne. þonne heo þonne 7pa 7emen7e7 pýnð mið ðan  
 ý77um. þonne pýnþ heo 7piþe h7aðe un7laðu. þeah heo æ7 7laðu  
 7e7e on to locienne. Ðwæt eac 7e þ7oc. þeah he 7piþe of hý  
 7i7t 7ýne. þonne þær mi7el 77an 7ealmenbe of þam heahan  
 munte on innan 7ealþ. 7 hme toðælð. 7 him hý 7i7t 7ýne7  
 7i77ent. 7pa ðoð nu þa 7eot7o þin7e 7e77e7e7ne77e 7i77e7anban  
 minum leoh7um la7um. Ac 7i7 þu 7i77e7e on 7i77um 7e7e7an þ  
 7oþe leoh7 oncnapan. afý7i 77iam þe þa ý7elan 7ealþa 7 ða un-  
 nettan. 7 eac þa unnettan un7e7ælþa. 7 þone ý7lan ege þitte  
 þopulbe. þ i7 þæt ðu ðe ne anhebbe on o7e7metto on þin7e  
 7e7unð7ulne77e 7 on þin7e o77o77e7ne77e. ne eft þe ne 7eot7i7e7e

<sup>a</sup> Boet. lib. i. metrum 7.—Nabibus atris, &c.<sup>1</sup> Cott. hþelcepe. <sup>2</sup> Cott. penbe. <sup>3</sup> Cott. 7e7eahte. <sup>4</sup> Cott. eac.  
<sup>5</sup> Cott. no. <sup>6</sup> Cott. hælo. <sup>7</sup> Cott. onlyhte. <sup>8</sup> Cott. þ 7e. <sup>9</sup> Boet.  
 7e7i7nian.

outrageous and reckless men were happy and powerful in this world: and moreover thou showedst that thou didst not know with what government God rules this world, or how He would that it should be, when thou saidst that thou thoughtest that this inconstant Fortune changes this world without God's counsel. But it was a very great peril that thou shouldst so think. Not only wast thou in immoderate trouble, but thou hadst well-nigh altogether perished. Thank God, therefore, that he has assisted thee, so that I have not entirely forsaken thy mind. We have already the chief part of the fuel for thy cure, now thou believest that Fortune cannot of herself, without God's counsel, change this world. Now thou hast no need to fear anything, for from the little spark which thou hast caught with this fuel, the light of life will shine upon thee. But it is not yet time that I should animate thee more highly: for it is the custom of every mind, that as soon as it forsakes true sayings, it follows false opinions. From hence, then, begin to grow the mists which trouble the mind, and withal confound the true sight, such mists as are now on thy mind. But I must dispel them first, that I may afterwards the more easily bring upon thee the true light.

## CHAPTER VI.

Look now at the sun, and also at the other heavenly bodies; when the swarthy clouds come before them, they cannot give their light. So also, the south wind sometimes with a great storm troubles the sea, which before, in serene weather, was transparent as glass to behold. When it then is so mingled with the billows it is very quickly unpleasant, though it before was pleasant to look upon. So also is the brook, though it be strong in its right course, when a great stone rolling down from the high mountain falls into it, and divides it, and hinders it from its right course. In like manner does the darkness of thy trouble now withstand my enlightened precepts. But if thou art desirous with right faith to know the true light; put away from thee evil and vain joys, and also the vain sorrows, and the evil fear of this world: that is, that thou lift not up thyself with arrogance,

numes zober on nanre riþerþearþneſſe. forðam þæt Moð  
ſemle bið zebunden mid zednefeðneſſe. þær iuſta tpega ſſela  
auþer iueaþ :-

CAPUT VII.<sup>1</sup>

§ I. ÐA zerrizode ge Firtom ane lýtle hpile. oþþæt he  
onzeut þæs Moðes ingehancas. þa he hi þa ongiten hæfde. Ða  
crað he. Eif ic þine unriotneſſe on riht ongiten hæbbe.  
þonne niſ þe nauht<sup>1</sup> iuſiopi þonne ꝥ þæt þu forlopen hæfſt. þa  
iuſuils ſælða þe þu ær hæfdeſt. 7 zeumſaſt uu forþam þe heo  
onhrizpeð iſ. Ic onzite zenoh ſſeotule ꝥ Ða foruils ſælþa mid  
ſſiþe nanizgie ſſetneſſe ſſiþe lýtlice oleccaþ þæm Moðum þe  
hi on luſt ſillaþ ſſiþeſt beſſican. 7 þonne æt nihtan. þonne  
hý læſt ſænaþ.<sup>2</sup> hi on ofermodeſneſſe<sup>3</sup> forlætaþ on þam mæſtan  
ſaie. Eif Ðu nu ritam riht hronan hý cumað. þonne miht<sup>4</sup> þu  
onzitan<sup>5</sup> ꝥ hi cumað of foruils zicſunga. Eif þu þonne heora  
þearas ritam riht. þonne miht þu onzitan ꝥ hie ne beoþ nanum  
men zecneope.<sup>6</sup> be þæm þu niht<sup>7</sup> onzitan ꝥ þu þær nane  
mizihþe on næfdeſt. Ða þa þu hie hæfdeſt. ne eft nane ne  
forlupe. þa þa þu hie forlupe. Ic penbe ꝥ ic þe zio zelæpeð  
hæfde ꝥ þu hi oncnawan cuþeſt.<sup>8</sup> 7 ic riſte<sup>9</sup> ꝥ þu hi onſcune-  
deſt. þa þa þu hie hæfdeſt. þeah þu heora bruce. Ic riſte<sup>10</sup> ꝥ  
þu mine criþas rið heora ſillaſ onf ſæbeſt. ac ic wæt ꝥ nan  
zeruna ne mæg nanum man<sup>11</sup> beon unpenbeð. ꝥ þæt Moð ne  
ſie be ſumum ðæle onſcýpeð. forþam þu eaſt eac nu of þine  
ſtilneſſe aþorpen :-

§ II.<sup>1</sup> Eala Moð. hſæt beþearp þe on þaſ<sup>12</sup> cane 7 on þaſ  
znornunga. hſæt hſeƿu unzerunliceſ<sup>13</sup> ꝥ þe on becumen iſ  
ſſelce oþrum monnum ær ꝥ ilce ne eglebe. Eif þu þonne  
penſt ꝥ hit on þe zelonz ge ꝥ þa foruils ſælþa oð þe ſſa  
onpenða ſint. þonne eaſt þu on zebulan. ac heora þearas ſint  
ſſelce. hie beheoldon on þe heora<sup>14</sup> agen zecýnb. 7 on heora<sup>15</sup>  
panblunga hie zecýþdon heora ſæſtneðneſſe.<sup>16</sup> ſſelce.<sup>17</sup> hý<sup>18</sup>

<sup>1</sup> Boet. lib. ii. proſa 1.—Poſthæc panliſper obtineuit, &c.

<sup>2</sup> Boet. lib. ii. proſa 1.—Quid eſt igitur. o homo, &c.

<sup>3</sup> Cott. noht. <sup>4</sup> Cott. penað. <sup>5</sup> Cott. oymodeſneſſe. <sup>6</sup> Cott. meaht.

<sup>7</sup> Cott. ongetan. <sup>8</sup> Bod. ne tpeope. <sup>9</sup> Cott. meaht. <sup>10</sup> Cott. cuþe.

<sup>11</sup> Cott. and ic riſte. <sup>12</sup> Cott. riſte. <sup>13</sup> Cott. men. <sup>14</sup> Bod. þa.

<sup>15</sup> Cott. penſt þu ꝥ hithſæt niſer ſie. oððe hſæt hſeƿu unzerunliceſ.

<sup>16</sup> Cott. huopa. <sup>17</sup> Cott. huopa. <sup>18</sup> Cott. unſæſtneðneſſe. <sup>19</sup> Cott.

ſſýlce. <sup>20</sup> Cott. hi.

in thy health, and in thy prosperity; nor again, despair of any good in any adversity. For the Mind is ever bound with misery, if either of these two evils reigns.

## CHAPTER VII.

§ I. THEN was Wisdom silent a little while, till he perceived the Mind's thoughts. When he had perceived them, then said he: If I have rightly understood thy trouble, nothing affects thee more than this, that thou hast lost the worldly prosperity which thou formerly hadst, and now lamentest because it is changed. I perceive clearly enough that worldly goods with many an allurements very deceitfully flatter the minds which they intend at last utterly to betray: and then at length, when they least expect it, scornfully leave them in the deepest sorrow. If thou now desirest to know whence they come, then mayest thou learn that they come from worldly covetousness. If thou then wilt know their manners, thou mayest learn that they are not faithful to any man. Hence thou mayest understand that thou hadst no pleasure when thou hadst them; nor again, didst lose any when thou didst lose them. I thought that I had formerly instructed thee, so that thou mightest know them; and I knew that thou despisedst them when thou hadst them, though thou didst use them. I knew that thou, against their will, didst often repeat my sayings. But I know that no custom can be changed in any man without the mind being in some measure disquieted. Therefore thou art also now moved from thy tranquillity.

§ II. O MIND, what has cast thee into this care, and into these lamentations? *Is it* something unusual that has happened to thee, so that the same before ailed not other men? If thou then thinkest that it is on thy account that worldly goods are so changed towards thee, then art thou in error: for their manners are such. They kept towards thee their own nature, and in their changeableness they show their constant state. They were exactly, when they most allured thee, such as they are now, though they flattered thee with false happiness. Thou hast now understood the unstable promises

pæron rihte þa hi ðe mært geoleccan sylce hi nu rindon.  
 þeah þe hý þe oleccan<sup>1</sup> on þa learan sælpa. Nu þu hæfst ongyten  
 þa wonclan trefa<sup>2</sup> þær blindan lufes. Ða trefa ðe ðe nu  
 rindon opene. hi rindon git mið manegum oþrum behelede.  
 Nu þu part hælce þearf þa worulð sælpa habbaþ 7 hu hi  
 hwearfaþ. Líf þu þonne heora þegen beon wilt. 7 þe heora  
 þearf liciaþ. to hron mynre þu gfa gwiþe. hwi ne hwearfor ðu  
 eac mið him. gif ðu þonne heora untrefa onfcomige. ofer-  
 hoga<sup>3</sup> hi þonne 7 aþur hi fram þe. forþam<sup>4</sup> hi framaf þe to  
 þine unþearfe: . Ða ilcan þe ðe gebyðon nu þar gnornunga.  
 forþam þe þu hi hæfdest. þa ilcan þe pæron on rihtnesse. gif  
 þu hi na ne unþerfenge: . Ða ilcan þe habbaþ nu heora  
 agnes þancer forletan. nales þines. þa þe næfre nanne mon  
 buton forge ne forlætaþ. Ðýncað þe nu gwiþe ðýne<sup>5</sup> 7 gwiþe  
 leofe þa þing ða þe nauþer ne rint ne getrepe to habbenne.  
 ne eac eðe to forlætanne. ac þonne heo hram from hwear-  
 fende beoð. he hi sceal mið þam mætan rafe his moðer  
 forlætan: . Nu ðu hie þonne æfter þinum willan þe getrepe  
 habban ne miht.<sup>6</sup> 7 hý þe willaþ on murnunga<sup>7</sup> geþringan.  
 þonne hie þe fram hwearfaþ. to hwæm cumaþ hi þonne elles.  
 butan to tacnunge forges 7 anfealde geses: . Ne rindon þa  
 worulð sælða ana ymb to þencenne þe mon þonne hæfþ. ac  
 ælc gleap Godes behealt hælce ende hi habbaþ. 7 hit ge-  
 wardenaf ærþer ge wiþ heora þreaunga ge wiþ olecunga. Ac gif  
 þu wilt beon heora ðegn.<sup>8</sup> þonne scealt þu georne gepolian ge  
 hwæt þær þe to heora þenungum. 7 to heora þearum. 7 to  
 heora willan belimþ. Líf þu þonne wilnast þæt heo for ðinum  
 þingum oþre þearf nimen. oþre<sup>9</sup> heora willa 7 heora gepuna  
 iſ. hu ne unþearfart þu þonne þe sefne. þæt þu winre<sup>10</sup> wiþ þam  
 hlafordgryce þe þu sef gecepe 7 gfa þeah ne meah<sup>11</sup> hiora riðu  
 7 heora gecyð onpendan. hwæt þu wæst gif ðu þines sepes  
 geſ ongear ðone win tobrædret. þæt þu þonne læst eal eower  
 færel to þær winþeome. gfa gif þu<sup>12</sup> þe sefne to anfealde  
 þam worulð sælþum gerealdret. hit iſ riht þæt þu eac heora  
 þearum fulgange. Ferst þu þæt ðu þæt hwearfende hweol. þonne  
 hit on þine fýrþ. mæge onfýrnan: . Ne miht þu þon ma  
 þara worulð sælpa hwearfunga onpendan: .

<sup>1</sup> Cott. holcen.<sup>2</sup> Cott. panclan trefa.<sup>3</sup> Cott. oſephuge.<sup>4</sup> Wanting in Bod. MS.<sup>5</sup> Cott. diope.<sup>6</sup> Cott. meah.<sup>7</sup> Cott.

murnunga.

<sup>8</sup> Cott. ðegn 7 hiora hiepa.<sup>9</sup> Cott. oſep.<sup>10</sup> Bod.

wilt.

<sup>11</sup> ne meah is wanting in Bod. MS.<sup>12</sup> Cott. gfa eac gif þu.



of this blind pleasure. These promises which are now exposed to thee, are yet to many others concealed. Thou now knowest what manners worldly goods have, and how they change. If thou, then, art desirous to be their servant, and their manners are pleasing to thee, wherefore mournest thou so much? Why changest thou not also with them? But if thou wouldst avoid their deceits, then despise them, and drive them from thee, for they seduce thee to thy ruin. The same *things* which have now occasioned to thee these lamentations, because thou hadst them, would have suffered thee to be in tranquillity if thou never hadst obtained them. The same *things* have now forsaken thee, of their own will, not of thine, which never forsake any man without *occasioning* sorrow. Do these things now seem to thee very dear and very precious, which are neither constant to possess, nor yet easy to relinquish: but when they are departing from any one, he shall with the greatest sorrow of his mind relinquish them? Since, then, thou canst not, according to thy wish, have them faithful to thee, and they will bring thee into mourning when they depart from thee; for what else then do they come, but for a token of care and unmixed sorrow? The worldly goods are not alone to be thought about which we at the time possess, but every prudent mind observes what end they have; and forewarns itself both against their threats, and against *their* allurements. But if thou choosest to be their servant, then oughtest thou willingly to bear whatever belongs to their service, and to their manners, and to their will. If thou, then, art desirous that they should, on thy account, assume other manners than their will and custom is; dost thou not then dishonour thyself, inasmuch as thou rebellest against the government which thou thyself hast chosen? and nevertheless thou canst not change their custom or their nature. Besides, thou knowest that if thou spreadest the sail of thy ship to the wind, thou then leavest all thy course to the power of the wind. So, if thou hast given up thyself to the power of worldly goods, it is right that thou shouldst also follow their manners. Thinkest thou, that thou canst turn back the revolving wheel when it moves in its course? No more canst thou alter the inconstancy of worldly prosperity.

§ III.<sup>1</sup> Ic wolde nu get þæt pit mare<sup>1</sup> ꝥpæcan ymbe þa populs  
rælda. to hram ætþite þu me ær þæt ðu hi forlufe for minum  
ðingum :. Ðu mupcnaft<sup>2</sup> þu wið min. ꝥilce þu for minum  
ðingum reo<sup>3</sup> ðiner agner benumen. ægþer ge þinpa pelona. ge  
þiner peopþrcipe. ægþer þara þe com ær fram me. þa hi þe  
on lænðe wæron :. Ute nu tellan beforan ꝥilcum ðeman  
ꝥilce þu wille. ꝥ gif þu gereþan miht þæt ænig ðeaplic man ꝥelcer  
hwaet agner ahte. ic hit þe eft eal aȝife þæt þu gereccan miht þæt  
þiner agner wære :. Dyrne<sup>4</sup> ꝥ ungelæpeðne ic þe unberfenz  
þa þu ærft to monnum become. ꝥ þa þe getyðbe. ꝥ gelæpebe.  
ꝥ þe þa rnyttro on gebruchte þe þu þa populs afe mið bezeate.  
þe þu nu ȝorȝienðe anforlete. þu miht wæs habban þanc þæt<sup>5</sup> þu  
minpa ȝifa pel bruce. Ne miht þu no gereccan. þæt þu þiner  
auht forlufe. Ðwæt reofaft þu wið me :. Ðabbe ic þe afe be-  
numen þinpa ȝifena þara þe þe fram me comon :. Aelc for  
pela. and for peopþrcipe rindon mine agne weofa. ꝥ ꝥa hwær  
ꝥa ic beo he beoð mið me. Fite þu for roð. ȝif þæt þine agne<sup>6</sup>  
pelan wæron þe þu mænðeþt þæt þu forlufe. ne mihteþt þu hi<sup>7</sup>  
forleoȝan. Eala hu yfele me doþ manege populs menn mið  
ðam þæt ic ne mot wealban minpa aȝenpa weofa.<sup>8</sup> Se heofen mot  
brenzon leohte ðaȝa. ꝥ eft þæt leoht mið weoftrum behelian.<sup>9</sup>  
þæt ȝear mot brenzan bloȝman.<sup>10</sup> ꝥ þæt ilcan ȝear eft ȝeniman.<sup>11</sup>  
reo ræ mot brucan rmyltpa ypa. ꝥ ealle ȝerceafta motan  
heofa ȝepunan and heofa willan bepiȝan butan me anum. Ic  
ana eom benumen minpa weapa ꝥ eom ȝetoȝen to fremðum  
weapum. Ðurh ða unȝefylban ȝitrunge<sup>12</sup> populs monna. Ðurh  
þa ȝitrunȝa hi me habbaþ benumen minre naman þe ic mið  
rihte habban reolbe. pone naman ic reolbe mið rihte habban.  
þæt ic wære pela ꝥ weopþrcipe. ac hie hine habbaþ on me ȝenu-  
men. ꝥ hie<sup>13</sup> me habbað ȝerealdne<sup>14</sup> heofa plencum ꝥ ȝetehhoð  
to heofa leaȝum pelum. þæt ic ne mot mið minum weapum  
minpa ðenunga fulȝangan. ꝥa ealla oðpa ȝerceafta moton :.  
Ða mine weofa rindon Fiwoma. ꝥ Lwæfta. ꝥ roðe pelan.  
mið þam wopum wæs on rymbel min pleȝa. mið þam weofum ic  
eom ealne pone heofon ymbhweofenbe. ꝥ þa riwemeȝtan ic

<sup>1</sup> Boet. lib. ii prosa 2.—Vellem autem pauca, &c.

<sup>2</sup> Cott. ma. <sup>3</sup> Bod. mupcar. <sup>4</sup> Cott. rie. <sup>5</sup> Cott. ðyrne ꝥ ungelæpeðne. <sup>6</sup> Bod. þa <sup>7</sup> Bod. aȝnan. <sup>8</sup> Cott. hi na <sup>9</sup> Cott. weapa. <sup>10</sup> Cott. beheligan. <sup>11</sup> Cott. bloȝman <sup>12</sup> Bod. ȝear ȝemman. <sup>13</sup> Cott. unȝefylleban ȝitrunȝa. <sup>14</sup> Cott. hine. <sup>15</sup> Bod. gehelbene.

§ III. I am still desirous that we should discourse further concerning worldly goods. Why didst thou, just now, upbraid me that thou hadst lost them on my account? Why dost thou complain against me, as if thou, for my advantage, wert deprived of thine own; either of thy riches or thy dignity? both of which formerly came to thee from me, when they were lent thee. Let us now speak before such judge as thou wilt; and if thou art able to prove that any mortal man possessed anything of this kind as his own, I will give thee again all that thou canst say was thine own. I received thee ignorant and uninstructed, when thou first camest to man's estate, and then taught and instructed thee, and imparted to thee wisdom, whereby thou obtainedst the worldly possessions which thou now sorrowing hast lost. Thou mayest therefore be thankful that thou hast well enjoyed my gifts. Nor canst thou say that thou hast lost aught of thine own. Why complainest thou against me? Have I in any wise deprived thee of those thy gifts which came to thee from me? All true wealth and true dignity, are mine own servants, and wheresoever I am, they are with me. Know thou for truth, if the riches which thou art lamenting that thou hast lost them, had been thine own, thou couldest not have lost them. O, how unjustly do many worldly men act towards me, in that I may not govern mine own servants! The heaven may bring light days, and again obscure the light with darkness: the year may bring blossoms, and the same year again take them away. The sea may enjoy calm waves; and all creatures may keep their custom and their will, except me alone. I alone am deprived of my manners, and am allured to manners foreign to me, through the insatiable covetousness of worldly men. Through covetousness have they deprived me of my name, which I should rightly have. This name I should rightly have, that I am wealth and dignity: but they have taken it from me, and in their pride they have given and drawn me to their false riches; so that I may not, with my servants, exercise my employments as all other creatures may. My servants are wisdom, and virtues, and true riches. With these servants was always my pastime; with these servants I am encompassing all the heaven, and the lowest I bring to the highest, and the highest to the lowest; that is, I bring humility

geþpenge æt þam hehrtan. ⁊ ða hehrtan æt þam niþemeſtan. þæt iſ ꝥ<sup>1</sup> ic geþpenge eaſmoðneſſe on heoſonum. ⁊ þa heoſonlican ȝoð æt þam eaſmeðum. Ac þonne ic upgeſaſe mið minum þeoſum. þonne forþeo þe þaſ ſcýmmenðan populð. ſſa ſe eaſn þonne he up geſit buſan þa polcnu ſcýmmenðum peðeſum ꝥ him ða ſcormaſ ðeſman ne maħan :.<sup>2</sup> Ðſa ic polbe. la Moð. ꝥ þu þe ſoſe up to uſ. ȝif ðe lýſte. on þa ȝeſað ꝥ þu eſt mið uſ þa eoſþan ſecan wille ſoſ ȝoðra manna þeaſſe :. Ðu ne paſt þu mine þeaſaſ. hu ȝeoſne ic ſýmble þaſſ ýmbe ȝoðra manna þeaſſe :. Ðaſt þu hu ic ȝeſað ýmbe Eſeoſoſ þeaſſe Eſieca cýningeſ. þa þa hine Eſiuſ Þaſſra cýning ȝeſanȝen hæſbe ⁊ hine ſoſbæſnnan polbe. þa hine man on ꝥ ſýſ þeaſþ þa alýſðe ic hine mið heoſonlicon ſene. Ac þu þe ſoſcſupudeſt ſoſ þiuſe nihtſiſneſſe ⁊ ſoſ þinum ȝoðan wíllan ſeneðeſt þæt þe nan ſuht unſuhtliceſ on becuħan ne mihte. ſſelce ðu polbeſt ða leaħ eallra þinra ȝoðena þeoſca on þiſſe populðe haħban :. Ðu mihteſt þu ſiſtan on miððum ȝemænum ſice. ꝥ þu ne ſceolbeſt ꝥ ilce ȝeſoħan ꝥ oðre men :. Ðu mihteſt ðu beon on miðre þiſſe hſeaſſungza. ꝥ þu eac mið eaſeoſe<sup>3</sup> ſum eoſel ne ȝeſelbeſt :. Ðſæt ſinȝað þa leoſſýſhtan oðneſ be þiſſe populð. buton miſlica<sup>4</sup> hſeaſſungza þiſſe populbe :. Ðſæt iſ þe þonne. ꝥ þu þaſ mið ne ne hſeaſſiſge :. Ðſæt neſt þu hu ȝe hſeaſſian.<sup>5</sup> nu ic ſiemle mið ðe beo :. Ðe þaſ þeoſ hſeaſſungza beſene. ſoſþam ðe ðiſſa populð ſælða to ſel ne lýſte. aħb þæt þu þe eac beſe na ȝeleſbe :.<sup>6</sup>

§ IV.<sup>m</sup> Ðeah ðæħ ſeoħȝiſeſe cume ſſa ſela ſelena. ſſa þaſa ſonðcorna beoþ be þiſum ſælciſum. oððe þaſa ſeðſſena þe þeoſcſum nihtum ſcinap. ne ſoſlæt he þeah no þa ſeoſungza. ꝥ he ne ſeoſiſe hiſ eoſmða. Ðeah nu Eoð ȝeſýlle ðara ſeleȝna monna wíllan ȝe mið ȝolbe. ȝe mið ſeoſſe. ȝe mið eallum ðeoſſýſþneſſum. ſſa ðeah ne biþ ſe<sup>7</sup> ðuſt ȝeſýlleð heoſa ȝiſungza. ac ſeo ȝunðleaſe ſſelȝenð hæſþ ſſiþe manegū ſeſte hoħu on to ȝaðſianne.<sup>8</sup> Ðſa mæȝ þam ſeðenðan ȝýſeſe ȝenoh ſoſȝian. ſſa him mon maſe ſeſþ. ſſa hine ma lýſt :.

§ V.<sup>n</sup> Ðu wílt þu nu aħðſýnðan þæħ populð ſælðum ȝif hi cſeðan<sup>9</sup> to ðe. Ðſæt wíſt þu uſ. la Moð. ħſi iſſaſt þu wíþ uſ.

<sup>m</sup> Boet. lib. ii. metrum 2.—Si quantas rapidis, &c.

<sup>n</sup> Boet. lib. ii. prosa 8.—His igitur, &c.

<sup>1</sup> Bod. ꝥ þæt.

<sup>2</sup> Cott. ðeſiȝan ne mæȝon.

<sup>3</sup> Cott. nehſeaſſe.

<sup>4</sup> Bod. butan nihtlice.

<sup>5</sup> Cott. hſeaſſiſȝen.

<sup>6</sup> Bod. hſeaſſung ſælða to ſel ȝeſýſte ⁊ ꝥ þu eac beſe na ne ȝeleſbeſt.

<sup>7</sup> Bod. he ne beoð.

<sup>8</sup> Bod. manega ſeſteħola to ȝaðſianne.

<sup>9</sup> Cott. cſeðað.

to the heavens, and heavenly blessings to the humble. But when I ascend with my servants, then look we down on this stormy world, like the eagle, when he soars above the clouds in stormy weather, that the storms may not hurt him. In like manner, I am desirous, O Mind, that thou shouldst ascend to us, if thou art willing: on the condition that thou wilt again with us seek the earth for the advantage of good men. Dost thou not know my manners? how careful I always was concerning the wants of good men? Knowest thou how mindful I was of the necessity of Cræsus, the Grecian king, when Cyrus, king of Persia, had seized him, and would burn him? When they cast him into the fire, I delivered him with heavenly rain. But thou, on account of thy virtue, wast over-confident; and thoughtest that because of thy good intention nothing unjust could befall thee: as if thou wouldest have the reward of all thy good works in this world! How couldest thou dwell in the midst of the common country, without suffering the same as other men? How couldest thou be in the midst of this changeable state, without also feeling some evil through adversity? What else do the poets sing concerning this world, but the various changes of this world? What is there *peculiar* to thee, that thou shouldst not change therewith? Why carest thou how it may change, when I am always with thee? This change was to thee more tolerable, because thou didst not too much desire these worldly goods, and because thou didst not, moreover, place greater confidence *in them*.

§ IV. Though to the covetous man come as many riches as there are grains of sand by the sea-cliffs, or stars which in dark nights shine; he nevertheless will not cease from complaints, so as not to lament his poverty. Though God fulfil the wishes of wealthy men with gold, and with silver, and with all precious things, nevertheless the thirst of their avarice will not be satisfied, but the unfathomable gulf will have very many waste holes to gather into. Who can give enough to the insane miser? The more any one gives to him, the more he covets.

§ V. How wilt thou now answer worldly goods, if they say to thee: Why blamest thou us, O Mind? why art thou angry

on hƿam abulgon ƿe ðe : . Ðræt ðe ongan lȳrtan uƿe. naſ uƿ<sup>1</sup>  
 ƿm. þu ſet<sup>2</sup> uƿ on þæt ſetl ƿineſ ſceoppender. þa þu ƿilnober<sup>3</sup>  
 to uƿ þær goðer þe þu to him ſceolber<sup>4</sup>. þu cƿi<sup>5</sup> ſ þe habban  
 þe beſƿicenne. ac ƿe maƿan cƿeþan ma ſ þu habbe uƿ beſƿicen.  
 nu uƿ ƿuþh ƿine luſt 7 ƿuþh ƿine ƿitrunga onſcunian ſceal  
 ealra ƿerſceapta ſcippenð : . Nu þu eart ſcylbiſna þonne ƿe.  
 ægþer ge for ƿinum agnum unƿiht luſtum. ge eac forþam þe  
 ƿe ne moton for þe fullgan uƿer ſcippender ƿillan. forþam ðe  
 he uƿe þe onlænðe æfter hiſ bebodum to brucanne. nallaſ<sup>6</sup>  
 ƿinre unƿiht ƿitrunga ƿeƿill to fulſremmianne : . Andſƿýðe  
 unc nu. cƿæð ge ƿiſdom. ſƿa ſƿa þu ƿille. ƿit ƿeanbiðigaþ ƿinre  
 onðſƿope : .

## CAPUT VIII.º

ÐA cƿæð ſ Moð. ic me onƿite æghƿonan ſcylbiſne. ac ic  
 eom mið þær laþer ſape ſƿa ſƿiþe ofþrýcceb ſ ic inc<sup>5</sup> ƿeanbið-  
 ƿýrðan ne mæg. Ða cƿæþ ge ƿiſdom eft. Ðæt iſ nu ƿit ƿinre<sup>6</sup>  
 unƿihtƿinreſſe ſ þu eart fullneah forþoht. Ac ic nolde ſ þu  
 þe forþohtert. ac ic wolde ſ ðe ſceamode ſƿelceſ ƿeðpolan. for-  
 þam ge re þe þe hine forþencþ. ge biþ oſmoð. Ac ge re þe þe hine  
 ſceamaþ. ge biþ on hneoprunga. Líf þu nu ƿemunan ƿilt eallra  
 þara aſſƿýrþneſſa þe þu for ƿitte ƿoruldre hæfber<sup>7</sup> riððan þu  
 æreſt ƿeboren ƿære oð þine bæz. ƿiſ ðu nu atelan<sup>8</sup> ƿilt ealle  
 ða bliþneſſa ƿiþ þam unƿotneſſum. ne meht þu fullreþe cƿeþan  
 ſ þu earm ge 7 ungeræliz. forþam ic þe ƿiungne<sup>9</sup> unðerſƿeng  
 untýðne 7 ungelæreðne. 7 me to beapne ƿenom. 7 to minum  
 týhtum zetýðe. Ðra mæg þonne auht oþreſ cƿeþan butan ðu  
 ƿære geſælizer. ða þu me ƿære ær leof þonne cuþ. 7 ær  
 þon þe þu cuþer<sup>10</sup> minne týht 7 mine ƿearaþ. 7 ic ðe ƿeongne  
 zelæreðe ſƿelce ſiſtro ſƿýlce manegum oþrum ielðran ƿe-  
 ƿittum oſtozen iſ. 7 ic þe ƿerýrþnebe mið minum laſum to  
 þon ſ þe mon to ðomeſe<sup>11</sup> ƿecear. Líf ðu nu forþam cƿi<sup>12</sup> ſ  
 þu geræliz ne ſie ſ þu nu næſt þa hƿilenðlican aſſƿýrþneſſa 7  
 þa bliþneſſa þe þu ær hæfber<sup>13</sup>. þonne ne eart<sup>14</sup> þu þeah unge-  
 ſæliz. forþam þe þa unƿotneſſa. þe þu nu on eart. ſƿa ilce<sup>15</sup>  
 oſenagaþ. ſƿa þu cƿi<sup>16</sup> ſ þa bliþra ær dýðon. ƿenrt þu nu ſ þe  
 anum ſýllic hƿearfunz. ƿillic<sup>17</sup> unƿotneſ on becumen. 7 nanum

º Boet. lib. ii. proſa 3. — Tum ego, ſpecioſa quidem, &c.

<sup>1</sup> Cott. naler.

<sup>2</sup> Cott. ſetter.

<sup>3</sup> Bod. ƿlt.

<sup>4</sup> Cott. naler.

<sup>5</sup> Bod. me.

<sup>6</sup> Cott. atellan.

<sup>7</sup> Cott. ƿeonen.

<sup>8</sup> Cott. cuþe.

<sup>9</sup> Bod. me.

<sup>10</sup> Cott. neart.

<sup>11</sup> Bod. ælce.

<sup>12</sup> Cott. þellecu hƿearfunz

7 þilicu.

with us? in what have we offended thee? Indeed thou wast desirous of us, not we of thee! Thou didst set us on the seat of thy Maker, when thou didst look to us for that good which thou shouldst *have sought from* him. Thou sayest that we have betrayed thee; but we may rather say that thou hast betrayed us, since through thy desire, and through thy covetousness, the Maker of all creatures will abhor us. Thou art therefore more guilty than we, both on account of thine own wicked desire, and also because, through thee, we cannot perform our Maker's will. For he lent us to thee, to be enjoyed according to his commandments, not to fulfil the desire of thine evil covetousness. Answer us now, said Wisdom, as thou wilt: we wait for thine answer.

## CHAPTER VIII.

THEN said the Mind, I perceive myself every way guilty; but I am so greatly oppressed with this loathsome sorrow, that I cannot answer you. Then said Wisdom again: It is still thy fault that thou art almost despairing. But I am unwilling that thou shouldst despair: I would rather that thou wert ashamed of such error; for he who despairs is distracted; but he who is ashamed is in repentance. If thou now wilt call to mind all the honours, in respect of this world, which thou hast had since thou first wert born, until this day; if thou wilt now reckon all the enjoyments against the sorrows; thou canst not very easily say that thou art miserable and unhappy. For I took charge of thee unexperienced, and uninstructed; and adopted thee as my child, and inured thee to my discipline. Who can then say aught else, but that thou wert most happy, when thou wert beloved by me ere known; and sooner than thou knewest my discipline and my manners: and I taught thee young such wisdom as is to many other older minds denied: and improved thee with mine instructions, until thou wert chosen a judge? If thou now sayest, that thou art not happy, because thou hast not the temporary honours and the enjoyments which thou formerly hadst, still thou art not unhappy: for the sorrows wherein thou now art, will in like manner pass away, as thou sayest the enjoyments formerly did. Thinkest thou now, that to thee alone such change and such sorrow happen, and that the like could

oprum mode swelc ne onbecome. ne ær þe. ne æfter þe : .  
 Oþþe penrt þu þ̅ on ænigum mennigcum mode mæge ault  
 fæstfædblice beon buton hwearfunga. oþþe gif hit on ænezum-  
 men ænige hwile fæstlice yunaf. se ðear hit hwar aftræþ¹ þ̅  
 hit beon ne mæg þær hit ær sæf. þæt sýndon ða woruld  
 fæstfa oþþer buton ðearf tacnung. forþam se ðear ne cymð  
 to nanum oppum þingum butan þ̅ he þ̅ līf afýrre.² sra eac þa  
 woruld fæstfa cumaf to þam³ Mode to þam þæt hi hit benuman  
 þær þe him leofast biþ sýrre worulde. þ̅ beoþ þonne þonne hie  
 him framgemitaf. Lerege. la Mod. hwæþer þe betere ðince. nu  
 nauht woruldrice⁴ fæstet ⁊ unhwearfeneþer beon ne mæg.  
 hwæþer þe þu hý forleo. ⁊ þiner agenes þonceþ hi forlete  
 buton sære. þe þu gebride hronne hi þe forzienðne forletan : .

## CAPUT IX.⁵

ÐA ongan se swiðom sýngan and gíðode ður. Donne se q  
 sunne on hæbrum heofone beorhtost sýneþ. þonne aþeortfraf  
 ealle fceorpan. forþam ðe heora beorhtnes ne beoð nan  
 beorhtnes for hire. Donne smylte blapeþ sraþan sýtan sýnð.  
 þonne seaxaf swiþe hwaþe seldeþ bloþman. ac ðonne se searca  
 sýnð cýmþ norþan eartan. þonne toseorþþ he swiþe hwaþe þære  
 noran plite. sra ost þone to smylton sæ ðær norþan sýnðer  
 sýt onstýneþ. Eala þ̅ nan puht ný fæste rtonbenðer seorces a  
 punienðe on worulde : .

## CAPUT X.⁶

ÐA cwæþ Boetius. Eala swiðom. þu þe eart modur⁵ eallra  
 mægena. ne mæg ic na swiþeþan ne andfacygan þ̅ þe⁶ þu me  
 ær fæbert. forþon þe hit is eall for forþam ic nu hæbbe  
 onstýten þ̅ þa mine fæstfa ⁊ seo onstýtneþ. ðe ic ær penðe þ̅  
 gefæstfa beon fceolðan. nane fæstfa ne sýnt. forðam he sra  
 hwædblice searceþ. ac þ̅ me hæfþ eallra swiþost gebræfes þonne  
 ic ýmbe swelc smelicost þence. þ̅ ic nu sweotole onstýten hæbbe.  
 þ̅ þæt is seo mæste unswelð on swi andsearðan life. þ̅ mon  
 ænert seorþe⁷ gefæstg. ⁊ æfter þam unsestg. Ða andseorþe  
 se swiðom ⁊ seo Lereadwýner ⁊ cwæþ. Ne meahþ þu no mib

⁵ Boet. lib. ii. metrum 3.—Cum polo Phœbus, &c.

⁶ Boet. lib. ii. Prosa 4.—Tum ego, vera inquam, &c.

¹ Cott. aseppeð.

² Cott. aseppe.

³ Cott. to þon.

⁴ Cott. nan

puht woruldriceþ.

⁵ Cott. modur.

⁶ Cott. andfacygan þær þe.

⁷ Cott. sý.



happen to no other mind, either before thee, or after thee? Or thinkest thou that to any human mind there can be any thing constant, without change? Or if it for a time to any man firmly remain, death at least will take it away, so that it may not be where it before was. What are worldly goods, but an emblem of death? For death comes for nothing else, but that it may take away life. So also worldly goods come to the mind, in order that they may deprive it of that which is dearest to it in this world; that is, when they depart from it. Say, O Mind, whether thou judgest more wisely, seeing that naught of worldly power can be constant and unchangeable? Whether thou despisest them, and of thine own choice canst relinquish them without regret, so that thou canst abide it when they leave thee sorrowful?

## CHAPTER IX.

THEN began Wisdom to sing, and sung thus: When the sun in the serene heaven brightest shines, then become dark all the stars, because their brightness is no brightness by reason of her. When the south-west wind gently blows, then grow very quickly field flowers; but when the stark wind cometh *from the* north-east, then does it very soon destroy the rose's beauty. So oftentimes the north wind's tempest stirs the too tranquil sea. Alas! that there is nothing of fast-standing work ever remaining in the world!

## CHAPTER X.

THEN said Boethius: O Wisdom, thou who art the mother of all virtues, I cannot gainsay or deny that which thou hast said to me, because it is all true: for I have now learned that those my felicities, and the prosperity, which I formerly thought should be happiness, are no happiness because they so speedily depart. But this has most of all troubled me, when I most deeply think about that which I have clearly learned, that it is the greatest infelicity of this present life, that any one is first happy, and afterwards unhappy. Then answered Wisdom and Reason, and said: Thou canst not with

ȝoþe ȝetælan þine wýrð and þine ȝeræla ȝra ȝra þu wenȝt. for  
 þam leaſum unȝerælpum<sup>1</sup> þe ðu þroſaȝt. hit iſ leaſung ꝥ þu  
 wenȝt þæt þu ȝeo unȝeræliȝ: . Ac ȝif ðe nu ꝥ ȝra ȝwiþe  
 ȝeþnefeþ ȝ ȝeunrotrað hæfþ. ꝥ te þu forlure þa leaſan ȝe-  
 ræla. þonne mæȝ ic ðe openlice ȝeſceccan. ꝥ þu ȝrutole  
 onȝitȝt þæt te þu ȝit hæfȝt þone mæſtan ðæl þinra<sup>2</sup> ȝeræla  
 þe þu ær hæfðert: . Seȝe me nu hſæþen þu mið rihte mæȝe  
 ȝeoſian<sup>3</sup> þina unȝeræla. ȝſelce þu eallunga hæbbe forlopen þina  
 ȝeræla. ac þu hæfȝt ȝit ȝerunð ȝehealðen eall ꝥ ðeoppýrþoȝte  
 þæt te þu þe beſoȝoð hæfðert: . Du miht þu þonne mænan  
 ꝥ wýrþe ȝ ꝥ laſne. nu þu ꝥ leoſne hæfȝt ȝehealðen: . Ðræt  
 þu ȝaȝt ꝥ ȝeo ðuȝuþ ealles moncýnnes. ȝ þe ȝe mæſta ȝeoſþ-  
 ȝcipe. ȝit leoſaþ. ꝥ iſ Simmachuſ þin ȝſeoſ.<sup>4</sup> Ðræt he iſ ȝit  
 hal ȝ ȝerunð. ȝ hæfþ ælceȝ ȝoðeȝ ȝenoh. forþon ic ȝat ꝥ þu  
 naht<sup>5</sup> ne forȝlaþoðert ꝥ þu þin aȝen ȝeoſh for hine ne ȝeal-  
 ðert. ȝif þu hine ȝeſape on hſilcum eaſfoþum. forþam ȝe ȝeſ  
 iſ ſwiðomeȝ ȝ Ðræſta full. ȝ ȝeoz oſſoſoȝ nu ȝit ælceȝ  
 eoſþliceȝ eȝeȝ. ȝe iſ ȝwiþe ȝariȝ for þinum eaſfoþum ȝ for  
 þinum ȝræcſiþe: . Du ne leoſaþ þin ȝif eac. þæſ ilcan Sim-  
 machuſeȝ<sup>6</sup> ðohter. ȝ ȝio iſ ȝwiþe ȝel ȝeſað ȝ ȝwiþe ȝemetſæȝt.  
 ȝeo hæfð ealle oþru ȝif oſeſþungen mið clænneȝſe. eall heoſe  
 ȝoð ic ðe mæȝ mið ȝeaum ȝoſðum aſceccan. ꝥ iſ ꝥ heo iſ on  
 eallum þeaſum hieſe fæðeȝ ȝeliç. ȝeo hioſaþ nu þe. þe anum.  
 forþam ðe hio nanpuht eleeȝ ne luſað butan þe. ælceȝ ȝoðeȝ  
 heo hæfþ ȝenoh on þiſ andþeaſðan liſe. ac heo hit hæfþ  
 eall forȝeþen oſeȝ þe anne.<sup>7</sup> eall heo hit onȝcunaþ. for-  
 þam þe heo þe ænne næfþ. þæſ aneȝ hieſe iſ nu ȝana. for  
 þinſe æſſeaſðneȝſe heoſe þincð eall nauht<sup>8</sup> ꝥ heo hæfþ. for-  
 þam heo iſ for þinum luſum cſinoð<sup>9</sup> ȝ fulneah ðeað for  
 teapum ȝ for unroȝneȝſe: . Ðræt ȝille þe cſeþan be þinum  
 tſam<sup>10</sup> ſunum. þa ſint ealðoſmen ȝ ȝeſeahteſaȝ. on þam iſ  
 ȝſioȝol ȝio ȝifu ȝ ealla þa ðuȝuþa hioſa fæðeȝ ȝ heoſa eoallðſan<sup>11</sup>  
 fæðeȝ. ȝra ȝra ȝeozȝe<sup>12</sup> men maȝon ȝeliçoȝte beon ealðum  
 monnum. Ðȝ ic ȝunðſuȝe hſi þu ne mæȝe onȝitan þæt þu eaȝt  
 nu ȝit ȝwiþe ȝeſeliȝ. nu þu ȝit hioſoȝt and eaȝt hal: . Ðræt  
 þæt iſ ȝio meſte æſ ðeaðliçna manna þæt hie libban and ȝien  
 hale. ȝ þu hæfȝt nu ȝet to eacan eall ꝥ ic þe æſ tealðe: .  
 Ðræt ic ȝat ꝥ ꝥ iſ ȝit ðeoppýrþne þonne monneȝ liſ. forþam  
 manezum men iſ leoſne ðæt he æſ ſelf ȝſelte æſ he ȝeȝeo hſi

<sup>1</sup> Cott. unȝerælpum.    <sup>2</sup> Cott. þapa.    <sup>3</sup> Cott. ȝeoſian.    <sup>4</sup> Cott. ȝſioſ.  
<sup>5</sup> Cott. auht.    <sup>6</sup> Cott. Simacher.    <sup>7</sup> Cott. ænne.    <sup>8</sup> Cott. noht.  
<sup>9</sup> Cott. oſmoð.    <sup>10</sup> Cott. tſæm.    <sup>11</sup> Cott. elðſan.    <sup>12</sup> Cott. ȝiunȝe.

truth accuse thy fortune and thy happiness, as thou supposest, on account of the false unhappiness which thou art suffering. It is a deception when thou imaginest that thou art unhappy. But if it has so much troubled thee and made thee sad, that thou hast lost the false happiness; then may I plainly tell thee, that thou well knowest that thou hast still the greatest part of thy felicities, which thou formerly hadst. Tell me now, whether thou canst with justice complain of thy misfortunes, as if thou hadst altogether lost thy happiness, since thou hast yet kept entire everything most precious, which thou wast anxious about? How canst thou, then, lament the worse, and the more unworthy, when thou hast retained the more desirable? Thou knowest, however, that the ornament of all mankind, and the greatest honour, yet lives; that is Symmachus, thy father-in-law. He is yet hale and sound, and has enough of every good; for I know that thou wouldest not be unwilling to give thine own life for him, if thou wert to see him in any difficulties. For the man is full of wisdom and virtues, and sufficiently free, as yet, from all earthly fear. He is very sorry for thy troubles, and for thy banishment. How! is not thy wife also living, the daughter of the same Symmachus? and she is very prudent, and very modest. She has surpassed all other wives in virtue. All her excellence I may sum up to thee in few words: that is, that she is in all *her* manners like her father. She now lives for thee, thee alone: for she loves nothing else except thee. Of all good she has enough in this present life, but she has despised it all, beside thee alone. She renounces it all, because she has not thee. Of this alone she feels the want. Because of thy absence, everything which she has seems naught to her. Therefore she is through love of thee, wasted, and almost dead with tears and with grief. What shall we say concerning thy two sons, who are noblemen and counsellors; in whom is manifest the ability and all the virtues of their father, and of their grandfather, so far as young men may most resemble old men? Therefore I wonder why thou canst not understand, that thou art, as yet, very happy, since thou still livest and art hale. This, indeed, is the greatest possession of mortal men, that they live and are hale; and thou hast yet in addition, all that I have already mentioned

riſ 7 hiſ bearn ſpelcende: . Ac hwi tilar<sup>1</sup> þu þonne to  
 peþenne buton andþeorce: . Ne meaht þu nu gít þinne pýrðe  
 nauht oppitan ne þin liſ no zetælan. ne eaſt þu no eallunga  
 to nauhte geþon ſwa ſwa þu penſt. nu þe nu gít nan una-  
 beþenðlic broc getenge. forþam þe þin ancop<sup>2</sup> iſ gít on eor-  
 þan fæſt. ðæt riht ða ealþorumen. ðe we ær ýmbe ſwaþæcon. þa  
 þe ne lætaþ geortſurpan be þiſ andþearþan liſe. 7 eft þina  
 aſna tpeopa. 7 ſeo goðcunðe luſu. 7 ſe tohopa. þa þreo þe ne  
 lætaþ geortſepan be þam ecan liſe. Ða andþorode þ̅ unrode  
 God 7 cwæþ. Eala wæran þa ancwaj ſwa tnume<sup>3</sup> 7 ſwa þurh-  
 puniende ge for Gode ge for worulde. ſwa ſwa þu reſt. þonne  
 mihte we micle þý ep<sup>4</sup> gepolian ſwa hwæt earforþneſſa ſwa uſ on  
 become. eall hie uſ þýncað þý leohtan ða hwile þe þa ancwaj<sup>5</sup>  
 fæſte beoþ. ac þu miht weah ongihton hu þa mine<sup>6</sup> gælpa and-  
 ſe min weorðſcipe heſ for worulde iſ oncwæþ: .

## CAPUT XI.\*

§ I. ÐA andþorode ſe ſwiðom 7 ſeo Lerceaðwines 7 cwæþ.  
 Ic wene weah þ̅ ic hwæt hwezanunſer<sup>7</sup> þe upaþe of wæne un-  
 rotnesſe 7 ſulneah geþrohte æt ðam ilcan weorðſcipe ðe þu  
 ær hæfdeſt. buton þu gít to full ſý þaſ þe þe læſeð<sup>8</sup> iſ. þ̅ þe  
 for þý platige. Ac ic ne mæg adweohan<sup>9</sup> þine weorðunga for þam  
 lýclan þe þu forlupe. forþam þu ſimle mið wepe 7 mið un-  
 rotnesſe mænſt gif þe ænſer willan wana biþ. ðeah hit lýtler  
 hwæt ſie. Ðra wæs æfre on ðiſ andþearþan liſe. oþþe hwa iſ nu.  
 oððe hwa wýrþ get æfter uſ on þiſe worulde. þ̅ him nanpuht  
 wið hiſ willan ne ſie. ne lýtler ne miceler. Spiwe nearepe ſent<sup>10</sup>  
 7 wiſe heanlice<sup>11</sup> þa menniſcan geſælpa. forþam oþer tpeza.  
 oððe hie næfre to nanum men ne becwæþ. oððe hi wær  
 næfre fæſtlice ne þurhwunap ſwelca ſwelce hi ær to coman.  
 Ðæt ic wille heſ be æftan ſweotolop weſcecan. we witon þ̅  
 ſume mægon habban ælles worulð welan genog.<sup>12</sup> ac hi habbað  
 weah ſceame wæs welan. gif hi ne beoð ſwa æðele on gebyrdum  
 ſwa hi wolðon: . Sume beoþ wið æþele 7 wiðcuþe on heora  
 gebyrdum. ac hi beoþ mið wæðle 7 mið heſpe<sup>13</sup> ofþwýcte 7

<sup>1</sup> Boet. lib. ii. proſa 4.—Et illa, Promovimus, inquit, &c.

<sup>2</sup> Cott. tilar.

<sup>3</sup> Cott. forþon þin ancwaj.

<sup>4</sup> Bod. pume.

<sup>5</sup> Cott.

<sup>6</sup> Cott. oncwaj.

<sup>7</sup> Cott. muna.

<sup>8</sup> Cott. hwæt hwezanunſer.

<sup>9</sup> Cott. alýſeð.

<sup>10</sup> Cott. adweogan.

<sup>11</sup> Cott. neapra wint.

<sup>12</sup> Cott.

<sup>13</sup> Cott. heanlice.

<sup>14</sup> Cott. þ̅ monige habbað ælles worulð willan genog.

to thee. But I know that this is even more valuable than man's life: for many a man would wish that he himself should die, rather than behold his wife and children dying. Why toolest thou then in weeping without a cause? Thou canst not yet blame thy fortune, nor upbraid thy life: nor art thou altogether brought to naught, as thou thinkest. No unbearable misery has yet befallen thee, for thine anchor is still fast in the earth: that is, the noblemen whom we before mentioned. They suffer thee not to despair of this present life: and again, thine own faith, and the divine love and hope; these then suffer thee not to despair of the everlasting life. Then answered the sorrowful Mind, and said: O, that the anchors were so secure, and so permanent, both for God, and for the world, as thou sayest! then might we the more easily bear whatsoever misfortunes come upon us. They all seem the lighter to us, so long as the anchors are fast. But thou mayest, nevertheless, perceive how my felicities, and my dignity here, in respect of the world, is changed.

## CHAPTER XI.

§ I. THEN answered Wisdom and Reason, and said: I think, however, that I have, in some measure, raised thee up from this sorrow; and almost brought *thee* to the same dignity which thou before hadst. Only thou art yet too full of what thou hast relinquished, and art therefore grieved. But I cannot endure thy lamentations for the little that thou hast lost. For thou always, with weeping and with sorrow, mournest, if there be to thee a lack of anything desired, though it be of something little. Who was ever in this present life, or who is now, or who shall be yet after us in this world, to whom nothing against his will may happen, either little or much? Very narrow, and very worthless, are human enjoyments: for either they never come to a man, or they never constantly remain there such as they first came. This I will hereafter more clearly show. We know that some may have enough of all worldly wealth; but they have nevertheless shame of the wealth, if they are not so noble in birth as they wish. Some are very noble and eminent on account of their birth, but they are oppressed and made sad

geunrotroðe. ꝥ him wære leofne ꝥ hi wæran unæbele þonne  
 gwa earme. gif hit on heora anwealde wære: . Manege beoþ  
 weah ægþer ge full æbele ge full welige. ⁊ beoþ weah full  
 unrode. þonne hi ofer trega oððe rið habbaþ him gemæc. oþþe  
 him gemece nabbaþ: .<sup>1</sup> Manege habbaþ genog gefælllice<sup>2</sup> ge-  
 riðoð. ac for bearnleste. eallne þone pelan ðe hi gegaderigaþ  
 hi læfað<sup>3</sup> framðum to brucanne. and hi beoþ forþam un-  
 rode: . Sume habbað bearn genoge. ac ða beoþ hwilum un hale.  
 oþþe yfele ⁊ unweorþ.<sup>4</sup> oððe hwaþe gefaraþ. ꝥ ða elðran for-  
 þam gnorniaþ ealle heora woruld: . Forþam ne mæg nan mon  
 on þisse anweorðan life eallunga geras beon rið his wýrð. weah  
 he nu nanriht ealles næbbe ymbe to forþenne. ꝥ him mæg  
 to forþe. ðæt he nat hwæt him toweorð bið. hwæþer þe god þe  
 yfel. þon ma þe þu rihter ⁊ eac þæt ꝥ he þonne gefælllice  
 brýcþ. he ondræc ꝥ he riðle forlætan. Getæc me nu sumne  
 mann þara þe ðe gefælegeto þince. ⁊ on his relfille ry riðer  
 gewiten. ic þe gewecce riðe hwaþe ꝥ ðu ongiht ꝥ he bið for  
 riðe lytelum þingum oðt riðe ungemetlice gebræfed. gif him  
 ænig riht bið rið his willan. oþþe rið his gewunan. weah hit nu  
 lytel hwæt seo buton he to ælcum men mæge gebeacnian ꝥ  
 he riðe on<sup>5</sup> his willan: . Funderum lytel mæg gebon þone  
 eallra gefælligertan mon her for<sup>6</sup> worulde. ꝥ he wenþ þæt his  
 gefælla riðe oððe riðe gefarode oððe mid ealle forlone: .  
 Ðu wenst nu ꝥ þu seo riðe ungerælig. ⁊ ic wæc ꝥ manegum  
 men ðuhte ꝥ he wære to heofonum ahafen gif he ænigne<sup>7</sup> ðæl  
 hæfde þara þinna gefælla þe ðu nu get hæft: .<sup>8</sup> Ge for-  
 þum seo riðe þe þu nu on hæft eart. ⁊ þu criht ꝥ þin wæc-  
 riðe rið heo is þam monnum efel þe wæp on geborene wæran.  
 ⁊ eac þam ðe heora willum wæp on eardigap: . Ne nanriht  
 ne byð yfel. ær mon wene ꝥ hit yfel seo. ⁊ weah hit nu herig  
 seo and riðerweorð. weah hit bið gefæll gif hit mon luflice  
 deð and geðýrlice aræfneþ: . Feara riht to þam gefæadwige.  
 gif he wýrþ on ungerýrde. ꝥ he ne riðige<sup>9</sup> ꝥ his fælla weorðan  
 onwende: . Rið riðe mænige biternege is gemengeð seo  
 riðerweorð þisse worulde. weah heo hwam wýnnum<sup>10</sup> ðýnce. ne mæg  
 he hie no habban<sup>11</sup> gif heo hine fleon onginþ: . Ðu ne is hit  
 wæp riðe riðeol hu hwerlice þar woruldfealla riht. nu hi ne

<sup>1</sup> Cott. nabbað oðþe him gemæc oðþe gemece nabbað. <sup>2</sup> Cott. gefælllice. <sup>3</sup> Bod. lætað. <sup>4</sup> Bod. unweorþe. <sup>5</sup> Cott. gebecnan ꝥ he riðe on. <sup>6</sup> Cott. on. <sup>7</sup> Bod. ænigne. <sup>8</sup> Cott. gehæft. <sup>9</sup> Bod. heþurige. <sup>10</sup> Cott. wýnnuma. <sup>11</sup> Cott. gehabban.

by indigence and poverty, so that it were more desirable to them to be unnoble, than so poor, if it were in their power. Many are, indeed, both full noble and full wealthy, and are nevertheless very unhappy, when they *have* either of these things; either when they have wives as yoke-fellows with them, or have not yoke-fellows. Many have married happily enough, but for want of children, they leave all the riches which they amass to strangers to enjoy, and they are therefore unhappy. Some have children enough, but they are sometimes unhealthy, or evil and worthless, or soon depart, so that the parents therefore mourn all their life. Hence no man can, in this present life, be altogether suited in respect of his fortune. Though he have nothing at all to sorrow about, this is able to make him sorrowful, that he knows not what is about to happen to him, whether good or evil, any more than thou knewest; and moreover he fears, that what he then happily enjoys, he may lose. Show me now any man of those who appear to thee the happiest, and who is most distinguished for the enjoyment of his desires. I tell thee at once, that thou mayest observe that he is often immoderately troubled for very trifling things: if anything happens to him against his will, or contrary to his custom, though it be ever so little; unless he may give his nod to every man to run at his will. Wonderfully little can cause the happiest man of all, here in respect of the world, that he should think that his happiness is either much lessened, or entirely lost. Thou now thinkest that thou art very miserable: and I know that to many a man, it would seem that he were exalted to the heavens, if he had any part of thy felicities, which thou hast still. Moreover, the place wherein thou art now detained, and which thou callest thy place of exile, is the country of the men who were born there, and also of those who by their own will dwell there. Nothing is evil, until a man thinks that it is evil: and though it be now heavy and adverse, yet it will be happiness, if he acts willingly, and patiently bears it. Scarcely any one is so prudent where he is in impatience, as not to wish that his happiness were destroyed. With very much bitterness is the sweetness of this world mingled. Though it seem pleasant to any one, he will be unable to hold it, if it begin to fly from him. Is it not, then, very evident, how inconstant

magon ðone earman gefýllan. forþam he rimle pilnað hpræf hprugu<sup>1</sup> præg þe he þonne næft. ne hie þam gefýlþegum 7 þam gemetpræftum rimble ne puniapr<sup>2</sup>.

§ II.<sup>3</sup> Þræf ge þonne ýmbutan eop þa gefælpa ðe ge on innan eop<sup>4</sup> habbaþ þurh þa goðcundan miht gefet. Ac ge nýton hræt ge ðop. ge rint on geþpolan. Ac ic eop mæg mið fearum forðum gefecan<sup>5</sup> hræt ge hrof 7 eallra gefælpa præg þæg ic præt þu pilc higran þon ær þe þu hine ongríteft þ 7 þonne goð. Miht þu nu ongritan hræþer þu auht þe ðeoppýrþre habbe þonne ðe gýlne. Ic pene þeah þ þu wille cpeþan þ þu nauht ðeoppýrþre næbbe. Ic præt gif þu nu hæfðe<sup>6</sup> fullne anpealð ðmeþ felfer. ðonne hæfðeft ðu hræt hpega<sup>7</sup> on þe felfum ðæg þe ðu næfre þinum pillum alætan wolðeft. ne geo rýnð þe on zenuman ne mihte. Forðam ic ðe minðrige þ þu ongríte ðætte nan gefælþ nif on þifre anbpearðan life. Ac ongræt præt nauht nif betere on þifre anbpearðum life. þonne geo gefceapþre. forþam þe heo þurh nan ðing ne mæg þam men lofian. for þý 7 betere præt feoh præt te næfre lofian ne mæg. þonne þ þe mæg 7 fceal. þu ne 7 þe nu zenoh fpeotole gefæð præt geo rýnð þe ne mæg nane gefælpa fellan. forþam þe æþer 7 unfæft ge geo rýnð ge geo gefælþ. forþam rint fpefe teðne 7 fpefe hpeofenbe þæg gefælpa. Þræt ælc para þe þæg foruolð gefælpa hæfþ. oþer tpega oþþe he præt præt he him frompearþe beoþ. oððe he hit nat. gif he hit þonne fæc. hpefce gefælpa hæfþ he æt þam pelan. gif he biþ fpea ðýnig 7 fpea ungerift. þ he præt pritan ne mæg. gif he hit ðonne præt. þonne onðpræt he him þ heo lofian 7 eac geara præt þ he hi alætan fceal. Se fingala ege ne læt nænne<sup>9</sup> mon gefælgne beon. Euf þonne hpa ne pcep hræþer he þa gefælða hæbbe. þe he nabbe þe he ðonne hæfþ. hræt præt ðonne beoþ for lýcla fælpa. oððe nane. præt mon fpea eape forlætan mæg. Ic pene nu þ ic þe hæfðe ær zenog fpeotole gefeþt be manegum tacnum þ te monna fapla rint undeaplice 7 ece.<sup>10</sup> 7 þ 7 zenog fpeotol þ te nanne mon ðæg tpeozan ne þearf þ ealle men geendrap on þam ðeape. 7 eac heopa pelan. þý ic punðrige hpi men fien fpea ungerceapþre þ hie penan þ þif anbpearþe lif mæge þone monnan ðon gefælgne þa hpile þe he leofað. þofne

<sup>1</sup> Boet. lib. ii. prosa 4.—Quid igitur, o mortales, &c.

<sup>2</sup> Bod. hræt hpeg.

<sup>3</sup> Cott. 10p.

<sup>4</sup> Cott. gefeccan.

<sup>5</sup> Bod.

ongræt þe 7 þone goð.

<sup>6</sup> Bod. næfðeft.

<sup>7</sup> Cott. hprugu.

<sup>8</sup> Cott.

wolðeft.

<sup>9</sup> Cott. unpr.

<sup>10</sup> Bod. none.

<sup>11</sup> Cott. undeaplice 7 eca.



worldly goods are; when they are not able to satisfy the poor, inasmuch as he always desires something of that which he has not; neither do they always dwell with the patient and moderate

§ II. Why seek ye, then, around you the happiness which ye have placed within you by the divine power? But ye know not what ye do: ye are in error. But I can, with few words, show you what is the roof of all happiness: for which I know thou wilt strive until thou obtainest it: this, then, is good. Canst thou now discover whether thou hast anything more precious to thee than thyself? I think, though, thou wilt say that thou hast nothing more precious. I know, if thou hadst full power of thyself, thou wouldest then have something in thyself, which thou never, with thine own consent, wouldest relinquish, nor could Fortune take it from thee. Therefore I advise thee, that thou learn, that there is no happiness in this present life. But learn that nothing is better in this present life than reason: because man cannot by any means lose it. Therefore that wealth is better, which never can be lost, than that which may, and shall *be lost*. Is it not, now, clearly enough proved to thee, that Fortune cannot give thee any happiness? because each is insecure, both Fortune and happiness; for these goods are very frail, and very perishable. Indeed, every one who possesses these worldly goods, either knows that they are about to depart from him, or he is ignorant of it. If, then, he is ignorant of it, what happiness has he in riches, when he is so foolish, and so unwise as to be ignorant of this? But if he knows it, then he dreads that they may be lost, and also is well aware that he must leave them. Continual fear suffers not any man to be happy. If then any man cares not whether he have that wealth, which he may not have, even when he has it; truly that is for little happiness, or none, which a man may so easily lose. I think, moreover, that I had formerly with sufficient clearness taught thee by many arguments, that the souls of men are immortal and eternal: and it is so evident that no man need doubt it, that all men end in death, and also their riches. Therefore I wonder why men are so irrational as to think that this present life can make man happy whilst he lives, seeing that it cannot, after it is ended, make

hit hine ne mæg æfter þýr life eapmne<sup>1</sup> gebon :• Þræt þe  
 zepýlice witon unrim ðara monna þe ða ecan gefælda sohtan  
 nallag ðurh þ an þæt hi wílnodon ðær lichomlican deaðes. ac  
 eac manegra faplicra wita hie zepílnodon wíð ðan ecan life. þ  
 wæron ealle þa haligan Mactýnar :•

CAPUT XII.<sup>1</sup>

ÐA ongan þe fýrðom zliorpan. 7 zeoððobe þur. ecte þæt  
 fpell mid leofe. þ he ær fæbe 7 cwæþ. Se þe wille fæst hur  
 timbrian. ne sceall he hit no fettan upon þone hehtan cnol.  
 7 þe ðe wille zóbcundne fýrðom fegan. ne mæg he hine wíþ  
 ofermetta. 7 eft þe þe wille fæst hur timbrian. ne fetta he hit  
 on fonsbeorhar. Sra eac gif þu fýrðom timbrian wille. ne fete  
 ðu hine uppan þa zicungu. forðam fpa fpa wígenbe fons þonne  
 nen fpylþ. fpa fpylþ seo zicung þa ðreogenban pelan þýffer  
 midðangeapdes. forðam hio huora fimle bið ðurftegu ne mæg.  
 hur naht lange ftandan on ðam hean munte. gif hit full un-  
 gemetlic wíð zertent. næft þæt þ te on ðam wígenban fonsbe  
 fent for fpylicum wene. fpa eac þ mennýce Mób bið un-  
 bereten 7 afegeð of hur ftebe. þonne hit þe wíð ftronzra ze-  
 fýnca aftýnoð. oððe þe nen ungemetlicez ýmbhogan :• Ac þe  
 þe wille habban þa ecan gefælpa. he sceal fleon þone fpecnan  
 plite þýfer midðaneapdes. 7 timbrian þ hur Mober on þam  
 fæftan ftane eaðmetta. forþam ðe Lfurst eapbað on þære bene  
 eaðmóðneffe. 7 on þam zemýnbe fýrðomez. forþam fimle þe  
 fpa mon eall hur lif læt on zefean unonpenbenlice 7 onfroph.  
 þonne he forfihþ ægzdes ze þar eopplícan zób ze eac þa ýflu. 7  
 hopaþ to þam tofeapðam. þ fínt þa ecan. forþam ðe God.  
 hine gehelt æghwonan. fíngallice puníenbe. on hur Mober ze-  
 fælþum. ðeah þe þe wíð. þara eapfoþa. 7 seo fíngale gemen.  
 þýra populo felpa. him onblafe :•

CAPUT XIII.<sup>2</sup>

ÐA þe fýrðom þa 7 seo Gefceapfýrnez þýr leoð þur afungen  
 hæfðon. ða ongan he eft fegzan<sup>2</sup> fpell 7 þur cwæþ. Me ðíncþ  
 nu þ fít mægzen fmeallícor fpecan 7 biozolpan forðum. forþam  
 ic onzíte þ min lar hpæt hpugu íngæð on þín onðzít. 7

<sup>1</sup> Boet. lib. ii. metrum 4.—Quisquis uolet perennem, &c.

<sup>2</sup> Boet. lib. ii. prosa 5.—Sed quoniam rationum, &c.

<sup>3</sup> Bod. eapm.      <sup>4</sup> Cott. fegzean.

him miserable. But we certainly know of innumerable men who have sought eternal happiness, not by this alone, that they chose the bodily death, but they also willingly submitted to many grievous torments on account of the eternal life: those were all the holy martyrs.

## CHAPTER XII.

THEN began Wisdom to sing, and sung thus,—*he* prolonged with verse the speech that he before made, and said: He who will build a firm house, must not set it upon the highest hill; and he who will seek heavenly wisdom, must not *seek* it with arrogance. And, again, he who is desirous to build a firm house, should not set it on sand-hills. So also if thou art desirous to build wisdom, set it not on avarice. For as thirsty sand swallows the rain, so avarice swallows the perishable riches of this middle-earth, because it is always thirsty after them. A house cannot long stand on the high mountain, if a very violent wind press on it; nor has it that which may stand on the thirsty sand for excessive rain. Thus also the human mind is subverted, and moved from its place, when the wind of strong afflictions agitate it, or the rain of immoderate care. But he who wishes to have eternal happiness, should fly from the dangerous splendour of this middle-earth, and build the house of *his* mind on the firm rock of humility. For Christ dwells in the vale of humility, and in the mind of wisdom. Therefore the wise man ever leads all his life in joy, unchangeable and secure, when he despises both these earthly goods, and also the evils; and hopes for the future, which are eternal. For God preserves him everywhere, perpetually dwelling in the enjoyments of his mind: though the wind of troubles, and the continual care of these worldly goods, blow upon him.

## CHAPTER XIII.

• WHEN Wisdom and Reason had thus sung this lay, then began he again to make a speech, and thus said: Methinks that we may now argue more closely, and with profounder words; for I perceive that my doctrine, in some degree,

þu genoh þel unbenrtenst þ̅ ic þe to gprece. Læðenc nu hpæt  
þiner agner geo ealra þyrra populð æhta ⁊ pelena. oððe hpæt  
þu þær on æge unanbergilde. gif þu him geabþrylice<sup>1</sup> æfter-  
grypar. Ðpæt hæfst ðu æt þam zifum þe ðu cwyrt þ̅ geo pýrð  
eop zife. and æt þam pelum.<sup>2</sup> ðeah hi nu ece pæron. Sege<sup>3</sup> me  
nu hpxþer þe þin pela ðiner þanceg gpa ðeope geo þe for hix  
agenpe gecynðe. hpæþer ic ðe fecge þeah þ̅ hit is of hix agenpe  
gecynðe naſ of þinpe. gif hit þonne hix agenpe gecynðe is naſ  
of ðinpe. hpi eart ðu þonne a þý betena for hix goðe.<sup>4</sup> Sege  
me nu hpæt hix þe ðeopart<sup>5</sup> þince. hpæþer þe zolð þe hpæt ic  
pæt þeah zolð. Ac þeah hit nu goð<sup>6</sup> geo ⁊ ðeope.<sup>7</sup> þeah biþ  
hlireabiſra ⁊ leorpenþra þe ðe hit relþ. ðonne þe þe hit zaðenap  
⁊ on oppum þearap. ge eac þa pelan beoþ hlireabiſran ⁊  
leortælan þonne þonne hie mon relþ. þonne hie beon þonne  
hi mon zaðnap ⁊ healt.<sup>8</sup> Ðpæt geo zitjunge gebeþ heope zit-  
renap lape ægþer ge Lobe ge monnum. ⁊ þa cýta geðoþ þa  
gmle leof tæle ⁊ hlireabiſe ⁊ þeopþe ægþer ge Lobe ge mon-  
num ðe hie luſap. Nu þ̅ feoh þonne ægþer ne mæg beon ge  
m þ̅ þam ðe hit relð ge mið þam þe hit nimp.<sup>9</sup> nu is forþæm  
ælc feoh betene ⁊ ðeoppýrþe geſeald þonne gehealden. Liſ nu  
eall þiſer miððaneapþer pela come to anum men. hu ne pæron  
þonne ealle oþre men pæðlan butan anum.<sup>10</sup> Genoh gpeotol  
ðæt is. þ̅ te goð forð ⁊ goð hliſa ælceſ monneſ biþ betena ⁊  
ðeopra.<sup>11</sup> þonne æniſ pela. hpæt þ̅ forð gefýlþ eallra<sup>12</sup> þara  
eapan þe hit geheþ. ⁊ ne biþ þeah no ðý læſſe mið þam þe hit  
gpricþ. hix heortan ſiegelneſte hit geopenað.<sup>13</sup> ⁊ þæſ oðreſ  
heortan belocene<sup>14</sup> hit þurhþæþ. ⁊ on þam færlþe þær be-  
trýx ne bið hit no gepanod. ne mæg hit mon mið gpeorþe  
oſſiean. ne mið pape geþinðan. ne hit næſne ne acpild. Ac þa  
eoppe relan. þeah hi ealne pex eoppe gm.<sup>15</sup> ne þincþ eop no þy  
naþor<sup>16</sup> heopa genoh. ⁊ þeah ge hie þonne oppum monnum  
rellan ne mazon. ge no þe ma mið þam heopa pæðle ⁊ heopa  
zitjunge gefýllan. ðeah þu hie gmale<sup>17</sup> toðæle gpa dyrt. ne  
miht þu þeah ealle men emlice<sup>18</sup> mið gehealdan. ⁊ ðonne þu  
ealle gebæðe hæfst. þonne biſt ðu ðe relþ pæðla. Sint þæt  
peþlice<sup>19</sup> relan þiſer miððangeapþer. ðonne hi nan mōn fullice  
habban ne mæg. ne hie nanne mon gepeliſian ne mazon. buton

<sup>1</sup> Cott. geſceadþrylice. <sup>2</sup> Cott. pelan. <sup>3</sup> Cott. Sæge. <sup>4</sup> Cott. goðe.  
<sup>5</sup> Cott. ðeopart. <sup>6</sup> Bod. zolð. <sup>7</sup> Cott. ðeope. <sup>8</sup> Cott. hilt. <sup>9</sup> Cott mon  
relð. <sup>10</sup> Cott buton him anum <sup>11</sup> Cott. ðeopra <sup>12</sup> Cott. ælceſ.  
<sup>13</sup> Bod iðelneſſe hit openað. <sup>14</sup> Cott. belocene <sup>15</sup> Cott. mið eop ſien.  
<sup>16</sup> Cott. hpæþor. <sup>17</sup> Cott. gpa gmealice. <sup>18</sup> Cott emlice. <sup>19</sup> Cott. peþlice.

enters into thy mind, and thou understandest well enough what I say unto thee. Consider, now, what is thine own of all these worldly possessions and riches; or what of great price thou hast therein, if thou rationally examinest it. What hast thou from the gifts and from the riches, which thou sayest fortune gives you, even though they were eternal? Tell me now, whether in thy judgment, this thy wealth, is so precious to thee from its own nature. But I say to thee that it is from its own nature, not from thine. If it, then, is from its own nature and not from thine, why art thou ever the better for its good? Tell me what of it seems to thee most precious: whether gold, or what? I know, however, gold. But though it be good and precious, yet will he be more celebrated and more beloved, who gives it, than he who gathers, and takes it from others. Riches, also, are more honourable, and more estimable when any one gives them, than they are when he gathers and keeps them. Covetousness, indeed, makes misers loathsome both to God and to men: and liberality always makes them estimable, and famous, and worthy, both to God and to the men whom they befriend. Since, then, wealth cannot be both with those who give it, and with those who receive it; all wealth is therefore better and more precious given than held. If even all the wealth of this middle-earth should come to one man, would not all other men be poor, except one? It is sufficiently evident that the good word and good fame of every man is better and more precious than any wealth: for this word fills the ears of all those who hear it, and yet is not the less with him who speaks it. His heart's recess it opens, and the locked heart of another it penetrates, and in the way between them it is not lessened, nor can any one with sword slay it, nor with rope bind, nor does it ever perish. But these your riches, if they were always yours, there does not the sooner seem to you enough of them; and if ye may not give them to other men, ye never the more therewith satisfy their want and their desire. Though thou divide them as small as dust, yet thou canst not satisfy all men equally: and when thou hast divided all, thou wilt then be poor thyself. Are the riches of this middle-earth worthy of a man when no one can fully have

hie oþerne gebon to wæðlan. Wæpær<sup>1</sup> nu gimma plite eorpe eagan to him zetio. heora to punðrianne. swa ic wæt þæt hie<sup>2</sup> ðoþ. hwæt reo<sup>3</sup> ðuguð þonne wæs pliteges be on þam<sup>4</sup> gimum bið. biþ heora næg eorpe.<sup>5</sup> þy ic eom swiþe ungemetlice ofpunðroð hwær eor þince wære ungerceaðwigan gerceafte goð<sup>6</sup> betere þonne eorpe azen goð. hwær ge swa ungemetlice punðwigen þara gimma. oððe æniges þara ðeablicena ðinga ðe gerceaðwignerfe næfþ. forðam hie mid nanum rýhte ne magon gearwigan þæt ge heora punðwigen. weah hie Lober gerceafte sien. ne sint hi no swiþ eor to metanne. forþam þe oðer trega oþþe hit nan goð nis for eor selfe. oððe weah for lýtel goð swiþ eor to metanne. to swiþe þe herewið<sup>7</sup> ur selfe. þonne þe mare þæt lufið<sup>8</sup> þæt þe unðer ur is on urum<sup>9</sup> anwealde. þonne ur selfe. oððe ðone Drihten ðe ur gerceop. 7 ur ealle ða goð forgearf. Wæpær ðe nu licigen<sup>10</sup> fægeru lond :

## CAPUT XIV.†

§ I. ÐA andyrporode þæt Moð wære Gerceaðwignerfe 7 cwæð. Hwær ne sceolde me lician fægeru land. hu ne is wæt ge fægeresta ðæl Lober gerceafte. ge full oft ge fægniað<sup>11</sup> i mýltre sæ. 7 eac punðwiað wæs pliteges wære sunnan and wæs monan 7 eallra þara fceornena. Ða andyrporode ge Wyrðom and reo Gerceaðwignerfe þam Moðe 7 þur cwæþ. Wæt belumþ þe heora fægernefe.<sup>12</sup> hwær<sup>13</sup> ðu ðurfe gylpan þæt heora fægernefe þin sie. nefe nefe. hu ne wæt þu þæt þu heora nanne ne geworhtege.<sup>14</sup> ac gif ðu gylpan wille. gylf Lober. Wæpær þu nu fægera blotmæna fægnige on eartran swelce þu hie gerscope. hwær þu nu swelces ault pýrcan mæge, oððe geworhtege habbe. nefe nefe. ne ðo þu swa.<sup>15</sup> hwær hit nu ðiner gepealges sie þæt ge hærsege sie swa welg on wæstmum. hu ne wæt ic þæt hit is no þiner gepealges. Hwær earf þu ðonne onæles mid swa wele gefean. oððe hwær lufið ðu þa fremðan goð swa ungemetlice. swelce hi sien þin agnu.<sup>16</sup> Wær þu mæge reo wýrð þe gebon wæt þa þing ðine agene<sup>17</sup> sien þa þe heora agene<sup>18</sup> gecýnde þe gebýdon<sup>19</sup> fremðe. nefe nefe. nis hit no þe gecýnde þæt te þu hi age. ne him nis gebýrðe þæt hi ðe folgien. ac þa heofencundan þing þe sint<sup>20</sup> ge-

† Boet. lib. ii. prosa 5.—Quid ni? Est enim, &c.

<sup>1</sup> Bod. Wæpær. <sup>2</sup> Cott. hi. <sup>3</sup> Cott. mo. <sup>4</sup> Cott. wæs. <sup>5</sup> Cott. eorpe. <sup>6</sup> Cott. goð we. <sup>7</sup> Cott. heppað. <sup>8</sup> Cott. þæt ma lufið. <sup>9</sup> Cott. urum. <sup>10</sup> Cott. licien. <sup>11</sup> Cott. fægniað. <sup>12</sup> Cott. to heora fægernefe. <sup>13</sup> Bod. hwær. <sup>14</sup> Cott. nan ne worhtege. <sup>15</sup> Cott. no swa. <sup>16</sup> Bod. sien þine get nu. <sup>17</sup> Cott. agnu. <sup>18</sup> Cott. agnu. <sup>19</sup> Bod. gebon. <sup>20</sup> Cott. sienðan.

them? nor can they enrich any man, unless they bring another to poverty. Does the beauty of gems attract your eyes to them, to wonder at them? I know that they do so. But the excellence of the beauty which is in gems is theirs, not yours. Wherefore I am excessively astonished why the good of the irrational creature seems to you better than your own good: why ye so immoderately admire gems, or any of the insensible things which have not reason: for they with no justice can deserve that ye should admire them. Though they are God's creatures, they are not to be compared with you. For either it is no good for yourselves, or at least for little good, compared with you. We too much despise ourselves when we love that which is beneath us, in our own power, more than ourselves, or the Lord who made us, and gave us all good things. Do fair lands delight thee?

#### CHAPTER XIV.

§ I. THEN answered the Mind to Reason, and said: Why should not fair land delight me? Is not that the fairest part of God's creatures? Full often we rejoice at the serene sea, and also admire the beauty of the sun, and of the moon, and of all the stars. Then answered Wisdom and Reason to the Mind, and thus said: What belongs to thee of their fairness? Darest thou to boast that their fairness is thine? No, no. Dost thou not know that thou madest none of them? But if thou wilt glory, glory in God. Dost thou rejoice in the fair blossoms of Easter, as if thou madest them? Canst thou then make anything of this kind, or hast thou any part in the work? No, no. Do not thou so. Is it through thy power that the harvest is so rich in fruits? Do not I know that it is not through thy power? Why art thou then inflamed with such vain glory? or why lovest thou external goods so immoderately, as if they were thy own? Thinkest thou that fortune can cause to thee, that those things should be thy own, which their own natures have made foreign to thee? No, no. It is not natural to thee that thou shouldest possess them; nor is it their nature, that they should follow thee. But heavenly things are natural to thee, not these earthly.

cýnbe. næs þæs eorþlican. Ðas eorþlican særtmas sint gefceapene netenum<sup>1</sup> to anblifene. ⁊ þa populs pelan gýnt gefceapene to byrice þam monnum þe beoþ neatum<sup>2</sup> zelice. ⁊ beoþ unrihtwíre ⁊ ungemetfærte. to þam hi eac becumaf oþrot. Líf þu þonne ðæt gemet habban wille. ⁊ ða nýb þearfe witan wille. þonne is þæt mete ⁊ drýnc ⁊ clafas and tol to spelcum cwearte spelce þu cunne ⁊ ðe is gecýnbe ⁊ ⁊ ðe is riht to habbenne. Ðwelc fremu is ðe ⁊ þæt þu wile þýra andþearbena gefælpa ofer gemet. þonne hie naper<sup>3</sup> ne mæxon ne þin gehelpan. ne heora gefra. On gýpe lýtton hiera hæfþreo gecýnbe genog. on gfa miclum heo hæfþreo genog gfa þe ær gfræcon. Líf þu heore mape selet. ofer trega oððe hit þe beap. oððe hit þe þeah unþýngum bý. oððe ungetere.<sup>4</sup> oððe fæcenlic eall ⁊ þu nu ofer gemet degt. Líf þu nu ofer gemet ict. oþþe drincet. oððe clapa þe ma on hæfþreo þonne þu þurfe. seo oferwíre<sup>5</sup> þe purþ oþþe to gape oððe to plættan. oþþe to ungeterenum. oþþe to pho. Líf þu nu penyt ⁊ te punþolice gefela<sup>6</sup> hrelc weorþmýnþe. ðonne telle ic þa weorþmýnþe þam<sup>7</sup> cýrlican þe hie weorþte. næs na þe.<sup>8</sup> se weorþta is God. þæs cweart ic þær heige on. Ferht þu þæt seo mengio þýra monna þe næge don gefælgne. nege nege. ac gif hie fæle sint ðonne sint hie þe pleolican ⁊ gefrægnfulpan ge hæfþreo þonne ge næfþ.<sup>9</sup> forþam fæle þegnar beoþ gýmle heora hlafordes menþ. Líf hi þonne zobæ beoþ ⁊ hlafordes holbe ⁊ unþýreafbe hu ne beoþ ⁊ þonne heora zobes. næs þýne. hu milt þu þonne þe agnian heora zob. gif þu nu þæs gylpt. hu ne gylpt þu þonne heora zobes. næs þýne :-

§ II.<sup>w</sup> Nu þe is genoh openlice gecýpbe þæt te nan þara zoba þin is. þe þe ær ýmbe gfræcon. ⁊ þu teohhobert<sup>11</sup> ⁊ hi þýne beon fceolban. Líf þonne þýre populbe wite ⁊ wela to wileenne is. hwæt mupnart þu þonne æfter þam þe þu forlure. oððe to hron fagnart ðu þæs þe þu ær hæfþreo<sup>12</sup> gif hit fæger is. ⁊ is of heora agnum gecýnbe. næs of ðinum. heora fæger hit is. næs þin. hwæt fægnart<sup>13</sup> þu þonne heora fæger. hwæt belimþ þu to þe. ne þu hit ne gefceope. ne hi þýne agene ne rent. Líf hi nu zobes sint ⁊ fægere. þonne weon hi gfa ge-

<sup>w</sup> Boet. lib. ii. prosa 5 — Ex quibus omnibus, &c.

<sup>1</sup> Cott. nyctenum. <sup>2</sup> Cott. bioð neatum. <sup>3</sup> Cott. naper. <sup>4</sup> Cott. ungetere. <sup>5</sup> Cott. clape ma on heht. <sup>6</sup> Cott. io oferunc. <sup>7</sup> Cott. gefela. <sup>8</sup> Bod. þa. <sup>9</sup> Cott. nealles þe. <sup>10</sup> Cott. and lýtge þonne sint hi þe pleolican ⁊ gefrægnfulpan hæfþreo þonne næfþ. <sup>11</sup> Cott. teohhobert. <sup>12</sup> Cott. þær hægt. <sup>13</sup> Bod. fagnar.



These earthly fruits are created for the food of cattle; and worldly riches are created for a snare to those men who are like cattle, that is, vicious and intemperate. To those, moreover, they come oftenest. But if thou wouldest have the measure, and wouldest know what is needful; then is it, meat and drink, and clothes, and tools for such craft as thou knowest, which is natural to thee, and which is right for thee to possess. What advantage is it to thee, that thou shouldest desire these present goods beyond measure, when they can neither help thee nor themselves? With very little of them nature has enough. With so much she has enough, as we before mentioned. If thou givest her more, either it hurts thee, or it at least is unpleasant to thee, or inconvenient, or dangerous,—all that thou dost beyond measure. If thou beyond measure eatest, or drinkest, or hast more clothes on thee, than thou needest, the superfluity becomes to thee either pain, or loathing, or inconvenience, or danger. If thou thinkest that wonderful apparel is any honour, then ascribe I the honour to the artificer who made it, not to thee. The artificer is God, whose skill I therein praise. Thinkest thou that the multitude of thy men can make thee happy? No, no. But if they are wicked and deceitful, then are they more dangerous, and more troublesome to thee, had, than not had: for wicked thanes are always their lord's enemies. But if they are good and faithful to their lord, and sincere, is not that, then, their good, not thine? How canst thou, then, appropriate to thyself their good? If thou boastest of it, dost thou not boast of their good, not of thine?

§ II. It is now plainly enough shown to thee that none of those goods is thine which we have already spoken about, and thou didst think should be thine. If, then, the beauty and wealth of this world is not to be desired, why dost thou repine on account of what thou hast lost? or wherefore dost thou long for what thou formerly hadst? If it is fair, that is of their own nature, not of thine: it is their fairness, not thine. Why then dost thou delight in their fairness? what of it belongs to thee? Thou didst not make it, nor are they thine own. If they are good and fair, then were they so made; and such they would be, though thou never hadst

ſceapena. ⁊ ſwælc he polban beon þeah þu hi næfre nahteft. ⁊ ſenar ðu þ̅ hi aþe beorþſýrþan ſeon.<sup>1</sup> þe hi to þinre note ge-  
lænbe wæron. Ac forþam þe heora býrige men waraþ. ⁊ hi-  
him ſmcaþ ðeore. forþam þu hi gaderar ⁊ helte on þinum  
horþe. Ðæt ſilmar þu þonne þ̅ þu hæbbe æt ſwelcpe gerælig-  
neffe.<sup>2</sup> Leleþ<sup>3</sup> me nu ic hit ðe ſecge. næft ðu þær nauht æt  
buton þ̅ þu tilar<sup>4</sup> wæle to flonne. ⁊ for þ̅ gaderar mare  
þonne þu ſurfe.<sup>5</sup> Ac ic wac ðeah ſiþe geara. þ̅ te eall þ̅ ic heþ  
ſſeace iſ riþ þinum willan. Ac eorpa geræla ne ſint no þ̅ ge  
penaþ þæt hi ſien. forþam ſe þe micel meſſe<sup>6</sup> ⁊ miſlic aȝan  
ſile. he beþearf eac micel ſultmeſ. Se ealra cwiþe iſ ſiþe for  
þe mon gerſin cweþ. þæt te þa<sup>7</sup> micel beþurfon. þe micel  
aȝan willaþ. ⁊ þa þurfon ſiþe lýtler. þe maran ne willaþ þonne  
genoges. butan he ſilwigen miþ oferinge hiora ȝitunga ge-  
fyllan. þ̅ hi næfre ne geþoþ. Ic wac þ̅ ge penaþ þæt ge nan  
ȝecunþlice<sup>8</sup> ȝob ne geræla on innan eor ſelfum nabbar.<sup>9</sup> for-  
þam ge hi ſecaþ butan eor to fremþum ȝerſearþum. ſſa hit iſ  
miſþeorþes þ̅ þæm men ðincþ. þeah he ſe ȝobcunþlice ȝe-  
ſcearþ. þ̅ he on him ſelfum næbbe gæla genoge. buton he  
mare ȝeȝabeurȝe þara unȝerſcearþſena ȝerſepta þonne he  
beþurfe. oððe him ȝemetlic ſeo. ⁊ þa unȝerſcearþſan neotena<sup>10</sup>  
ne ſilmaþ naner oþreſ ſeor.<sup>11</sup> ac ſiþe him genog on þam þe hi  
binnan heora ægenre hýþe habbaþ to eacan þam ſoþre þe him  
ȝecýnþelic biþ. Ðæt ge þonne þeah hſæthſeȝa ȝobcunþliceſ  
on eorþne ſaule habbaþ. þæt iſ anbȝit. ⁊ ȝemýnþ. anb ſe ȝe-  
ſcearþſlica ſilla þ̅ hme þara cweȝa lýtce. ſe þe þonne þar ðneo  
hæfþ. þonne hæfþ he hiſ ſceorpenþes onlicneſſe ſſa forþ ſſa  
ſſa æneȝu ȝerſearþ ſſumert<sup>12</sup> mæȝ hiepe ſceorpenþes onlicneſſe  
habban. Ac ge ſecaþ þære hean ȝecýnþe geræla anb heore  
ſeorþſeipe to þam niþerlicum ⁊ to ðam hſeorþenþlicum<sup>13</sup> þin-  
ȝum. Ac ge ne onȝitaþ hu micelne teonan ge þoþ. Gobe eorþum  
ſceorpenþe. forþam þe he wolþe þæt te ealle men wæran ealra  
oþra<sup>14</sup> ȝerſearþa ſealbandaȝ. Ac ge unbepriobaþ eorþe hehtan  
meþemneſſe unbep þa eallra nýþemertan ȝerſearþa. ⁊ miþ þam  
ge habbaþ ȝecýþes þ̅ te æfter eorþum aȝnum ðome ge þoþ  
eor ſelfe ſýrþan þonne eorþe aȝna<sup>15</sup> æhta. nu ge penaþ þ̅ eorþe  
nauht<sup>16</sup> ſealan ſien eorþa geræla. ⁊ teohhwaþ þ̅ eall eorþe

<sup>1</sup> Cott. aþý beorþan ſien. <sup>2</sup> Bod. ȝelicneſſe. <sup>3</sup> Bod. Leleþ. <sup>4</sup> Cott. tilar. <sup>5</sup> Cott. þſſe. <sup>6</sup> Cott. unneſſe. <sup>7</sup> Bod. þ̅ þa þe <sup>8</sup> Cott. ȝecýnþelic. <sup>9</sup> Cott. næbbeu. <sup>10</sup> Cott. neaþ. <sup>11</sup> Cott. ſior. <sup>12</sup> Bod. ſumert. <sup>13</sup> Bod. hſeorþenþum. <sup>14</sup> Cott. oþeþra. <sup>15</sup> Cott. eorþa aȝna. <sup>16</sup> Cott. noht.

them. Thinkest thou that they are ever the more precious, because they were lent for thy use? But, because foolish men admire them, and they to them seem precious, therefore thou gatherest and keepest them in thy hoard. How then dost thou hope to have happiness from anything of this sort? Believe me now, I say it unto thee, thou hast nought therefrom, except that thou toilest to avoid poverty, and therefore gatherest more than thou needest. But nevertheless I very well know, that all which I here speak, is contrary to thy will. But your goods are not what ye think they are: for he who desires to have much and various provision, needs also much help. The old saying is very true, which men formerly said; that those need much, who desire to possess much, and those need very little, who do not desire more than enough. But they hope by means of superfluity to satisfy their greediness; which they never do. I wot that ye think ye have no natural good or happiness within yourselves, because ye seek them without you, from external creatures. So is it perverted, that man, though he is divinely rational, thinks that he has not happiness enough in himself, unless he collects more of irrational creatures than he has need of, or than is suitable for him: whilst the irrational cattle are desirous of no other wealth, but think that sufficient for them, which they have within their own skin, in addition to the fodder which is natural to them. Whatsoever, then, though little, ye have of divine in your soul, is the understanding, and memory, and the rational will which delights in them both. He therefore who has these three, has his maker's likeness, as much as any creature can at all have its maker's likeness. But ye seek the happiness of the exalted nature, and its dignity, from low and perishable things. But ye understand not how great injury ye do to God your creator. For he would that all men should be governors of all other creatures. But ye degrade your highest dignity below the meanest creatures of all: and thereby ye have shown that, according to your own judgment, ye make yourselves worse than your own possessions, now ye think that your false riches are your happiness, and are persuaded that all your



worldly goods are superior to yourselves. So indeed it is, when ye so will!

§ III. It is the condition of the life of men, that they then only are before all other creatures, when they themselves know what they are, and whence they are: and they are worse than cattle, when they will not know what they are, or whence they are. It is the nature of cattle that they know not what they are; but it is a fault in men, that they know not what they are. It is therefore very plain to thee, that ye are in error, when ye think that any one can be made honourable by external riches. If any one is made honourable with any riches, and endowed with any valuable possessions, does not the honour then belong to that which makes him honourable? That is to be praised somewhat more rightly. That which is adorned with anything else, is not therefore fairer, though the ornaments be fair, with which it is adorned. If it before was vile, it is not on that account fairer. Know thou, assuredly, that no good hurts him who possesses it. Thou knowest that I lie not to thee, and also knowest that riches often hurt those who possess them, in many things: and in this chiefly, that men become so lifted up on account of riches, that frequently the worst man of all, and the most unworthy of all, thinks that he is deserving of all the wealth which is in this world, if he knew how he might arrive at it. He who has great riches, dreads many an enemy. If he had no possessions, he would not need to dread any. If thou wert travelling, and hadst much gold about thee, and thou then shouldest meet with a gang of thieves, then wouldest not thou be anxious for thy life? If thou hadst nothing of this kind, then thou wouldest not need to dread anything, but mightest gossinging the old adage which men formerly sung, that the naked traveller fears nothing. When thou then wert safe, and the thieves were departed from thee, then mightest thou scoff at these present riches, and mightest say, O, how good and pleasant it is, that any one should possess great wealth, since he who obtains it is never secure!

CAPUT XV.<sup>7</sup>

ÐA seo Lægeabryneƿ ða ƿiƿ ƿpell aƿæb hæfþe. þa onƿan heo ƿiƿƿan ƿ þiƿ cƿæþ. Eala hu ƿeƿæliz seo ƿorƿe elb ƿaƿ þiƿeƿ miſſan ƿearþeƿ. þa ælcum men þuhte ƿenoz on þæpe eorþan ƿæƿtum. Næƿon þa ƿelize hamas. ne miƿtlice ƿrotmettas. ne þƿincas. ne þiƿƿƿƿiƿna hƿæƿla hi ne ƿiƿnþan. ƿorþam hi þa ƿit næƿan. ne hio nanƿuht ne ƿeƿaron. ne ne ƿeƿenþon. Ne ƿembon his nanef ƿƿenluƿtes. buton ƿiƿþe ƿemetlice þa ƿe-cƿnþ beeoþan. ealne ƿeƿ hi æton æne on bæƿ anþ þ̅ ƿæƿ to æƿenney. Treoƿa ƿæƿmas hi æton ƿ ƿiƿta. nalleƿ ƿiƿ ƿin hi ne þƿuncan. ne nanne ƿetan hi ne cƿon ƿiþ huiƿe menƿan. ne ƿeolocenra hƿæƿla miþ miƿtlicum bleoƿum hi ne ƿimbon. Ealne ƿeƿ hi ƿlepon ute on tƿioƿa ƿceabum. hluteƿna ƿella ƿæteƿ hi þƿuncan. ne ƿeƿeah nan cƿeƿa aland. ne ƿeƿoþ. ne ƿeƿenþe non mon þa ƿet nanne ƿiƿþeƿe. ne ƿiƿþon ƿimbe nan ƿeƿeolt ƿƿiecan. ne seo eorþe þa ƿet beƿmiten miþ ofƿeƿeneƿ monney bloþe. ne mon ƿiƿþum ƿeƿunþoþ. ne monn ne ƿeƿeah ða ƿet ƿel ſillenþe men. nænne ƿeorþƿiƿe næƿþon. ne hi non mon ne luƿbe. Eala þ̅ uƿe tiba nu ne mihtan ƿeorþan ƿiƿlce. Ac nu manna ƿiƿƿung iƿ ƿƿa þƿiƿnenþe. ƿƿa þ̅ ƿiƿ on þæpe helle. seo iƿ on þam munte ðe Ætne hatte. on þam iezlanþe þe Sicilia hatte. ƿe munt biþ ƿimle ƿƿeƿle þƿiƿnenþe. ƿ ealla þa neah tƿoƿa þæƿ ƿimbutan ƿorþæƿnþ. Eala hƿæt ƿe ƿorþma ƿiƿteƿe ƿæpe. þe æƿeƿt þa eorþan onƿan beƿan æƿteƿ ƿolþe. ƿ æƿteƿ ƿimum. ƿ þa ƿiecnan beorþƿiƿneƿra ƿunþe ðe æƿ behƿþ þæƿ ƿ behelob miþ ðæpe eorþan :

CAPUT XVI.<sup>8</sup>

§ I. ÐA ƿe ƿiƿþom þa þiƿ leoþ aƿunƿen hæfþe. þa onƿan he eƿt ƿellian ƿ þiƿ cƿæþ. Ðƿæt mæƿ ic ðe nu manne ƿeƿan be þam ƿeorþƿiƿe ƿ he ðan anƿealþe þiƿe ƿorulþe. ƿor þam anƿealþe ƿe eor ƿolþon ahebban uƿ of ðone heorfen. ƿiƿ ƿe mihton.<sup>1</sup> þ̅ iƿ ƿorþam þe ƿe ne ƿemunon ne eac ne onƿitaþ þone heorfenþan anƿealþ ƿ þone ƿeorþƿiƿe ƿe iƿ eorþe aƿen. ƿ þonan ƿe comon.<sup>2</sup> hƿæt ƿe eorþe ƿela þonne ƿ ƿe eorþe anƿealþ þe ƿe nu ƿeorþƿiƿe hataþ. ƿiƿ he becymp to þam eallra ƿiƿneƿtan men. ƿ to ðam þe hiƿ ealna unƿeorþort biþ. ƿƿa he nu býþe to þiƿ ilcan ðeoþƿice. ƿ eac<sup>3</sup> æƿ to Neƿone

<sup>7</sup> Boet. lib. ii. metrum 5.—Felix nimium prior ætas, &c.

<sup>8</sup> Boet. lib. ii. prosa 6.—Quid autem de dignitatibus, &c.

<sup>1</sup> Cott. meahthen.

<sup>2</sup> Bod. noman.

<sup>3</sup> Cott. nu.

## CHAPTER XV.

WHEN Reason had made this speech, she began to sing, and thus said: O, how happy was the first age of this middle-earth, when to every man there seemed enough in the fruits of the earth! There were not then splendid houses, nor various sweetmeats nor drinks; nor were they desirous of costly apparel, for they as yet were not, nor did they see or hear anything of them. They cared not for any luxury, but very temperately followed nature. They always ate once in the day, and that was in the evening. They ate the fruits of trees, and herbs. They drank no pure wine, nor knew they how to mix any liquor with honey, nor cared they for silken garments of various colours. They always slept out in the shade of trees. They drank the water of the clear springs. No merchant visited island or coast, nor did any man as yet hear of any ship-army, nor even the mention of any war. The earth was not yet polluted with the blood of slain men, nor was any one even wounded. They did not as yet look upon evil-minded men. Such had no honour; nor did any man love them. Alas, that our times cannot now become such! But now the covetousness of men is as burning as the fire in the hell, which is in the mountain that is called *Ætna*, in the island that is called Sicily. The mountain is always burning with brimstone, and burns up all the near places thereabout. Alas, what was the first avaricious man, who first began to dig the earth after gold, and after gems, and found the dangerous treasure, which before was hid and covered with the earth!

## CHAPTER XVI.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: What more can I say to thee, concerning the dignity and concerning the power of this world? For power ye would raise yourselves up to heaven, if ye were able. This is, because ye do not remember, nor understand, the heavenly power and the dignity which is your own, and whence ye came. What, then, with regard to your wealth, and your power, which ye now call dignity, if it should come to the worst men of all, and to him that of all is unworthiest of it, as it lately did to this same Theodoric,

þam Larewe. 7 oft eac to manegum heora gelicum. Ðu ne pile  
 he þonne ðon gpa gpa hý ðýðon 7 gít ðoþ. ealle<sup>1</sup> þa wicu þe him  
 unðerþ beoð oððe sƿer on neaƿerƿe forplean 7 forheƿegian gpa  
 gpa fýrre liz ðeð ðrýne<sup>2</sup> hæp fælb. oððe eft ƿe býrnenba ƿreþl  
 ðone munt bærnþ ðe ƿe hatap Ætne. ƿe ƿi on þam ealonðe  
 Siçila. ƿiþe onlice þam micelan flobe ðe giu on Noeþ bagum  
 ƿær. Ic ƿene þæt ðu mæge gemunan þ̅ te eoppe eolþan giu<sup>3</sup>  
 Romana ƿitan on Topcƿineþ bagum þær oferumoban cýningeþ.  
 for hý ofermettum. ðone cýnelican naman of Rome býrre  
 æƿerþ aþýðon. Onð eft gpa ilce þa heƿetohan. þe hi<sup>4</sup> ær  
 utaðriþon. hi ƿolþon eft utaðriþan for huora ofermettum. Ac  
 hi ne mihtan. forþam þe ƿe æfterre anpealb þara heƿetogena  
 þam Romaniscum ƿitum git fýrre licode þonne ƿe ærra ðara  
 cýninga. Líf hit ðonne ærre ƿerunþ. gpa hit ƿiðe fælban<sup>5</sup> ge-  
 ƿýrþ. þæt ƿe anpealb 7 ƿe ƿeorþƿe becuþe to ƿobum men  
 anb to ƿiþum. hƿæt biþ ðær þonne licƿýrþer buton hý ƿob 7  
 hý ƿeorþƿe. þær ƿoban cýningeþ. naþ ðær anpealber. forþam  
 ðe ƿe anpealb nærre ne biþ ƿob.<sup>6</sup> buton ƿe ƿob<sup>7</sup> ƿe þe hine  
 hæbbe. þý<sup>8</sup> hit biþ ðær monner ƿob<sup>9</sup> naþ<sup>10</sup> ðær anpealber. ƿif ƿe  
 anpealb ƿob<sup>11</sup> biþ. forþam hit bið. þæt te nan man for hý ƿice  
 ne cýmð to cƿærtum 7 to meþemnerre. Ac for hý cƿærtum  
 7 for hý meþemnerre he cýmþ to ƿice 7 to anpealbe. ðý ne  
 biþ nan mon for hý anpealbe na þe beƿene. ac for hý cƿærtum  
 he beoþ ƿob<sup>12</sup> if he ƿob<sup>13</sup> biþ. 7 for hý cƿærtum he bið  
 anpealber ƿeorþe. ƿif he hý ƿeorþe biþ. Leorniaþ forþam  
 fýrþom. 7 þonne ge hine ƿealþnoba hæbben. ne forþoziap<sup>14</sup>  
 hine þonne. Ðonne ƿe ge ic eop buton ælcum tƿeon. þ̅ ge  
 mazon ƿuph hine becuþan to anpealbe. þeah ge no þær  
 anpealber ne ƿilnzan. Ne ƿurþon ge no hoziap<sup>15</sup> on ðam  
 anpealbe. ne him æfter þunzan. ƿif ge ƿiþe biþ 7 ƿobe. he pile  
 ƿolzan eop. þeah ge hý no ne ƿilnian. Ac ƿe ge me nu hƿæt  
 eoreþ beorþƿerþta pela 7 anpealb ƿe. þe ge ƿiþoþt ƿinnap. Ic  
 ƿæt þeah þæt hit ƿi þiþ andƿearþa lif 7 þeþ bƿoruenþa ƿelu þe  
 þe ær cýmbe ƿrecon.

§ II.<sup>a</sup> Eala hƿær ge netelican<sup>16</sup> men ongiþon hƿelc ƿe pela  
 ƿe. 7 ƿe anpealb. 7 þa ƿorulþ ƿealþa.<sup>17</sup> Ða ƿint eoppe hlaforþap

<sup>a</sup> Boet. lib. ii. prosa 6.—Nonne, o terrena animalia, &c.  
<sup>1</sup> Bod. eall. <sup>2</sup> Cott. leg ðeð ðrýne. <sup>3</sup> Cott. ealþan gio. <sup>4</sup> Cott. hme. <sup>5</sup> Cott. fælþon. <sup>6</sup> Cott. ƿob. <sup>7</sup> Cott. ƿob. <sup>8</sup> Bod. þeah.  
<sup>9</sup> Cott. ƿob. <sup>10</sup> Cott. nær. <sup>11</sup> Cott. ƿob. <sup>12</sup> Cott. ƿob. <sup>13</sup> Cott. ƿob.  
<sup>14</sup> Cott. forþoziap. <sup>15</sup> Cott. hoziap. <sup>16</sup> Cott. netelican.  
<sup>17</sup> Cott. ƿealþa.



and also formerly to Nero the Cæsar, and moreover frequently to many like them? Will he not then do as they did, and still do? slay and destroy all the rich who are under, or anywhere near him, as the flame of fire does the dry heath field, or as the burning brimstone burneth the mountain which we call *Ætna*, which is in the island of Sicily? very like to the great flood which was formerly in Noah's days. I think that thou mayest remember that your ancient Roman senators formerly, in the days of Tarquin the proud king, on account of his arrogance first banished the kingly name from the city of Rome. And again, in like manner, the consuls who had driven them out, these they were afterwards desirous to expel on account of their arrogance (but they could not); because the latter government of the consuls still less pleased the Roman senators, than the former one of the kings. If, however, it at any time happens, as it very seldom does happen, that power and dignity come to good men and to wise; what is there then worthy of esteem, except the good and the dignity of him, the good king, not of the power? For power never is good unless he is good who possesses it. Therefore if power be good, it is the good of the man, not of the power. Hence it is, that no man by his authority comes to virtues and to merit: but by his virtues, and by his merit, he comes to authority and to power. Therefore is no man for his power the better; but for his virtues he is good, if he be good: and for his virtues he is deserving of power, if he be deserving of it. Learn, therefore, wisdom; and when ye have learned it, do not then despise it. Then I say to you, without all doubt, that ye may through it arrive at power, though ye be not desirous of power. Ye need not be anxious for power, nor press after it. If ye are wise and good, it will follow you, though ye are not desirous of it. But tell me now, what is your most valuable wealth and power, which ye most desire? I know, however, that it is this present life, and this perishing wealth, which we before spoke about.

§ II. O, ye beastlike men, do ye know what wealth is, and power, and worldly goods? They are your lords and your

7 eorpe pealbanðar. næg ge heopa. Læf ge nu gefaren hwelce  
 muƿ þæt wære hlaforð ofer oþra mýr. 7 sette him domar. 7  
 niðbe<sup>1</sup> hie æfter garole. hu punþelic wolbe eop þæt þincan.  
 hwelce cehhetunge ge wolbon þær habban. and mið hwelcum  
 hleahtre ge wolbon beon arcyneð. hu micle mape iƿ þonne þær  
 monner lichoma to metenne wið þ̅ Mōb. þonne geo muƿ wið  
 þone mon. Ðwæt ge þonne mazon eape gehencan. gif ge hit ge-  
 orne ƿimbe smeagan willaþ 7 æftergyrnan. þ̅<sup>2</sup> nanre puhte  
 lichoma ne beoð þonne tebernia þonne þær monner. Ðam  
 mazon berian þa lærtan fleozgan. 7 þa gnettar mið gwiþe  
 lyclum ƿicelum him beriaþ. 7 eac þa ƿmalan ƿýrmaƿ. þa ðone  
 mon ge innan ge utoƿ ƿerbaþ.<sup>3</sup> 7 hwilum fulneah ðeabne ge-  
 boð. ge fupþum þeog lýtle loppe hine hwilum ðeabne geþeþ.  
 gwiþa puhta him beriaþ ærþer ge innan ge utoƿ. On hwæm  
 mæg ænig man oþrum berian buton on hiƿ lichoman. oððe  
 eft on heopa ƿelum. þe ge hatar geƿelþa. ne nan mon ne mæg  
 þam geƿceabrian Mōbe geberian. ne him gebon þ̅ hit ne ƿe þ̅  
 þ̅ hit biþ.<sup>4</sup> Ðæt iƿ gwiþe gƿeotol to ongyttanne be gnum  
 Romaniscum æðelinge. ƿe þær haten Libeƿur.<sup>5</sup> ƿe ƿar to  
 manegum ƿitum geporht. forþam þe he nolde melbian on hiƿ  
 geferan þe mið him ƿerebon<sup>6</sup> ƿimbe þone cýning þe hie ær  
 mið unƿihte gepunnen hæfþe.<sup>7</sup> þa he þa beroran þone gnaman  
 cýning zelæb þær. 7 he hine het recgan hwæt hiƿ geferan  
 ƿæron þe mið him ƿimbe ƿerebon.<sup>8</sup> þa forceap he hiƿ ægene  
 tunzan. and ƿearp hine ðær mið on ðæt neþ foran. forþam  
 hit geƿearð þ̅ ðam ƿiƿan men com to lofe and to ƿýrðgripe þ̅  
 ƿe unƿihtiga cýning him teohhobe<sup>9</sup> to ƿite. Ðwæt iƿ þ̅ þe ma  
 þ̅ ænig man mæge oþrum ðon. þat he ne mæge him ðon þ̅  
 ilce. 7 gif he ne mæg. oþer man mæg. ƿe leornodon eac be  
 þam ƿælhwæopan Biƿiubem. ƿe ƿær on Ægyptum. þær leoð-  
 hatan gepuna ƿar þ̅ he wolde ælcne cuman. gwiþe aƿlice  
 unþerfon. 7 gwiþe gƿærlice ƿið gebæran þonne he him ærert  
 to com. Ac eft ær he him gnom cepte. he geolde beon of-  
 rlegen. 7 þa getyðbe<sup>10</sup> hit þ̅ Erculeƿ Iober gnu com to him.  
 þa wolde he ðon ƿimbe hine gƿa gƿa he ƿimbe manigne cuman  
 ær ðýbe. wolde hine aðnencan on ƿære ea þe Niluƿ hatte. þa  
 ƿearp he gƿenignia 7 aðnence hine. gwiþe ƿýhte be Loðer  
 bome. gƿa gƿa he manigne oðerne ær ðýbe. Ðwæt eac Reguluƿ.  
 ƿe ƿoremeþra heƿetoga. ða he feaht wið Affricanaƿ. he hæfþe

<sup>1</sup> Cott. nebbe.    <sup>2</sup> Cott. þæt te.    <sup>3</sup> Cott. ƿýrbað.    <sup>4</sup> Cott. hit ƿe  
 þæt þæt hit ne bið.    <sup>5</sup> Cott. Tibepur.    <sup>6</sup> Cott. ƿerebon.    <sup>7</sup> Bod.  
 hæfþon.    <sup>8</sup> Cott. hine ƿýrebon.    <sup>9</sup> Cott. tohhobe.    <sup>10</sup> Cott. geþeþe.

rulers, not ye theirs! If ye now saw some mouse that was lord over other mice, and set them judgments, and subjected them to tribute, how wonderful would ye think it! What scorn would ye have, and with what laughter would ye be moved! How much greater, then, is man's body, compared with the mind, than the mouse compared with the man? Indeed, ye may easily conceive, if ye will carefully consider and examine it, that no creature's body is more tender than man's. The least flies can injure it: and the gnats with very little stings hurt it: and also the small worms which corrupt the man both inwardly and outwardly, and sometimes make him almost dead. Moreover the little flea sometimes kills him. Such things injure him both inwardly and outwardly. Wherein can any man injure another, except in his body? or again in their riches, which ye call goods? No man can injure the rational mind, or cause it that it should not be what it is. This is very evidently to be known by a certain Roman nobleman, who was called Liberius. He was put to many torments because he would not inform against his associates, who conspired with him against the king who had with injustice conquered them. When he was led before the enraged king, and he commanded him to say who were his associates who had conspired with him, then bit he off his own tongue, and immediately cast it before the face of *the tyrant*. Hence it happened that, to the wise man, that was the cause of praise and honour, which the unjust king appointed to him for punishment. What is it, moreover, that any man can do to another, which he may not do to him in like manner? and if he may not, another man may. We have learned also concerning the cruel Busiris, who was in Egypt. This tyrant's custom was, that he would very honourably receive every stranger, and behave very courteously to him when first he came. But afterwards, before he departed from him, he would be slain. And then it happened that Hercules, the son of Jove, came to him. Then would he do to him, as he had done to many a stranger before: he would drown him in the river which is called Nile. Then was he stronger, and drowned him, very justly by God's judgment, as he many another before had done! So also, Regulus, the illustrious consul! When he fought against the Africans, he

fulneah unajecgenðlicne riȝe ofeƿ þa Afričanar. Ða he hi þa ƿiðoƿt forſlagen hæfde. þa het he hi bindan 7 on balcan leȝan.<sup>1</sup> þa ȝebýrðe hit ƿiþe hƿaþe ꝥ he ƿearþ ȝebunden mið hira pacentum. Ðræt ƿenȝt ðu þonne hƿæt ȝoðer ȝe<sup>2</sup> anpealð ȝie. þonne he on nane ƿiſan hiȝ aȝner cƿæfter ne mæȝ for- buzan ꝥ he þæt ilce ýfel ne ȝeƿariȝe oþrum monnum. þe<sup>3</sup> he ær oþrum ðýðe. hu ne iȝ ȝe anpealð þonne þær nauht:.

§ III.<sup>b</sup> Ðræt ƿenȝt þu. ȝiȝ ȝe ƿeoþƿiȝe 7 ȝe anpealð aȝner ðoncer ȝoð ƿære and hiȝ ȝelfer anpealð hæfde. hƿæðer he ƿolde þam forcuþertum mannum folȝian ȝƿa he nu hƿilum<sup>4</sup> ðeð. Ðu ne ƿarþ þu ꝥ hit niȝ nauht ȝecýnðe ne nauht ȝepunelic ꝥ æniȝ ƿiþerƿearð ðinȝ bion ȝemenȝeð ƿiþ oðrum ƿiþerƿearðum. oððe æniȝe ȝeƿerȝæðenne ƿið habban. Ac ȝeo ȝecýnð hit onȝcunað þæt hie<sup>5</sup> maȝon ƿeoþþan toȝæðere ȝemenȝeð. þe ma<sup>6</sup> þe þæt ȝoð<sup>7</sup> 7 þæt ýfel maȝon ætȝæðere bion. Nu ðe iȝ ƿiðe openlice ȝecýþeð ꝥ þiȝ andƿearðe ȝice. and þaȝ ƿopulð ȝeƿælþa. 7 þeȝ anpealð of heora<sup>8</sup> aȝnum ȝecýnðe 7 heora aȝner ȝe- ƿealðer nauht ȝoðe ne ȝient. ne huora ȝelfra nanne anpealð nabbað. nu hi ƿillaþ cliþian<sup>9</sup> on þæm ƿýȝtan monnum 7 him ȝeƿariaþ þæt hi biðð heora hlafoƿðar. Niȝ ðær nu nan tƿeo. ꝥ oft þa<sup>10</sup> eallra forcuþertan men cumað to þam anpealðe 7 to þam ƿeoþƿiȝe. Liȝ ȝe anpealð þonne of hiȝ aȝenne ȝecýnðe 7 of hiȝ aȝener ȝeƿealðer ȝoð ƿære. ne unðerſenȝe he næȝre þa ýfelan ac þa ȝoðan. Ðær ilcan iȝ to ƿenanne to eallum ðam ȝeƿældum þe ȝeo ƿýrð brenȝð þiȝter andƿearðan hiȝer ȝe on cƿæftum ȝe on æhtum. forþam hie hƿilum becumað to þæm forcuþertum. Ðræt ȝe ȝenog ȝeopne ƿiton ðæt nanne mon þær ne tƿeoþ ðæt ȝe ȝeo<sup>11</sup> ȝtƿonȝ on hiȝ mæȝene. ðe mon ȝe- riðð ðæt ȝtƿonȝlic ƿeoƿe ƿýrðð. Ne þonne ma. ȝiȝ he hƿæt bið. ne tƿeoþ nænne mon ꝥ he hƿæt ne ȝie. Ða ȝeðeð<sup>12</sup> eac ȝe ðƿeam cƿæft ꝥ ȝe mon biþ ðƿeamere. 7 ȝe læce cƿæft þæt he biþ læce. 7 ȝeo ƿacu ðeð<sup>13</sup> ꝥ he biþ peccere. Ða ðeð eac ȝe ȝe- cýnða cƿæft ælcum men. ꝥ ꝥ ȝoð ne mæȝ beon ƿið ꝥ ýfel ȝemenȝeð. ne ꝥ ýfel ƿið ꝥ ȝoð. ðeah he butu on anum men ȝien. þeah biþ æȝþer him on ȝunðron. ꝥ ȝecýnð nýle næȝre nanƿuht ƿiþerƿearðer lætan ȝemenȝan. forþam heora æȝþer

<sup>b</sup> Boet. lib. ii. prosa 6.—Ad hæc, si ipsis dignitatibus, &c.

<sup>1</sup> Cott. leogan.

<sup>2</sup> Bod. ȝe ȝoðer.

<sup>3</sup> Cott. þæt.

<sup>4</sup> Bod. hƿilcum.

<sup>5</sup> Bod. hi.

<sup>6</sup> Cott. þon ma.

<sup>7</sup> Cott. ȝoð.

<sup>8</sup> Cott. þær anpealðer

hiopa.

<sup>9</sup> Cott. clorjan.

<sup>10</sup> Bod. of þam.

<sup>11</sup> Cott. ȝie.

<sup>12</sup> Cott. mæȝ.

<sup>13</sup> Cott. ȝeðeð.

obtained an almost indescribable victory over the Africans. When he had grievously slain them, he gave order to bind them, and lay them in heaps. Then happened it very soon, that he was bound with their fetters. What thinkest thou, then? What good is power, when he *who possesses it*, can in no wise, by his own strength, avoid suffering from other men the same evil which he before did to others? Is not, then, power in that case naught?

§ III. What thinkest thou? If dignity and power were good of its own nature, and had power of itself, would it follow the most wicked men, as it now sometimes doth? Dost thou not know, that it is neither natural nor usual, that any contrary thing should be mixed with other contrary, or have any fellowship therewith? But nature refuses it that they should be mixed together; still more that good, and evil should be together. Hence it is very manifestly shown to thee, that this present authority, and these worldly goods, and this power, are not good of their own nature, and of their own efficacy, nor have any power of themselves: since they are willing to cleave to the worst men, and permit them to be their lords. There is not indeed any doubt of this, that often the most wicked men of all come to power and to dignity. If power, then, were good of its own nature, and of its own efficacy, it never would be subservient to the evil, but to the good. The same is to be thought with regard to all the goods which fortune brings in this present life, both of talents and possessions: for they sometimes come to the most wicked. We very well know that no man doubts of this, that he is powerful in his strength, who is seen to perform laborious work: any more than if he be anything, any one doubts that he is so. Thus the art of music causes the man to be a musician, and medical knowledge to be a physician, and rhetoric causes him to be a rhetorician. In like manner also the nature of things causes to every man that good cannot be mixed with evil, nor evil with good. Though they are both in one man, yet is each in him separately. Nature will never suffer anything contrary to mix, for each of them rejects the other, and each will be what it is. Riches cannot

onrcunað oþer. and ægþer pile beon ꝥ ꝥ hit biþ. ne mæg je pela geþon ꝥ je giterene ne rie giterene. ne þa grunbleaþan giterunga gefyllan. ne je anpeals ne mæg geþon hir pealþenþ pealþenþne. Nu þonne nu ælc geſceaft onrcunað ꝥ ꝥ hipe piþerpeaþ bið. and rið zeorne tiolaþ ꝥ hit him ꝥ from arcuſe. hſelce tpa rýnþ þonne piþerpeaþþan betpuh him þonne goð 7 ýfel. ne peorþað hi næfne to romne geſegeþ. Be þæm þu miht ongitan. gif þa geſælða ðiſer andþeaþþan liſer þurh hie geſſe heopa geſſa geþeals ahton. 7 of heopa agnum gecýnþe goðe pæron. þonne polþon hi riðle on ðam cliþian.<sup>1</sup> ðe him goð mið porhte. nalæſ<sup>2</sup> ýfel. Ac þær þaþ hi goðe beoð. þonne beoð hi þurh þær goðan monner goð goðe þe him goð mið pýncþ. 7 je bið þurh Loð goð. Liſ hine þonne ýfel mon hæfþ. þonne biþ he ýfel ðurh þær monner ýfel þe him ýfel mið ðeþ. 7 þurh ðeoſel.<sup>3</sup> Ðæt goðer iſ je pela þonne. þonne he ne mæg þa grunbleaþan giterunga afýllan þær giterene. oððe je anpeals. þonne he ne mæg hir pealþenþ pealþenþne geþon. Ac hine geþinþaþ þa pon pilnunga<sup>4</sup> mið heopa unabinþenþlicum pacentum þeah mon nu ýfelum men anpeals jelle. ne geþeð je anpeals hine goðne ne meoþumne.<sup>5</sup> gif he ær næſ. ac zeopenað hi ýfel. gif he ær ýfel pær. 7 geþeð hit þonne riþeotol. gif hit ær næſ. forþam þeah he ær ýfel polþe. þonne nýſte he hu he hiſ riþa fullce gecýþþe.<sup>6</sup> ær he fullne anpeals hæfþe. Ðæt geſýþ forþam ðýſe þe ge riþniþ þæt ge moton riþeppan pone naman. hataþ ꝥ riþa ꝥ nane ne beoð. 7 þæt meoþumner ne beoþ.<sup>7</sup> forþam hi gecýðað on heopa enbunþe þonne hie enþiþ. ꝥ hie naþþer ne bið. forþæm naþþer ne je pela.<sup>8</sup> ne je anpeals. ne je peorþſciþe ne beoþ to penanne ꝥ hit reo riþe geſælþ ie. riþa hit iſ nu hſæðort to riþanne be eallum þæm porulþgeſælþum<sup>10</sup> þe reo pýnþ brenþ. ꝥ þær nan puht on niſ þæ to pilniþanne reo. forþam ðe ðær nan puht gecýnþeleþ goð on niſ ðær ðe of him cume. ꝥ iſ on þam riþeotol ꝥ hi hie riðle to ðam goðum ne ðeoðað. ne ða ýſelan goðe ne geþoð þe hi hie oſtoſt togeðeoðað :-

§ IV.<sup>o</sup> Ða je riþdom þa þiſ riþell þur aþeht<sup>11</sup> hæþe. þa onþean he eft giðþigan 7 þur cſæþ. Ðæt pe riþo hſelce

<sup>o</sup> Boet. lib. ii. metrum 6.—Novimus quantas dederit, &c.

<sup>1</sup> Cott. cleopian.

<sup>2</sup> Cott. naller.

<sup>3</sup> Cott. diorul.

<sup>4</sup> Ott. pelnuga.

<sup>5</sup> Cott. meoþumne.

<sup>6</sup> Bod. acýðþe.

<sup>7</sup> Cott. pone.

<sup>8</sup> Cott. þane ꝥ nan

meoþumner ne bið.

<sup>9</sup> Bod. ꝥ hie naþþer ne je pela.

<sup>10</sup> Ott. riþþum.

<sup>11</sup> Cott. aþeht.

cause the miser not to be a miser, or satisfy his boundless desires, nor can authority make its possessor powerful. Since, then, every creature avoids that which is contrary to it, and very earnestly endeavours to repel it, what two things are more contrary to each other than good and evil? They are never united together. Hence thou mayest understand, *that* if the goods of this present life through themselves, had power of themselves, and were in their own nature good, then would they always cleave to him who did good with them, not evil. But wheresoever they are good, they are good through the good of the good man, who works good with them, and he is good through God. If, then, an evil man has it, it is evil through the man's evil, who doth evil with it, and through the devil. What good is wealth, then, when it cannot satisfy the boundless desires of the miser? or power, when it cannot make its possessor powerful, but the wicked passions bind him, with their indissoluble chains! Though any one give to any evil man power, the power does not make him good nor meritorious, if he before were not: but exposes his evil, if he before were evil, and makes it then manifest, if it before were not. For though he formerly desired evil, he then knew not how he might so fully show it, before he had full power. It is through folly that ye are pleased, because ye can make a name, and call that happiness which is none, and that merit which is none: for they show by their ending, when they come to an end, that neither wealth, nor power, nor dignity, is to be considered as the true happiness. So is it most assuredly to be said concerning all the worldly goods that fortune brings; that there is nothing therein which is to be desired, because there is nothing therein of natural good which comes from themselves. This is evident from hence, that they do not always join themselves to the good, nor make the evil good, to whom they most frequently join themselves.

§ IV. When Wisdom had thus made this speech, then began he again to sing, and thus said: We know what cruel-

ƿælhƿiornerra. 7 hƿilce hrýnaſ. hƿilce unrihtthæmebu. 7 hƿilc man. 7 hƿilce apleaſnerſe ƿe unrihtƿira Larene Neƿon ƿeoſhte. ƿe het æt ſumum cýrpe ſonbærnan ealle Rome buph on anne rið æfter ƿære biſene ƿe ƿio Troia bupz barn. hine lýfte eac ƿereon hu ƿeo bupne. 7 hu lange. 7 hu leohte be ƿære oþerne. 7 eft he het ofſlean ealle ƿa ƿiſertan ƿitan Romana. ƿe ſurþon hiſ aſene moðor. 7 hiſ aſene broðer. ƿe ſurðon hiſ aſen ƿiſ he ofſlog mið ƿeoſde. 7 ſor ðyllecum næſ he naruht ƿe-unrotoð. Ac ƿær ƿý bliþna 7 ƿægenobe ƿær. Onð ƿeah betƿuh ðýllecum unrihtum næſ him no ƿý læſ unðerðeoð eall ƿer miððan ƿearð ſrom eaſteƿearðum oð ƿerteƿearðne. and eft ſrom ſuðeƿearðum oð nonðeƿearðne. eall he ƿær on hiſ anpealbe. ƿenſt ƿu ꝥ ƿe ƿoðcunða anpealð ne mihte aſýrran þone anpealð þam unrihtƿiran Karene. and him ƿære ƿuhhunge-ƿerteoƿan. ƿiſ he ƿoðbe. Lipe la ƿere. ic ƿat ꝥ he mihte ƿiſ he ƿoðbe. Eala eap hu heſiz ƿeoc he beſepte on ealle ƿa ƿe on hiſ tiðum libbenðe ƿæron on eoſðan. 7 hu oft hiſ ƿeoſð ƿære beſýleð on unſcýlðizum bloðe. Ðu ne ƿar ƿær ƿenoz ſƿeotol ꝥ ƿe anpealð hiſ aſener ðoncer ƿoð næſ. ƿa ƿe ƿoð næſ ƿe he to com :

CAPUT XVII.<sup>d</sup>

ÐA ƿe ƿiſðom ƿa ƿiſ leop<sup>1</sup> aſunzen hæfðe. Ða ƿerƿiƿoðe<sup>2</sup> he. 7 ƿa andſƿoðeðe þæt Moð and ƿur cƿæþ. Eala Lereabƿirner. hƿæt ðu ƿart ꝥ me næſſe ƿeo ƿitrunz 7 ƿeo ƿemæzþ ðiſſer eoſðlican anpealber ſor ƿel ne liçoðe. ne ic ealles ſor ſƿiðe ne ƿiſnðe ƿiſſer eoſðlican ƿiceſ. buton la<sup>3</sup> ic ƿilnoðe ƿeah and-ƿeoſceſ to þam ƿeoſce ƿe me heboðen ƿær to ƿýrcanne. ꝥ ƿar ꝥ ic unſcaboðlice<sup>4</sup> 7 ƿerƿenlice mihte ƿeoſan 7 ƿeccan þone anpealð ƿe me heſæſt ƿær. Ðƿæt ðu ƿart ꝥ nan mon ne mæz nænne cƿæſt cýðan. ne nænne anpealð ƿeccan ne ƿeoſan butan<sup>5</sup> tolum 7 andƿeoſce. ꝥ bið ælceſ cƿæſter andƿeoſc ꝥ mon ðone cƿæſt buton<sup>6</sup> ƿýrcan ne mæz. ꝥ bið þonne cýningeſ andƿeoſc<sup>7</sup> 7 hiſ tol mið to ƿiſſanne. ꝥ he hæbbe hiſ land full mannoð.<sup>8</sup> he ſceal hæbban ƿeðeðmen. 7 ƿýrðmen.<sup>9</sup> 7 ƿeoſc-

<sup>d</sup> Boet. lib. ii. proſa 7.—Tum ego, ſcio, inquam, &c.

<sup>1</sup> Cott. hoð. <sup>2</sup> Cott. ƿerƿoðe. <sup>3</sup> Cott. butan tola. <sup>4</sup> Cott. un-ſcaboðlice. <sup>5</sup> Bod. butum. <sup>6</sup> Cott. butan. <sup>7</sup> Bod. ƿeoſc andƿeoſc. <sup>8</sup> Cott. monnað. <sup>9</sup> Cott. ƿerðmen.



ties, and what ruins, what adulteries, and what wickedness, and what impiety, the unrighteous Cæsar, Nero, wrought. He at one time gave order to burn all the city of Rome at once, after the example that formerly the city of Troy was burned! He was desirous also to see how it would burn, and how long, and how light, in comparison of the other: and besides gave order to slay all the wisest senators of the Romans, and also his own mother, and his own brother! He moreover slew his own wife with a sword. And for such things he was in no wise grieved, but was the blither, and rejoiced at it! And yet amid such crimes all this middle-earth was nevertheless subject to him, from eastward to westward, and again from southward to northward: it was all in his power. Thinkest thou that the heavenly Power could not take away the empire from this unrighteous Cæsar, and correct this madness in him, if he would? Yes, O yes, I know that he could, if he would! Alas! how heavy a yoke did he lay on all those who in his times were living on the earth! and how oft his sword was stained with innocent blood! Was it not then sufficiently evident, that power of its own nature was not good, when he was not good to whom it came?

## CHAPTER XVII.

WHEN Wisdom had sung this lay he was silent, and the Mind then answered, and thus said: O Reason, indeed thou knowest that covetousness and the greatness of this earthly power never well pleased me, nor did I altogether very much yearn after this earthly authority. But nevertheless I was desirous of materials for the work which I was commanded to perform; that was, that I might honourably and fitly guide and exercise the power which was committed to me. Moreover, thou knowest that no man can show any skill, nor exercise or control any power, without tools and materials. That is, of every craft the materials, without which man cannot exercise the craft. This, then, is a king's materials and his tools to reign with: that he have his land well peopled; he must have prayer-men, and soldiers, and work-

men. Ðræt þu þar þætte butan ðiŕum tolu<sup>m</sup> nan cýnung hiŕ  
cŕæft ne mæz cýðan. Ðæt iŕ eac hiŕ anðpeorc. ꝥ he habban  
ŕceal to þam tolu þam þŕum zeŕeŕŕcŕum biŕŕte. ꝥ iŕ þonne  
heora biŕŕt. la<sup>n</sup>ð to buzi<sup>n</sup>anne. 7 ziŕta.<sup>2</sup> 7 pæpnu. 7 mete. 7  
ealo.<sup>3</sup> 7 claþar. 7 ze hŕæt þæŕ þe þa þne zeŕeŕŕcŕar behorþaþ.<sup>4</sup>  
ne mæz he butan þiŕum þar tol zehealðan. ne butan þiŕum  
tolu nan þara þinga pýpcan þe him beboðen iŕ to pýpcenne.  
foŕ þý ic pilnoðe anðpeorceŕ þone anpealð mið to zeŕeccenne.  
ꝥ mine cŕæftar 7 anpealð ne pŕpðen foŕziŕene 7 foŕholene.<sup>5</sup>  
foŕþam ælc cŕæft 7 ælc anpealð biþ ŕona ŕopealðoð 7 foŕ-  
ŕŕuðoð.<sup>6</sup> ziŕ he biþ butan ŕiŕðome. foŕþam ne mæz non mon  
nænne cŕæft foŕþþiŕiŕiŕan butan ŕiŕðome. foŕþam þe ŕpa  
hŕæt ŕpa þŕpð ðýŕiŕe zeboð bið ne mæz hiŕ mon næŕŕe to  
cŕæfte zeŕecan.<sup>7</sup> ꝥ iŕ nu hŕaðoŕt to ŕeczi<sup>n</sup>anne. ꝥ ic pilnoðe  
peoŕþŕullice to hiŕbanne þa hŕile þe ic liŕeðe.<sup>8</sup> 7 æŕteŕ minum  
liŕe þam monnum to læŕanne. þe æŕteŕ me pæpen min ze-  
mýnð on zoðum peoŕcum.<sup>9</sup>

CAPUT XVIII.<sup>o</sup>

§ I. ÐA ðiŕ þa zeŕŕŕecen þar. þa zeŕŕiŕiŕoðe<sup>10</sup> ꝥ Moð. 7 ŕeo ŕeŕ-  
ceaðŕiŕneŕ onzan ŕŕŕecan 7 þŕiŕ cŕæþ. Eala Moð eala<sup>11</sup> an ýfel  
iŕ ŕiŕe to anŕcumanne.<sup>12</sup> ꝥ iŕ ꝥ ꝥ te ŕiŕe ŕiŕzallice<sup>13</sup> 7 ŕiŕe  
heŕŕlice beŕŕiþ ealra þara monna Moð þe beoð<sup>14</sup> on heora  
zeziŕnðe zeceŕene 7 þeah ne beoþ to þam hŕoŕe þonne ziŕ  
cumen ŕulŕŕemeðra mæzenna. ꝥ iŕ þonne pilnuŕiŕ leaŕeŕ ziŕpeŕ  
7 unŕýhteŕ anpealðeŕ 7 unzeŕetliceŕ hliŕan zoðra peoŕca oŕeŕ  
eall ŕolc. foŕþam<sup>15</sup> pilniŕaþ moniŕe men<sup>16</sup> anpealðeŕ. ðe hie  
ŕolðon habban zoðne hliŕan. þeah hi hiŕ unŕýŕpe ŕien. ze ŕuŕ-  
þum ŕe ealra ŕoŕcuþeŕta pilnað þæŕ ýlcan. Ac ŕe þe ŕile ŕiŕlice  
7 zeoŕnlice æŕteŕ þam hliŕan ŕŕýŕian. þonne onziŕt he ŕiŕe  
hŕape hu lýtel he bið. 7 hu læne. 7 hu teðne. 7 hu beðæleð  
ælcet zoðeŕ. Liŕ þu nu zeoŕnlice ŕmeazan pilt anð ŕitan pilt  
ýmbe ealpe ðiŕŕe eoŕþan ýmbhŕýŕt ŕŕom eaŕteþeapðan ðiŕŕe

<sup>o</sup> Boet. lib. ii. prosa 7.—Et illa: Atqui hoc unum est, &c.

<sup>1</sup> Cott. þŕŕan tolan. <sup>2</sup> Cott. ziŕta. <sup>3</sup> Cott. ealu. <sup>4</sup> Cott. behorþen.

<sup>5</sup> Bod. pŕpðe ŕoŕziŕen 7 ŕoŕholen. <sup>6</sup> Cott. ŕoŕŕuðoð. <sup>7</sup> Cott. zeŕeccan. <sup>8</sup> Cott. liŕe. <sup>9</sup> Cott. þe æŕteŕ me pæpen min zemýnðis on zoðum peoŕcum.

Bod. æŕteŕ me pæpen zemýnð on zoðum peoŕcum. <sup>10</sup> Cott. zeŕiŕiŕoðe. <sup>11</sup> Cott. ea. <sup>12</sup> Bod. ýfel iŕ ŕiŕe to anŕcumanne.

<sup>13</sup> Bod. ŕiŕiŕiŕiŕe. <sup>14</sup> Bod. oð. <sup>15</sup> Cott. ŕoŕþon. <sup>16</sup> Cott. ŕoŕulð men.

men. Thou knowest that without these tools no king can show his craft. This is also his materials which he must have besides the tools; provisions for the three classes. This is, then, their provision; land to inhabit, and gifts and weapons, and meat, and ale, and clothes, and whatsoever is necessary for the three classes. He cannot without these preserve the tools, nor without the tools accomplish any of those things which he is commanded to perform. Therefore I was desirous of materials wherewith to exercise the power, that my talents and power should not be forgotten and concealed. For every craft and every power soon becomes old, and is passed over in silence, if it be without wisdom: for no man can accomplish any craft without wisdom. Because whatsoever is done through folly, no one can ever reckon for craft. This is now especially to be said; that I wished to live honourably whilst I lived, and after my life, to leave to the men who were after me, my memory in good works.

## CHAPTER XVIII

§ I. WHEN this was spoken, the Mind remained silent, and Reason began to speak, and thus said: O, Mind, one evil is very greatly to be shunned; that is, that which very continually and very grievously deceives the minds of all those men, who are in their nature excellent, and nevertheless are not yet arrived at the roof of perfect virtues. This, then, is the desire of false glory, and of unrighteous power, and of unbounded fame of good works among all people. Many men are desirous of power, because they would have good fame, though they be unworthy of it: and even the most wicked of all are desirous of the same. But he who will wisely and diligently inquire concerning fame, will very soon perceive how little it is, and how slender and how frail, and how destitute of all good. If thou wilt now studiously inquire, and wilt understand concerning the circumference of all this earth, from the eastward of this middle-earth to the

miððangeapðeſ oð ƿeſteƿeapðne. ⁊ fram ſuðeƿeapðum oð<sup>1</sup>  
noðeƿeapðne. ſƿa ſƿa þu leornobeſt on ƿæne bec þe Aſtolo-  
gium hætte. þonne miht ðu ongiſtan ꝥ he iſ eall ƿið ðone  
heoron to mettanne ſƿilce an lýtcl ƿƿicu<sup>2</sup> on bƿaðan bƿeðe.  
oððe nonð beah on ſcilðe. ærteſi ƿiſſa monna<sup>3</sup> ðome. þu ne  
ƿaſt þu þæt þu leornobeſt on Ptolomeuſ bocum. ge ƿƿat  
ealles ƿiſeſ miððangeapðeſ gemet on anre bec. ðær þu miht  
on geſeon ꝥ eall moncýnn ⁊ ealle netenu ne notigað naƿe<sup>4</sup>  
neah feorþan ðæleſ ðiſſe eorþan ƿær þe men gefaran<sup>5</sup> mazon.  
foſþam þe hý hit ne mazon eall gebuzian. ſum foſ hæto. ſum  
foſ cýle. ⁊ þone mæſtan ðæl hiſ hæfþ ꝥa ofeſſeten. Do nu of  
ðam feorþan ðeale on þinum Mode eall þæt ge oððe hiſ ofſeten  
hæfþ. ⁊ eall ða ſceapð ðe heo him ongenumen hæfþ. ⁊ eall ꝥ  
hiſ ſennar ⁊ moƿar genumen habbað. ⁊ eall ꝥ on eallum  
ðeodum ſeſteſ lizeþ. ðonne miht ðu ongiſtan þætte ƿær ealles  
niſ monnum þonne maſe læſeð to buſianne. buton ſƿelce an  
lýtcl caſertum.<sup>6</sup> Iſ ꝥ þonne foſ ðyſilc geſƿinc ꝥ ge ƿinnaþ  
eorpe ƿoſulð to ðon ꝥ ge ƿilniap eorpeſne hliſan ungemetlice  
to gebƿaðanne<sup>7</sup> ofeſ ſƿelcne caſertun<sup>8</sup> ſƿelce þæt iſ þætte  
men buſiap þiſſe ƿoſulðe ſulneah ſƿilce an ƿƿica<sup>9</sup> foſ þæt  
oðeſ. Ac hƿæt ſumebliceſ oððe micelliceſ oððe ƿeoſſfulliceſ  
hæfþ ge eorpeſ gýlþ þe ge þær buſiap<sup>10</sup> on þam ſiſtan ðeale  
healſum lonbeſ ⁊ unlonbeſ. mið ſæ. mið ſænne. ⁊ mið ealle.  
ſƿa hit iſ<sup>11</sup> geneapðeð. To hƿon ƿilniſe ge ðonne to unge-  
metlice þæt ge eorpeſne naman tobræðan ofeſ ðone teoþan  
ðæl. nu hiſ maſe niſ mið ſæ. mið ſænne. mið ealle:.

§ II.<sup>1</sup> Gefencap eac ꝥ on<sup>12</sup> ðiſum lýtclum ƿeapnoce. þe ƿe  
æſ ſimbe ſƿræcon. buſiap ſƿiðe manega ðeoda. ⁊ miſtlica.<sup>13</sup> ⁊  
ſƿiðe ungelica æſþeſ ge on ſƿræce. ge on ðeapum. ge on  
eallum ſiðum. eallra þara ðeoda þe ge nu ƿilniap ſƿiðe unge-  
metlice ꝥ ge ſcýlon eorpeſne naman ofeſ tobræðan. ꝥ ge  
næſſe gedon ne mazon. foſþam<sup>14</sup> heora ſƿræc iſ toðæleð on  
tƿa ⁊ hund feoſontig.<sup>15</sup> ⁊ ælc þara ſƿræca iſ toðæleð on  
manega ðeoda.<sup>16</sup> ⁊ þa ſint tolegena ⁊ toðælba mið ſæ. ⁊ mið  
ƿuðum. ⁊ mið muntum. ⁊ mið ſænnum. ⁊ mið monegum ⁊ mið  
miſtlicum<sup>17</sup> ƿeſtenum. ⁊ ungeſærum lonðum. ꝥ hit ſuðum

<sup>1</sup> Boet. lib. ii. proſa 7.—Adde quod hoc ipſum, &c.

<sup>2</sup> Bod. of. <sup>3</sup> Cott. lýtlu ƿƿice. <sup>4</sup> Bod. þiſſa mona. <sup>5</sup> Cott. notiað  
ſuþum naƿeſ. <sup>6</sup> Cott. gefaran <sup>7</sup> Cott. caueſtun. <sup>8</sup> Cott. tobræ-  
ðanne. <sup>9</sup> Cott. caueſtun. <sup>10</sup> Cott. ƿƿice. <sup>11</sup> Bod. hogiað. <sup>12</sup> Bod. hiſ.  
<sup>13</sup> Cott. þæt te. <sup>14</sup> Cott. ſƿiðe miſtlica. <sup>15</sup> Cott. foſþon. <sup>16</sup> Bod. on  
hun-feoſontig. <sup>17</sup> Cott. þioð.

westward, and from the southward to the northward, as thou hast learned in the book which is called *Astrologium*; then mayest thou perceive that it is all, compared with the heaven, like a little point on a broad board, or the boss on a shield, according to the opinion of wise men. Dost thou not know what thou hast learned in the books of Ptolemy, who wrote of the measure of all this middle-earth in one book? Therein thou mightest see that all mankind, and all cattle, do not occupy anywhere nigh the fourth part of this earth, which men are able to go over. For they cannot inhabit it all; some part for heat, some for cold; and the greatest part of it the sea has covered. Take, then, from this fourth part, in thy mind, all that the sea has covered of it, and all the shards which it has taken from it; and all that fens and moors have taken of it, and all that in all countries lies waste; then mayest thou understand, that, of the whole, there is not more left for men to inhabit, than as it were a small enclosure. It is, then, in foolish labour that ye toil all your life, because ye wish beyond measure to spread your fame over such an enclosure as that is which men inhabit in this world; almost like a point compared with the other! But what of spacious, or of great, or of honourable, has this your glory, when ye therein inhabit the fifth part halved of land and desert? so is it narrowed with sea, with fen, and with all! Wherefore desire ye, then, too immoderately, that ye should spread your name over the tenth part, since there is not more of it, with sea, with fen, and with all!

§ II. Consider also that in this little park which we before have spoken about, dwell very many nations, and various, and very unlike both in speech, and in manners, and in all the customs of all the nations, which ye now very immoderately desire that ye should spread your name over. This ye never can do, because their language is divided into seventy-two; and every one of these languages is divided among many nations, and they are separated and divided by sea, and by woods, and by mountains, and by fens, and by many and various wastes, and impassable lands, so that even merchants

cepmen ne gefaraþ. Ac hu mæg þær þonne gýnberlice aner  
 riceſ monner nama cuman þonne ðær mon fupðum þære  
 burge naman ne zeheorð. ne þære þeode ðe he on hamfært  
 biþ. Ðý ic nat for hþilcon byrige ze zeornað<sup>1</sup> ꝥ ze polbon  
 eoperne naman tobræðan zeonð eallne eorþan. ꝥ ze ðon ne  
 maƷon.<sup>2</sup> ne fupþum naper neah. Ðræt ðu pær hu micel  
 Romana rice pær on Marcureſ ðagum þær hepetogan. re pær  
 oppe naman haten Tullur. 7 þriððan Licero. hræt he cýþbe  
 on fumpre hif boca. ꝥ te ða zet Romane nama ne com ofer ða  
 muntar þe Laucarear þe hatar. ne þa Sciððear þe on oppe  
 healfe þara munta buƷiaþ fupþum þære burge naman ne pær  
 folceſ ne zeheorðon. Ac ða he com æpeſt to Parþum. 7 pær  
 þær fpiþe nipe. Ac he pær ðeah ðær ýmbutan manegum folce  
 fpiþe egefull. Ðu ne onƷite ze nu hu neapa<sup>3</sup> re eoper hliƷa  
 beon pile þe ze þær ýmbe fƷincar 7 unrihtlice tlihað<sup>4</sup> to ze-  
 hþræðenne. Ðræt penſt ðu hu micelne hliƷan 7 hu micelne  
 peopþſcepe an Romanifc man mæge habban on ðam lanðe.  
 ðær mon fupðum ðære burce naman ne zehepbe. ne ealler  
 ðær folceſ hliƷa ne com. Ðeah nu hþelc mon ungemetlice 7  
 ungebafenlice pilnige ꝥ he fciþe hif hliƷan tobræðan ofer ealle  
 eorþan. he ne mæg ꝥ forþþringan. forþam þe þara ðeoba  
 þeapar fint fpiþe ungelica. 7 heopa Ʒegetneſſa fpiþe myſlica.<sup>5</sup>  
 fpa ꝥ te pær on oðrum lanðe betſt licar<sup>6</sup> pætte ꝥ biþ hþilum  
 on þam oþrum tælþƷuplicort. 7 eac miceler piter fýrþe. for-  
 þam ne mæg nan mon habban Ʒelic lof on ælcum lonðe. for-  
 þon þe on ælcum lanðe ne licað ꝥ on oþrum licar :

§ III.<sup>8</sup> For ði fceolbe ælc mon beon on ðam Ʒei zehealðen.  
 ꝥ he on hif aƷenum earþe licobe. þeah he nu mapan pilnige.  
 he ne mæg fupþum ꝥ forþþringan. forþam ðe feldþronne biþ  
 ꝥ te auht manegum monnum aner hræt licge. for þý fýrþ  
 oft Ʒober monner lof aƷegen inne on<sup>7</sup> ðære ilcan þeode þe he  
 on hamfært biþ. 7 eac forþam ðe hit oft fpiþe faplice Ʒebýnebe  
 þurh þa hearþfæla þara fƷutea ꝥ hi for heopa f læpþe. 7 for  
 Ʒimeleſte. 7 for peccelerſte fopleton unƷriten ðara monna  
 þeapar 7 hioa ðæða. þe on hioa ðagum fopemæpote 7  
 peopþƷeorneſte pæron. 7 þeah hi nu eall hioa lif 7 hioa ðæða  
 apputen hæfðon. fpa fpa hi fceolbon Ʒif hi ðohton. hu ne for-  
 eallðobon ða ƷepƷitu þeah 7 lofoðon ðonecan þe hit pære. fpa

<sup>8</sup> Boet. lib. ii. proſa 7.—Erit igitur pervagatâ, &c.

<sup>1</sup> Cott. nat hþelce byrige ze Ʒpnað. <sup>2</sup> Cott. næfne Ʒebon. <sup>3</sup> Cott. neapo. <sup>4</sup> Cott. tlihað. <sup>5</sup> Bod. myſle. <sup>6</sup> Cott. licobe. <sup>7</sup> Cott. in.

to not visit it. But how, then, can any great man's name  
 ingly come there, when no man there hears even the name  
 f the city, or of the country, of which he is an inhabitant?  
 herefore I know not through what folly ye desire that ye  
 should spread your name over all the earth! That ye cannot  
 do, nor even anywhere nigh. Moreover, thou knowest how  
 great the power of the Romans was in the days of Marcus,  
 the consul, who was by another name called Tullius, and by  
 a third Cicero. But he has shown in one of his books, that,  
 as then, the Roman name had not passed beyond the moun-  
 tains that we call Caucasus, nor had the Scythians who dwell  
 n the other side of those mountains even heard the name of  
 e city or of the people: but at that time it had first come  
 , the Parthians, and was then very new. But nevertheless  
 t was very terrible thereabout to many a people. Do ye not  
 en perceive how narrow this your fame will be, which ye  
 about about, and unrighteously toil to spread? How great  
 me, and how great honour, dost thou think one Roman could  
 ave in that land, where even the name of the city was never  
 eard, nor did the fame of the whole people ever come?  
 hough any man immoderately and unreasonably desire that  
 e may spread his fame over all the earth, he cannot bring it  
 o pass, because the manners of the nations are very unlike,  
 nd their institutions very various; so that in one country  
 that pleases best which is at the same time in another *deemed*  
 most reprehensible, and moreover deserving of great punish-  
 :ment. Therefore no man can have the same praise in every  
 and, because in every land that pleases not, which in another  
 leases.

§ III. Therefore every man should be well contented with  
 is, that he be approved in his own country. Though he be  
 desirous of more, he cannot, indeed, bring it to pass: because  
 is seldom that aught in any degree pleases many men; on  
 hich account the praise of a good man is frequently con-  
 ned within the same country where he is an inhabitant;  
 and also because it has often very unfortunately happened,  
 through the misconduct of writers, that they from their sloth,  
 and from negligence, and from carelessness, have left un-  
 ritten the manners of the men, and their deeds, who in  
 their days were most famous, and most desirous of honour.

rome gpa þa ppietepaſ dýðon. 7 eac ða þe hi ymbe pputon. Anð eop ðincp þeah ꝥ ze hæbban ece ape. 7iſ ze mæzen on eallpe eoppepne popuſðe zeeapmian ꝥ ze habban zodbne hliran æfter<sup>1</sup> eoppum ðagum. Liſ þu nu zetæleſt ða hpile<sup>1</sup> þiſſeſ anbpeapðan liſeſ 7 ðiſſeſ hpilenðlican<sup>2</sup> wið ðæſ unzeenðoban liſeſ hpila. hpæt bið hit þonne :. Tele nu þa lenze<sup>3</sup> þæpe hpile þe þu ðin eaze on beppenana<sup>4</sup> mæze wiþ ten þyrenð pmta. þonne habbaþ þa hpila hpæt hpugu onliceſ. þeah hit lýtel ſie. ꝥ iſ þonne þæt heopa æzþeſ hæpþ enbe. Tele nu þonne ꝥ ten þyrenð zeapa. ze þeah þu ma wille. wið ꝥ ece 7 þæt unzeenðobe liſ. þonne ne ſint þu þæp nauht angeliceſ.<sup>5</sup> forþam ꝥ ten ðyrenð zeapa. þeah hit lang wince. aſcopaþ. 7 þæſ opper ne cýmþ næſpe nan enbe. forþam hit niſ no to metanne ꝥ zeenðoblice wiþ ꝥ unzeenðoblice. Deah ðu nu talle from þiſſe miððaneapðeſ puman oð þone enbe. anð mete þonne þa zeap wiþ ꝥ þe nænne enbe næpþ. þonne ne biþ þæp nauht anliceſ. Spa biþ eac ſe hlifa þapa forpemaſpena<sup>6</sup> monna. ðeah he hpilum lang ſie. 7 ſela zeapa purhpumige. he bið þeah ppiſe ſcop to metanne wiþ þone þe næſpe ne zeenðað :.

§ IV.<sup>h</sup> Anð ze ne peccaþ þeah hpeþeſ ze auht to zode ðon wiþ ænegum oppum þingum buton wið þam lýtlan loſe þæſ folceſ. 7 wiþ þam ſcopan hliran. þe þe æp ymbe ppaæcon. eapniſaþ<sup>7</sup> þæſ 7 ſoppeoþ þa cnaptaſ eoppeſ ingeponceſ. 7 eoppeſ anðgiteſ. 7 eoppe zeſceapwneſſe. anð polðon habban eoppeſna zodbena peopca mebe æt ppaemþna monna cwiðbunze. pilniſað<sup>8</sup> þæp to þæpe mebe ðe ze to Gode ſceolðon. Dpæt þu gehýpðeſt þæt te zio ðagum zelomp. ꝥ an ppiſe wiſ mon 7 ppiſe wice ongan fanðigan<sup>9</sup> aneſ uppitan 7 hine bymepobe. forþam he hine gpa opzellice unahof anð bobobe ðæſ ꝥ he uðpita þæpe. ne cýððe he hit mið nanum cnaptum. ac mið leaſum anð oſepmòblicum zilpe.<sup>10</sup> ða polbe ſe ppa mon hiſ fanðigan.<sup>11</sup> hpæðeſ he gpa wiſ þæpe gpa he ſelf wende ꝥ he þæpe. Onzan<sup>12</sup> hine þa hyſpan. 7 heapm cwiððigan.<sup>13</sup> Ða geheweðe ſe uppita ppiſe gepýlðelice þæſ ppaſ monneſ ponð ſume hpile. Ac ſiððan he hiſ hýppinge zeheweð hæpðe. þa ſcýlbe<sup>14</sup> he

<sup>h</sup> Boet. lib. ii. proſa 7.—Vos autem, niſi ad populares auras, &c.

<sup>1</sup> Cott. zeteleſt þa hpila. <sup>2</sup> Bod. þiſeſ hpilenðlican. <sup>3</sup> Cott. lengu  
<sup>4</sup> Cott. beppeþan. <sup>5</sup> Cott. anliceſ. <sup>6</sup> Cott. forpemaſpa. <sup>7</sup> Cott. eapniſað  
<sup>8</sup> Cott. pilniſað. <sup>9</sup> Cott. fanðian. <sup>10</sup> Cott. zelpe. <sup>11</sup> Cott. fanðian  
<sup>12</sup> Cott. ongan. <sup>13</sup> Cott. cwiððian. <sup>14</sup> Bod. ſealbe.



And even if they had written the whole of their lives and of their actions, as they ought if they were honest, would not the writings nevertheless wax old and perish, as often as it was done, even as the writers did, and those about whom they wrote? And yet it seems to you that ye have eternal honour, if ye can, in all your life, earn that ye may have good fame, after your days! If thou now comparest the duration of this present life, and this temporal, with the duration of the never-ending life, what is it then? Compare now the length of the time wherein thou mayest wink thine eye, with ten thousand winters; then have the times somewhat of like, though it be little; that is, that each of them has an end. But compare these ten thousand years, and even more if thou wilt, with the eternal and the never-ending life; then wilt thou not find there anything of like, because the ten thousand years, though it seem long, will shorten: but of the other there never will come an end. Therefore it is not to be compared, the ending with the never ending! If thou even reckon from the beginning of this middle-earth to the end, and then compare the years with that which has no end, there will be nothing of like. So is also the fame of celebrated men. Though it sometimes may be long and endure many years, it is nevertheless very short compared with that which never ends!

§ IV. And ye nevertheless care not whether ye do any good, on any other account, than for the little praise of the people, and for the short fame which we have before spoken about. Ye labour for this, and overlook the excellences of your mind, and of your understanding, and of your reason, and would have the reward of your good works from the report of strangers! Ye desire to *obtain* then the reward which ye should *seek* from God! But thou hast heard that it long ago happened, that a very wise man, and very noble, began to try a philosopher, and scoffed at him, because he so arrogantly lifted himself up, and proclaimed this, that he was a philosopher. He did not make it known by any talents, but by false and proud boasting. Then the wise man would prove him, whether he were as wise as he himself thought that he was. He therefore began to revile, and speak ill of him. Then the philosopher heard very patiently the wise man's words for some time. But after he had heard his reviling, he then de-

onſean ſpiſe unſepýlðelice.<sup>1</sup> þeah he ær licette ꝥ he uprita  
 pære. Ac ſoðe hine ða eft hræper him puhte ꝥ he uprita pære  
 ðe nære. Ða anðrporoðe je pira mon him 7 cwearp. Ic wolde  
 cwepan ꝥ þu uprita pære. 7if þu ſepýlbiz pære 7 ſepꝛugian  
 mihteſt.<sup>2</sup> Ðu langſum pær him je hlija. þe he ær mið leaſun-  
 gum pilnoðe. Ðu ne forþærjt he þa pær rihte forþam anum  
 anðrýnðe. Ðræt forſeoð þonne þam beteſtum mannum. ðe  
 ær uſ pær on. ꝥ hi ſpa ſpiſe pilnoðon ðær iðelan 7ilpeſ<sup>3</sup> 7 þær  
 hlijan æfter heora ðeape. oððe hræt forſtent hit þam þe nu  
 riñðon. Ðý pære ælcum men mape ðearf ꝥ he pilnoðe goðra  
 cwearta. þonne leaſeſ hlijan. Ðræt hæfð he æt þam hlijan.  
 æfter þær lichoman geþale 7 pære ſaple. Ðu ne riñon þe ꝥ  
 ealle men lichomlice ſpeltap. 7 þeah ſeo ſapl bið libbenðe. Ac  
 ſeo ſapl færþ ſpiſe ſneolice<sup>4</sup> to heofonum. riþpan heo ontigeð,  
 biþ 7 of þam canceþne pær lichoman onleſeð biþ. heo forſeoþ<sup>5</sup>  
 þonne ealle þar eorðlican riñg. 7 fægenap<sup>6</sup> pær ꝥ heo mot  
 brucan pær heofenlican. riþpan heo<sup>7</sup> biþ abroðen ffrom þæm  
 eorþlican. þonne ꝥ Moð him ſelfum ſepita biþ Froðeſ willan :

CAPUT XIX.<sup>1</sup>

ÐA je ſiſdom ða þiſ ſpell aſeht<sup>8</sup> hæfðe. ða ongan he 7iððian  
 7 þur riñgenðe cwearð. Spa hpa ſpa pilniſe to habbenne ðone  
 iðelan hlijan 7 þone unnýttañ 7ilp. behealde he on feoþer-  
 healfe hiſ hu riðgille ðær heofoneſ hpealfa biþ. 7 hu neapa pære  
 eorþan ſeoðe iſ. þeah heo uſ num riñce. þonne mæſ hine  
 ſcamian pære bræðinge hiſ hlijan. forþam he hine ne mæſ  
 ſunþum tobræðan oſer þa neappan eorþan ane. Eala oſer-  
 moban. hpi ſe pilniſen ꝥ ſe unðerlutan mið eopnum ſpian ꝥ  
 ðearlicne zeoc. oþþe hpi ſe jeon on ſpa iðelan ſepriñce. ꝥ ſe  
 wolðon eoþerne hlijan tobræðan oſer ſpa manega ðeoda. Ðeah  
 hit nu ſebýniſe ꝥ ða utemeſtan ðioba eoþerne naman upa-  
 hebban 7 on maniz þeodiz eop hepiñen. 7 þeah hpa pece mið  
 micelne æpelcunðneſſe hiſ ſebýnið. 7 þeo on eallum pelum 7  
 on eallum plencum. ne je ðeað þeah ſpelceſ ne neop. Ac he for-  
 ſieþ þa æpelo. 7 þone riñan ſelice 7 þone heanan oſſpelgþ. 7  
 ſpa ſeemnet þa riñan 7 þa heanan. Ðræt riñt nu þær ſoſeñæ-

<sup>1</sup> Boet. lib. ii. metrum 7.—Quicumque ſolam mente, &c.<sup>2</sup> Bod. þýlðelc. <sup>3</sup> Cott. ſepꝛugian meahte. <sup>4</sup> Cott. ſepelce.<sup>5</sup> Cott. forſiðð.<sup>6</sup> Cott. fægnap.<sup>7</sup> Bod. riþær heo.<sup>8</sup> Cott. aſeht.

fended himself against him very impatiently,† pretended that he was a philosopher, and asked him again, whether he thought him to be a philosopher or not. Then answered the wise man to him, and said: I would say that thou wert a philosopher, if thou wert patient, and able to be silent. How lasting was to him the fame which he before falsely sought! How did he not immediately burst because of one answer! What has it then availed the best men who were before us, that they so greatly desired vain glory and fame after their death? Or what does it profit those who now are? Therefore it were to every man more needful that he were desirous of good actions than of deceitful fame. What has he from this fame, after the separation of the body and the soul? Do we not know that all men bodily die, and yet the soul is living? But the soul goes very freely to the heavens, after it is set loose and liberated from the prison of the body. It then despises all these earthly things, and rejoices in this, that it may enjoy the heavenly, after it is taken away from the earthly. Then the mind will itself be a witness of God's will.

## CHAPTER XIX.

WHEN Wisdom had made this speech, then began he again to sing, and thus singing, said: Whosoever desires to have vain fame and unprofitable glory, let him behold on the four sides of him, how spacious the expanse of the heaven is, and how narrow the space of the earth is, though it seem large to us! Then may it shame him of the spreading of his fame, because he cannot even spread it over the narrow earth alone! O, ye proud, why are ye desirous to sustain with your necks this deadly yoke? or why are ye in such vain labour, because ye would spread your fame over so many nations? Though it even happen that the farthest nations exalt your name, and praise you in many a language; and though any one with great nobleness add to his birth, and prosper in all riches, and in all splendour, death nevertheless cares not for things of this sort, but he despises nobility, and devours the rich and the poor alike, and thus levels the rich and the poor! What are now the bones of the celebrated and the wise goldsmith, Weland? I have therefore said the wise, because to the

nan and þær wrað godelmides ban welonðe. for þy ic cræð þær  
wrað. for þy þam cræftegan ne mæg næfre hys cræft lozgan.  
ne hine mon ne mæg ðonne eþ on him zeniman þe mon mæg  
þa gunnan awendan of hiepe gebe. Ðwær iut nu þær welonðe  
ban. oððe hwa pat nu hwær hi wæron. oððe hwær is nu ge  
foremæra 7 ge aræða Romwara heretoga. ge wær hatan  
Brutus. oþre naman Cæsius. oððe ge wia 7 fætræða Cato.  
ge wær eac Romana heretoga. ge wær openlice uprita. Ðu ne  
wæran þa gefyrn iorþgevitene. 7 nan mon nat hwær hi nu  
iut. Ðwæt is heora nu to lafe. butan ge lycla hlira 7 ge nama  
mis feaum stæfum arwiten. 7 þæt wyrre is. þæt ge witon manige  
foremære 7 gemynðwyrre weas iorþgevitene þe wia feapa  
manna a ongit. Ac manige licggað deaðe mis ealle forgitene.  
þæt ge hlira hie furðum cupe ne gebeþ Ðeah ge nu wenen 7  
wilian þæt ge lange libban scylan her on worulde. hwæt bið eow  
þonne ðy bet. hu ne cymð ge deað. weah ðe<sup>1</sup> he late cume 7  
adeð eow of þisse worulde. 7 hwæt forstent eow þonne ge gilp.  
huw þam þe ge æfterwa deað gegriþ 7 on ecefre gehæft :

CAPUT XX<sup>k</sup>

ÐA ge 7ifðom þa wia leow arungen hæfde þa ongan he  
wrellien<sup>2</sup> 7 þur cræp Ne wen þu no þæt ic to anwillec wenne wia  
þa wia. forþam ic hit no selfe nauht ne ondræde forþæm  
hit oft gebyrað þæt geow leafe wia nauher ne mæg þam men don  
ne fultum. ne eac nænne dem. forþam heow nia naner lofer  
wyrre forþam heow hie self gecyð þæt heow nanuht ne bið Ac  
heow onwrið hie æwel. þonne heow geopenað hie deapac Ic  
pene weah þæt þu ne forstanðe nu git hwæt ic ðe to cræpe for-  
þam hit is wunðorlic wæt ic secgan wille. 7 ic hit mæg uneape  
mis worðum gereccan<sup>3</sup> swa swa ic wolde. þæt is wæt ic wæt þæt te  
geow wiferwearde wia bið ælcum men nyrwyrre þonne geow  
onwre forþam geow onwre wile libb and licet. þæt mon scyle  
wenan þæt heow geow<sup>4</sup> geow geow. ac geow wiferwearde is geow  
geow. weah hwæm<sup>5</sup> swa ne wince. forþam heow is fætræð 7  
gehæft wile þæt te wia bið Sio oþer<sup>6</sup> is lea 7 becrip ealle hie  
geferan forþæm heow hit gecyð self mis hie hupfulne 7  
wæt heow bið wia pancol Ac geow wiferwearde gebet and ge-  
leawed ælcne wia ðe heow hi togehet Sio oþer<sup>7</sup> gebint ælc wia

<sup>1</sup> Boet lib ii. prosa 8 — Sed ne me inexorable, &c

<sup>2</sup> Bod weah <sup>3</sup> Cott wrellian <sup>4</sup> Cott areccan <sup>5</sup> Bod.  
hwa <sup>6</sup> Cott oðru Cott oðru

skilful his skill can never be lost, nor can any man more easily take it from him than he can turn aside the sun from her place. Where are now the bones of Weland? or who knows now where they were? Or where is now the illustrious and the patriotic consul of the Romans, who was called Brutus, by another name Cassius? or the wise and inflexible Cato, who was also a Roman consul? He was evidently a philosopher. Were not these long ago departed? and no one knows where they are now. What of them is now remaining, except the small fame and the name written with a few letters? And it is yet worse that we know of many illustrious and memorable men departed, of whom very few persons have ever heard. But many lie dead, entirely forgotten, so that fame does not even make them known! Though ye now think and desire that ye may live long here in the world, what is it to you then the better? Does not death come, though he come late, and take you away from this world? And what then does glory profit you? at least those whom the second death seizes, and for ever binds?

## CHAPTER XX.

WHEN Wisdom had sung this lay, then began he to speak, and thus said: Do not suppose that I too obstinately attack fortune. I myself have no dread of it, because it frequently happens that deceitful fortune can neither render aid to a man, nor cause any injury. Therefore she is deserving of no praise, because she herself shows that she is nothing. But she reveals her fountain when she discloses her manners. I think, nevertheless, that thou dost not yet understand what I say to thee: for what I wish to say is wonderful, and I can hardly explain it with words as I would. It is, that I know that adverse fortune is more useful to every man than prosperous. For the prosperous always lies and dissembles, that men may think that she is the true happiness. But the adverse is the true happiness, though to any one it may not seem so, for she is constant and always promises what is true. The other is false, and deceives all her followers; for she herself shows it by her changeableness, that she is very unstable: but the adverse improves and instructs every one to whom she joins herself. The other binds every one of the minds which enjoy her, through the appearance which she

moða þe hipe<sup>1</sup> brýcþ mið þære hƿunza ðe hio licet ꝥ hio ƿie  
 zob. ƿeo ƿiðerƿearðe þonne anbint<sup>2</sup> 7 ƿerþeoþ ælc ƿara þe hio  
 togeƿieð. mið þam ꝥ hio him zeopenaþ hu tieðne<sup>3</sup> þær anb-  
 ƿearðan ƿeræla ƿint. Ac ƿeo onƿrophneþ ƿær ƿcƿymælum [ƿra  
 þær ƿinðer ƿit.]<sup>4</sup> Ðio ƿiþerƿearðneþ þonne biþ ƿimle untælu. 7  
 ƿracu arƿinneð<sup>5</sup> mið þære ƿcƿynge hipe azenne ƿrecenneþre.  
 Ac ƿio leaſe ƿerælp hio tiþ on laſt neaðinza þa þe hiepe toge-  
 þeodaþ ƿnom þæm ƿoþum<sup>6</sup> ƿerælpum mið hiepe olecunze.<sup>7</sup> Ðeo  
 ƿiþerƿearðneþ þonne full oſt ealle þa þe hiepe untetþeobbe  
 bioþ. neaðinza zetihþ to þam ƿoþum ƿerælpum. ƿra ƿra mið  
 angle ƿitc ƿeranzen biþ. Ðincþ þe nu ꝥ lýtel ƿetneon 7 lýtel  
 eaca ƿinra ƿeræla. þætte þeoſ ƿepe anb þeoſ egeſlice ƿiþer-  
 ƿearðneþ þe bƿinze. ꝥ iſ þæt heo ƿiþe hƿape þa Moð. þe ze-  
 openaþ ðinra ƿetneopra ƿneonða. anb eac ƿinra ƿeonða. þæt þu  
 hie miht ƿiðe ƿƿutele<sup>8</sup> tocnapan. Ac þær leaſan ƿeræla þonne  
 hi þe ƿnom ƿeritaþ. ðonne nimað hi heopa men mið him. 7  
 lætaþ þine feapan ƿetneopan mið þe. Ðu ƿolbeſt þu nu ƿebýc-  
 zan. þa þu ƿerælzort ƿære 7 þe ƿuhte ꝥ ƿeo ƿýnð ƿiþoſt on  
 ðinne ƿillan ƿoðe. mið hu micelan<sup>9</sup> ƿeo ƿolbeſt þu þa habban  
 zeboht ꝥ þu ƿƿutole mihteſt tocnapan þine ƿƿinð<sup>10</sup> 7 þine  
 ƿýnð.<sup>11</sup> Ic ƿæt þeah ꝥ þu hit ƿolbeſt habban mið miclan feo<sup>12</sup>  
 zeboht ꝥ þu hi cuþeſt ƿel toſcaðan. Ðeah þe nu ƿince ꝥ þu  
 ðeoſƿýrþe feoh<sup>13</sup> ƿonloſen habbe. þu hæfſt þeah micle ðioſ-  
 ƿýrþne mið zeboht. ꝥ ƿint ƿetneope ƿneinð. þa þu miht nu  
 tocnapan. 7 ƿæt hƿæt þu hioſa hæfſt. Ðƿæt ꝥ iſ ꝥ eallra  
 ðeoſneopneſte feoh:.

CAPUT XXI.<sup>1</sup>

ÐA ƿe ƿiſðom þa þiſ ƿpell aſað hæfðe. þa onzan he ƿiðbiſan<sup>14</sup>  
 7 ður ƿinzenðe cƿæþ. An ƿceppenð iſ buton ælcum tƿeon. 7 ƿe  
 iſ eac ƿealbenð heoſoneþ 7 eoþan 7 ealra ƿerſeaſta ƿerepen-  
 licra 7 eac unzeſeƿenlicra. ꝥ iſ Loð ælmihtiz. Ðam þeoſiaþ  
 ealle þa þe þeoſiaþ. ze þa þe cunnon. ze þa þe ne cunnon. ze þa  
 þe hit ƿiton ꝥ hie him þeoſiaþ. ze þa þe hit nýton. Se ilca ze-

<sup>1</sup> Boet. lib. ii. metrum 8.—Quod mundus stabilis fide, &c.

<sup>2</sup> Bod. hepe. <sup>3</sup> Cott. onbint. <sup>4</sup> Cott. ƿeræla. <sup>5</sup> Cott. ƿra þær  
 ƿinðer þýr, and Bod ƿræþer ƿinðer þýr. The reading within the brackets  
 is a suggestion of the late Mr. Cardale's, in which I fully concur. <sup>6</sup> Cott.  
 ƿæru arceppenð. <sup>7</sup> Cott. ƿoþan. <sup>8</sup> Cott. þære oliccunze. <sup>9</sup> Cott.  
 ƿreotole. <sup>10</sup> Cott. micle. <sup>11</sup> Cott. ƿneinð. <sup>12</sup> Cott. ƿneinð. <sup>13</sup> Cott.  
 micle ƿio. <sup>14</sup> Cott. ƿioh. <sup>15</sup> Cott. ƿiðbiſan.

feigns of being good: but the adverse unbinds, and frees every one of those whom she adheres to, in that she discloses to them how frail these present goods are. But prosperity goes confusedly as the wind's storm; while adversity is always faultless, and is saved from injury by the experience of her own danger. In fine, the false happiness necessarily draws those who are associated with her, from the true felicities, by her flattery: but adversity often necessarily draws all those who are subjected to her, to the true goods, as a fish is caught by a hook. Does it then seem to thee little gain, and little addition to thy felicities, which this severe and this horrible adversity brings to thee: that is, that she very quickly lays open to thee the minds of thy true friends, and also of thine enemies, that thou mayest very plainly distinguish them? But these false goods, when they depart from thee, then take they their men with them, and leave thy few faithful ones with thee. How wouldest thou now buy, or when thou wert happiest, and it seemed to thee that fortune proceeded most according to thy will, with how much money wouldest thou then have bought, that thou mightest clearly distinguish thy friend and thy foe? I know, however, that thou wouldest have bought it with much money that thou mightest well know how to distinguish them. Though it now seem to thee that thou hast lost precious wealth, thou hast nevertheless therewith bought much more precious, that is, true friends, whom thou art now able to distinguish, and knowest what of them thou hast. But this is the most valuable wealth of all.

## CHAPTER XXI.

WHEN Wisdom had made this speech, then began he to sing, and thus singing, said: There is one creator beyond all doubt, and he is also governor of heaven and earth, and of all creatures, visible and invisible. He is God Almighty. Him serve all those *creatures* which serve, both those which have understanding, and those which have not understanding: both those which know it that they serve him, and those which know it not. The same has appointed un-

sette unapenðenðlicne fīdo. 7 þearf. 7 eac gecýnbelice fībbe  
 eallum hīr gefceaftum þa þa he wolde. 7 fpa lange fpa he wolde.  
 þa nu fculon ftanðan to worulde. Ðara unfīllena gefceafta  
 fcyfing ne mæg no weorðan gefīlleð. ne eac onpenð of ðam  
 fýne 7 of þære enbeþýrðnefpe þe him gefet iſ. ac fe anfealða  
 hæfþ ealle hīr gefceafta fpa mīð hīr bīðle befangene. 7 geto-  
 gene. 7 gemanode fpa fþ hī naufep ne gefīllan ne moton. ne  
 eac fīfor fcyfian. þonne he him þæt gefum hīr fealbleðer  
 toforlæt. Ðra hæfþ fe ælmihtiga God geheaforade ealle hīr ge-  
 ceafta mīð hīr anfealde. þæt heora ælc fīnð fīþ ofer. and  
 feah fīæþeð ofer fþ hīe ne moton toflupan. ac bīð gefeſeðe  
 eft to þam ilcan fýne þe hīe ær unfon. 7 fpa weorðaf eft  
 geebīfæde. fpa hī hit fafraf fþ ða fīferfeafðan gefceafta æfep  
 ge hīe betfux him fīnnaþ. ge eac fafte fībbe betfux him heal-  
 ðaf. Ðra nu fýr ðeſ 7 fæter. 7 fæ 7 eorþe. 7 manega oþra ge-  
 ceafta. þe beof a fpa ungeðfæra betfux him fpa fpa hī beof.  
 7 feah he beof fpa gefpæra fætte no fþ an fþ hī mazon gefepan  
 beon. ac þý fupfor fþ heora fupfum nan buton oþrum beon  
 ne mæg. Ac a fceal þæt fīðerfeafde fþ oðer fīferfeafde ge-  
 metfian. fpa nu hæfð fe ælmihtiga God fīfe gefceafpīlice 7  
 fīðe fīmplice gefet fþ gefpīcle eallum hīr gefceaftum. Ðra nu  
 lencten 7 hærfefc. on lencten hit gnefð. and on hærfefc hit  
 feafaf. 7 eft fumer 7 fīnter. on fūmera hit bīþ feafm. and  
 on fīnta cealb. Ðra eac fīo fūne bīngþ leohte ðafaf. 7 fe  
 mona līht on nīht. fuph þæf ilcan Godes mīht. Se ilca for-  
 fýfup þæraf fæ fþ heo ne mot þone feorfcwīð oferfæppan  
 þære eorþan. Ac he hæfþ heora meafce fpa gefette. fþ hīe ne  
 mot heore meafce gefpæðan ofer þa fīllan eorþan. Mīð þam  
 ilcan gefece iſ gefeahc fīfe anlīc gefpīcle þæf floðer 7 þæf  
 ebban. þa gefetener þa he læt ftanðan þa hīle þe he fīle. Ac  
 þonne ær þe he fþ gefealblefer forlæt þara bīðla. þe he þa  
 gefceafta nu mīð gefpīðle hæfþ. fþ feo fīferfeafðer. þe þe  
 ær fūme fīfæcon. gīf he ða læt toflupan. þonne forlætaf hī  
 þa fībbe þe hī nu healðaf. 7 fīnþ heora ælc on ofer æfter hīr  
 azenum fīllan. 7 forlætaf heora gefepfæðenne. 7 forðoð  
 ealne fýne mīððanefp. 7 weorðaf him feſe to nauhte. Se  
 ilca God gefefþ mīð fīneofpæðenne folc togefere. 7 fīn hīr  
 fepaf gefamnaþ mīð clænlicne lūfe. Þe gefæðeraf fīnð 7 ge-  
 fepan fþ hīe getweoflice heora fībbe 7 heora fīneofpæðenne  
 healðaf. Ðala fþ te ðīf moncýn fære gefælīg. gīf heora God



changeable customs and habits, and also natural agreement, to all his creatures, when he would, and so long as he would, which now shall stand for ever. The motion of the moving creatures cannot be stayed, nor yet turned from the course and from the order that is set to them. But the governor has so with his bridle caught hold of, and restrained, and admonished, all his creatures, that they neither can be still, nor yet move farther than he the space of his rein allows to them. So has the Almighty God controlled all his creatures by his power, that each of them strives with another, and yet supports another, so that they cannot slip asunder, but are turned again to the same course which they before ran, and thus become again renewed. So are they varied, that contrary creatures both strive with each other, and also hold firm agreement with each other. Thus fire doth, and water; and sea and earth; and many other creatures, which will ever be as discordant between themselves, as they are; and yet they are so accordant that not only they may be companions, but moreover, that even no one of them without another can exist. But ever must the contrary the other contrary moderate. So has now the Almighty God very wisely and very fitly appointed change to all his creatures. Thus spring and harvest. In spring it groweth, and in harvest it ripens. And again summer and winter. In summer it is warm, and in winter cold. So also the sun bringeth light days, and the moon gives light in the night, through the power of the same God. The same warns the sea that it may not overstep the threshold of the earth: but he has so fixed their limits, that it may not extend its boundary over the still earth. By the same government is ordered a very like change of the flood and the ebb. This appointment, then, he allows to stand as long as he wills. But whenever he shall let go the rein of the bridles with which he has now bridled the creatures, that contrariety which we before mentioned, if he shall allow these to be relaxed, then will they forsake the agreement which they now keep, and strive, each of them with other, after its own will, and forsake their companionship, and destroy all this middle-earth, and bring themselves to naught. The same God joins people together with friendship, and unites families with virtuous love. He brings together friends and companions, that they faithfully hold their agreement and their friendship.

pæne gpa riht 7 gpa ȝeſcaterloð. 7 gpa ȝeenbebyrnð. gpa gpa þa oþne ȝeſceapra ſinbon'. Ðen endað nu ȝeo æftre frower boc Boetiur.<sup>1</sup> 7 onginþ ȝeo þriððe. Se Boetiur pæg' oþne naman ȝehaten<sup>2</sup> ðeuerinuȝ. ȝe pæg hepetoza Romana'.

CAPUT XXII.<sup>m</sup>

§ I. ÐA ȝe ȝiſdom ða þiȝ leoþ aȝunȝen hæfðe. Ða hæfðe he me ȝebunden<sup>3</sup> mið pæne wynnſumneſſe hiȝ ranȝer. ꝥ ic hiȝ pæg ȝwiþe paſenne 7 ȝwiþe luſtþæne hine to ȝehwianne mið inne-  
 pearbum Mode. 7 þa fulþæf<sup>4</sup> pæg ic clipode<sup>5</sup> to him 7 ður  
 cþæf. Eala ȝiſdom. þu ȝe eapt ȝio hehtre frower eallra weſiȝna  
 moda.<sup>6</sup> hu þu me hæfſt aſnefrowne æȝþer ȝe mið þinne ſmea-  
 lican ȝwæce. ȝe mið pæne<sup>7</sup> wynnſumneſſe þineȝ ranȝer. to þam  
 þu me hæfſt nu ȝeretne<sup>8</sup> 7 ofercumenne mið þinne ȝeſceab-  
 wiſneſſe. ꝥ me nu þwncþ þætte no ꝥ an þæt ic ðaȝ unſwyrð  
 aſneſnan mæg. ȝe me on becumen iȝ. Ac þeah me ȝet mare  
 frowenneȝ on becume. ne cwiþe ic<sup>9</sup> næfre ma ꝥ hit buton ȝe-  
 wynnhtum<sup>10</sup> ȝie. forþam ic wæt ꝥ ic maran 7 hefȝnan wynnþe  
 weſe. Ac ic wolðe ſwibe þone læceðom þara ðinna lapa hwene  
 mare ȝehwinnan. þeah ðu nu hwene ær ȝæðeȝ<sup>11</sup> ꝥ þu wenðeȝ<sup>12</sup>  
 ꝥ hi wolðon me ȝwiþe biſere þincan. ne onðræðe ic hi me nauht  
 nu. Ac ic heora eom ȝwiþe ȝiſne æȝþer ȝe to ȝehewenne ȝe eac  
 to ȝehealdanne. 7 ðe ȝwiþe ȝeorne biððe ꝥ þu hi me ȝelæȝte.  
 gpa gpa þu me nu lytle ær ȝehete. Ða cþæð ȝe ȝiſdom. Ic on-  
 ȝeat ȝona þa ðu gpa wel ȝerwodeȝ. and gpa luſtlice ȝehewdeȝ  
 mine lare.<sup>13</sup> ꝥ þu woldeȝ mið innepearðan Mode hi onȝiton. 7  
 ſmeaȝean. forþam ic ȝeanbiððe ȝwiþe wel oþ ic wiȝte<sup>14</sup> hwæt þu  
 woldeȝ. 7 hu þu hit undeſtanðan woldeȝ. 7 eac þy ſurþor ic  
 tiolode ȝwiþe ȝeornfullice. ꝥ ðu hit forſtanðan mihteȝ<sup>15</sup> Ac  
 ic ȝe wille nu ȝecȝan hwelc ȝe læcecwæſt iȝ minne lare ðe ðu  
 me nu biȝte. Ðe iȝ ȝwiðe biſer on muþe 7 he ȝe tiȝ on ða  
 þrotan þonne ðu hiȝ æneȝ fanðarȝ. Ac he weoðað<sup>16</sup> ȝwðþan  
 he innað. 7 biȝ ȝwiðe liþe on ðam innoþe. 7 ȝwiðe ſpete to  
 bealcetenne'.<sup>17</sup>

<sup>m</sup> Boet. lib. iii. proſa 1.—Jam cantum illa finierat, &c.

<sup>1</sup> Cott. æfteſtne frower boc Boetiur. <sup>2</sup> Cott. haten. <sup>3</sup> Cott. ȝebun-  
 denne. <sup>4</sup> Cott. fulþæfe. <sup>5</sup> Cott. cleopode. <sup>6</sup> Bod. ðoma. <sup>7</sup> Bod.  
 þinne. <sup>8</sup> Cott. aſetne. <sup>9</sup> Bod. iȝ. <sup>10</sup> Bod. ȝewynnbum. <sup>11</sup> Cott.  
 ȝæde. <sup>12</sup> Cott. wenðe. <sup>13</sup> Cott. minna lapa. <sup>14</sup> Cott. wiȝte. <sup>15</sup> Cott.  
 mehte. <sup>16</sup> Cott. þe weoðað. <sup>17</sup> Bod. bealcetan.

O, how happy would this mankind be, if their minds were as right, and as established, and as ordered, as the other creatures are! Here endeth the second consolation-book of Boethius, and beginneth the third. Boethius was by another name called Severinus: he was a consul of the Romans.

## CHAPTER XXII.

§ I. WHEN Wisdom had sung this lay, then had he bound me with the sweetness of his song, so that I was greatly admiring it, and very desirous to hear him with inward mind: and immediately thereupon I spoke to him, and thus said: O, Wisdom, thou who art the highest comfort of all weary minds! how hast thou comforted me, both with thy profound discourse and with the sweetness of thy song! So much hast thou now corrected and overcome me with thy reasoning, that it now seems to me that not only am I able to bear this misfortune which has befallen me, but even if still greater peril should come upon me, I will never more say that it is without deserving: for I know that I were deserving of more, and heavier. But I am desirous to hear something more of the medicine of these thine instructions. Though thou just now saidst that thou thoughtest that they would seem very bitter to me, I am not now afraid of them, but I am very anxious after them, both to hear, and also to observe: and very earnestly entreat thee that thou wouldest perform to me, as thou a little while ago promisedst me. Then said Wisdom: I knew immediately when thou didst so well keep silence, and so willingly heardest my doctrine, that thou wouldest with inward mind receive and consider it. Therefore I waited very well till I knew what thou wouldest, and how thou wouldest understand it; and, moreover, I very earnestly endeavoured that thou mightest understand it. But I will now tell thee what the medicine of my doctrine is, which thou askest of me. It is very bitter in the mouth, and it irritates thee in the throat, when thou first triest it: but it grows sweet after it enters in, and is very mild in the stomach, and pleasant to the taste.

§ II.<sup>a</sup> Ac ðær ðu ongezate hriðre ic þe nu teohhne to læðenne.<sup>1</sup> ic pat þ þu polðeȝt ȝriþe ȝeorne ðiðer funðian. ȝ ȝriþe ȝriþlice beon onælēð mið ðære ȝitȝunge. forþam ic ȝeherðe þ þu ær ȝæðeȝt þ þu ȝriþe ȝeornful ȝære hit to ȝehypanne. Ða cræþ þ Moð. Hriþer ȝilt þu me nu ȝriþoȝt læðan. Ða andȝyððe ȝeo ȝerceaðȝriþer and cræþ. To þæm ȝoþum ȝerælþum ic tohhiðe<sup>2</sup> þ ic þe læðe. þe<sup>3</sup> þin Moð oȝt ȝmbe ȝærȝep ȝ eaþmeȝ.<sup>4</sup> ȝ ðu<sup>5</sup> ne mihtert ȝyt fulȝihtne ȝeȝ aȝeðian to ðam ȝoþum ȝerælþum. forþam þin Moð ȝær aȝiȝoð mið ȝære anȝme ðiȝra leaȝena ȝeælða. Ða cræþ þ Moð. Ic ðe heaȝiȝe þ þu me oþere buton ælcum tȝeon hȝæt ȝio ȝoþe ȝerælþ ȝie. Ða cræþ ȝio ȝerceaðȝriþer. Ic ȝille forȝurðlice for þinum luȝum. Ac ic ȝceal be ȝumeȝe biȝene ȝume anlicneȝre ȝære ȝiȝan þe ȝetæcan. oþ þe þ þinȝ cuþne ȝie. to þam þ þu þa biȝne ȝreo-tole ȝerceapȝiȝe. ȝ þonne be ȝære anlicneȝre þara ȝoþena ȝerælþa þu mæȝe onȝitan þa ȝoþan ȝerælða. ȝ forlætān<sup>6</sup> þætte him ȝiþerȝearð biȝ. þ ȝint þa leaȝan ȝerælþa. and þonne mið ealleȝ moðer ȝeornfullan inȝeþance hiȝie<sup>7</sup> þ þu mæȝe becuman to þam ȝerælþum þe ece þuþȝuniaþ :

CAPUT XXIII.<sup>o</sup>

ÐA ȝe ȝiȝdom þa þiȝ ȝpell aȝeht<sup>8</sup> hæȝðe. þa onȝan he eȝt ȝiððian. ȝ þuȝ cræþ. Ða hȝa ȝpa ȝille ȝapan ȝeȝmbæȝe lanð. atio æȝeȝt oȝ þa þoȝnaȝ. ȝ þa ȝȝiȝaȝ. ȝ þ ȝearn. ȝ ealle þa ȝeoð þe he ȝeȝio þ þam æceȝum ðeȝiȝen. þ ȝe hȝæte mæȝe ðȝ bet ȝeaxon. Eac iȝ ðeoȝ biȝen to ȝeþeocene. þ iȝ þ ælcum men þincð huȝiȝer bio hȝeað þȝ ȝeoȝoðȝa. ȝiȝ he hȝene æȝ biȝeȝer onbiȝiȝþ. and eȝt ȝmȝlte ȝeðer biȝ þȝ þancȝȝiȝþne. ȝiȝ hit hȝene æȝ biȝ ȝeapȝe ȝtoȝmaȝ. ȝ noȝðan ȝinðȝaȝ. ȝ miȝle ȝenaȝ ȝ ȝnaȝaȝ. And þancȝȝiȝþne biȝ eac þær ðæȝer leoht for þære eȝerlican þioȝȝeo þære nihte. þonne hit ȝære ȝiȝ nan niht næȝe. Ða biȝ eac miȝle þe ȝinȝumȝe ȝio ȝoþe ȝerælð to habbenne æȝteȝ þam eoȝmþum þiȝȝer andȝeapðan hiȝeȝ. And eac miȝle ðȝ eȝ þu miht þa ȝoþan ȝerælþa ȝecnaȝan and to. huȝa cȝiþe becuman. ȝiȝ ðu æȝeȝt aȝȝiȝtaȝtaȝ oȝ ðinum Moðe

<sup>a</sup> Boet. lib. iii. prosa 1. — Sed quod tu te audiendi, &c.

<sup>o</sup> Boet. lib. iii. metrum 1 — Qui serere ingenuum volet, &c.

<sup>1</sup> Cott. tohige to læðanne    <sup>2</sup> Cott. tohige.    <sup>3</sup> Cott. þær.    <sup>4</sup> Cott. hærȝeð ȝ eac mæȝ.    <sup>5</sup> Cott. Ac þu.    <sup>6</sup> Bod. forlæt.    <sup>7</sup> Cott. hiȝiȝe.    <sup>8</sup> Cott. aȝeð.

§ II. But when thou shouldest perceive whither I now design to lead thee, I knew that thou wouldest very anxiously tend thither, and be very greatly inflamed with that desire. For I heard what thou before saidst, that thou wast very desirous to hear it. Then said the Mind: Whither wilt thou now especially lead me? Then answered Reason, and said: I propose that I should lead thee to the true goods, about which thy mind often meditates, and is greatly moved: and thou hast not yet been able to find the most direct way to the true goods, because thy mind was occupied with the view of these false goods. Then said the Mind: I beseech thee that thou wouldest show me, beyond all doubt, what the true happiness is. Then said Reason: I will gladly, for love of thee. But I must, by some example, teach thee some resemblance of the thing, till the thing be better known to thee; in order that thou mayest clearly view the example, and then, by the resemblance of the true goods, thou mayest know the true goods, and forsake what is contrary to them, that is, the false goods: and then with the anxious thought of all thy mind, strive that thou mayest arrive at those goods, which for ever remain!

## CHAPTER XXIII.

WHEN Wisdom had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to sow fertile land, let him first draw out the thorns, and the furze, and the fern, and all the weeds which he observes to do injury to the field, in order that the wheat may grow the better. Also, this example is to be considered, that is, that to every man honeycomb seems the sweeter, if he, a little before, taste *anything* bitter. And, again, calm weather is the more agreeable, if it a little before be stark storms, and north winds, and much rain and snow. And more agreeable also is the light of the day, for the horrible darkness of the night, than it would be if there were no night. So is also the true happiness much the more pleasant to enjoy, after the calamities of this present life. And, moreover, thou mayest much the sooner discover the true goods, and arrive at the knowledge of them, if thou first rootest out from thy mind the false goods, and removest

ða learan ƒerælpæ. 7 hi ofatihrt of<sup>1</sup> ðone ƒrunð. Siððan þu hi þonne ƒecnapan miht. þonne pæt ic þ̅u ne pilnaft nanef oþreþ þinƒer ofeþ þa :

CAPUT XXIV.<sup>p</sup>

§ I. ÐA he þa þiŕ leoð aŕunƒen hæfðe. þa foþlet he þone ƒanƒ. 7 ƒerƒugode ane hpile. 7 onƒann ƒmealice þencan on hiŕ moþer inƒerance. and ðuŕ<sup>2</sup> cƒæþ. AElc ðeaplic man ƒƒencþ hine ŕelfne mið miŕtlicum<sup>3</sup> 7 manigŕealdum ýmbhogum. 7 þeah ƒillniað ealle þurh miŕtlice<sup>4</sup> paþaŕ cuman to anum enþe. þ̅ iŕ þ̅ hi pilniap þurh unƒelice eapnunga cuman to anpe eabiƒƒneŕŕe. þ̅ iŕ þonne Loð. ŕe iŕ ƒuma 7 enþe ælceŕ ƒoðer.<sup>5</sup> 7 he iŕ ƒio hehŕte ƒerælp.<sup>6</sup> Ða cƒæþ þ̅ Moð. Ðæt me ðýncþ ŕe þ̅ hehŕte ƒoð.<sup>7</sup> þætte man ne ðurfe nanef oþreþ ƒoðer. ne eac ne ƒecce-oþeþ þ̅. ƒiððan he þ̅ hæbbe. þ̅ iŕ hƒoŕ<sup>8</sup> ealla oþeŕŕa ƒoða.<sup>9</sup> ƒoþþam hit eall oðru ƒoð<sup>10</sup> utan befeþþ. 7 eall on innan him hæfþ. Næpe hit no þ̅ hehŕte ƒoð.<sup>11</sup> ƒiŕ him æniƒ butan þæpe. ƒoþþam hit hæfðe ðonne to pilnianne ŕumer ƒoðer<sup>12</sup> þe hit ŕelf næfðe. Ða andŕƒaioðe ƒio Lefceaðŕneŕ 7 cƒæþ. Ðæt iŕ ƒiŕþe ƒƒeotol þ̅ þæt iŕ ƒio hehŕte ƒerælpð. ƒoþþam hit iŕ æƒþeþ ƒe hƒoŕ ƒe floŕ ealler ƒoðer.<sup>13</sup> hƒæt iŕ þ̅ þonne buton ŕeo ŕeleŕte ƒerælpð. þe þa oþra ƒerælpæ ealle<sup>14</sup> on innan him ƒeƒaðeþað. 7 hi utan ýmbhæfþ.<sup>15</sup> 7 on innan him ƒehelt. 7 him nanef ne bið þana. ne he nanef neobðeapfe næfþ. Ac hi cuman ealle of him. 7 eft ealle to him. ƒƒa ƒƒa ealle þætepu cumað of ðæpe ŕæ. 7 eft ealle cumað to ðæpe ŕæ. Niŕ nan to þæŕ lýtel æpelm.<sup>16</sup> þ̅ he þa ŕæ ne ƒeŕece. and eft of þæpe ŕæ he ƒelent in on þa eorþan. 7 ƒƒa he biþ ƒmuƒenþe ƒeonð þa eorðan. oð he eft cýmþ to ðam ilcan æpelme þe he æŕ ut fleop. 7 ƒƒa eft to ðæpe ŕæ :

§ II.<sup>a</sup> Ðiŕ iŕ nu biŕen þapa ƒoþena ƒerælpða. þapa pilniap ealle ðeaplice men to begitanne. ðeah he ðurh miŕtlice<sup>17</sup> þeƒaŕ ðencan to cumanne. ƒoþþam æƒhpelc man hæfþ ƒeƒýnbelic ƒoð<sup>18</sup> on him ŕelfum. ƒoþþam ælc Moð pilnaþ ƒoþeŕ ƒoðer to

<sup>p</sup> Boet. lib. iii. prosa 2.—Tum defixo paululum visu, &c.

<sup>a</sup> Boet. lib. iii. prosa 2 —Est enim mentibus hominum, &c.

<sup>1</sup> Bod. of atihð oð. <sup>2</sup> Cott. þa. <sup>3</sup> Cott. miŕtlicum. <sup>4</sup> Cott. miŕlice.

<sup>5</sup> Cott. ƒoðer. <sup>6</sup> Bod. ƒerælpæ. <sup>7</sup> Cott. ƒoð. <sup>8</sup> Cott. ƒƒoŕŕ. <sup>9</sup> Cott. ƒoða. <sup>10</sup> Cott. ƒoð. <sup>11</sup> Cott. ƒoð. <sup>12</sup> Cott. ƒoðer. <sup>13</sup> Cott. ƒoðer.

<sup>14</sup> Cott. ealla. <sup>15</sup> Cott. ýmbfehð. <sup>16</sup> Cott. æpilm. <sup>17</sup> Cott. miŕlice.

<sup>18</sup> Cott. ƒoð.

them from the ground. After thou, then, art able to discover those, I know that thou wilt not desire any other thing besides them.

## CHAPTER XXIV.

§ I. WHEN he had sung this lay, he ceased the song, and was silent awhile, and began to think deeply in his mind's thought, and thus said: Every mortal man troubles himself with various and manifold anxieties, and yet all desire, through various paths, to come to one end: that is, they desire, by different means, to arrive at one happiness; that is, then, God! He is the beginning and the end of every good, and he is the highest happiness. Then said the Mind: This, methinks, must be the highest good, so that man should need no other good, nor moreover be solicitous beyond that: since he possesses that which is the roof of all other goods; for it includes all other goods, and has all of them within it. It would not be the highest good, if any *good* were external to it, because it would then have to desire some good which itself had not. Then answered Reason, and said: It is very evident that this is the highest happiness, for it is both the roof and the floor of all good. What is that, then, but the best happiness, which gathers the other felicities all within it, and includes, and holds them within it: and to it there is a deficiency of none, neither has it need of any; but they all come from it, and again all *return* to it: as all waters come from the sea, and again all come to the sea? There is none in the little fountain which does not seek the sea, and again, from the sea it arrives at the earth, and so it flows gradually through the earth, till it again comes to the same fountain that it before flowed from, and so again to the sea.

§ II. Now this is an example of the true goods, which all mortal men desire to obtain, though they by various ways think to arrive at them. For every man has natural good in himself, because every mind desires to obtain the true good:

beġittanne. Ac hit biþ amernes miþ ðam lænum goðum.<sup>1</sup> forþam hit bið [orþælpe]<sup>2</sup> þærto. forþam ſume menn penaþ ꝥ þæt ſie ſeo ſeleſte geſælþ. ꝥ mon ſie ſpa peliꝥ ꝥ he naner þinȝer mapan ne þurfe. 7 wilniað<sup>3</sup> hiora popuþ æfter þæm. Sume men penaþ ꝥ ꝥ ſie þæt hehte goð.<sup>4</sup> ꝥ he ſie hiȝ geferum hiȝ geferena peorþort. 7 eallon mæzene ðær tilaþ. Sume penaþ ꝥ ꝥ hehte goð<sup>5</sup> ſie on ðam hehtan anpealbe. þa wilniað oðer tpega. oððe him ſelſe ſicrian. oððe hi to ðara ſicena ſneonþcipe geþeoban. Sume teohhriap ꝥ ꝥ bette ſy þæt mon ſeo forernære. 7 riðmære. 7 hæbbe goðne<sup>6</sup> hliran. tiliað ðonne þær æþer ge on riðbe. ge on gepinne. Manege tellað ꝥ to mærtum goðe<sup>7</sup> 7 to mæſtere geſælpe ꝥ mon ſie ſimle bliðe on ðiȝre andþearðan liſe. 7 fulga eallum hiȝ luſtum. Sume ðonne ða ðe þaſ pelan wilniað. hi hiȝ wilniað forþam ðæt hi wolbon ðy mapan anpealbe habban. ꝥ he mihton<sup>8</sup> þy orþorȝlicor þiȝra popuþ luſta þrucan. 7 eac þaſ pelan. Manege ſint þaſa þe for ðy wilniap anpealbe. ðe hie wolbon ornmæte feoh<sup>9</sup> gezaðerian. oððe eft þone hliran heora naman hi wilniað þæt hi geþræðan :

§ III.<sup>1</sup> On ſpelcum. 7 on oþrum ſpelcum lænum. and hneorendum<sup>10</sup> peorþþicpum ælceſ menniȝceſ moðer ingeþanc biþ geſpenceþ miþ þære geornfulneſſe and miþ þære tiolunga.<sup>11</sup> penþ þonne ꝥ hit hæbbe ſum healiꝥ goð<sup>12</sup> geſtrýneþ. ðonne hit hæfþ gepunnen<sup>13</sup> þær folceſ olecunga. Onþ me ſincð ꝥ hit hæbbe geboht ſume ſiþe leaſlice mæſpe. Sume tiliað miþ micelpe geornfulneſſe riða. forþam ꝥ hi ſurh ꝥ mæge mæſt bearna beġitan. 7 eac ſýnſumlice libban. Ða getreowan ſneonþ.<sup>14</sup> þonne ic ſecge ſeo<sup>15</sup> þæt ðeorpeorðeſte ðynȝ eallra þiȝra popuþ geſælpa. þa ne ſint ſurþon<sup>16</sup> to popuþ goðum to tellanne. ac to goðcunðum. forþam ſeo leaſe ſýnþ hi na forþ ne þrinȝ. Ac ſe Goð þe hi gecýnðelice geſceop to gemazum. forþam ðe ælceſ oþer þinȝer on þiȝre popuþe mon wilnað, oððe forþam þe he mæȝ ðurh ꝥ to anpealbe cuman. oððe to ſumum popuþ luſte. buton ðær getreowan ſneonþeſ. þone mon luſaþ hwiþum for luſum 7 for tpeorum. Ðeah he him nanra

<sup>1</sup> Boet. lib. iii. proſa 2.—In his igitur ceterisque, &c.

<sup>1</sup> Cott. goðum. <sup>2</sup> Cott. orþ þælpe. Bod. of þælpe. <sup>3</sup> Cott. pinnað. <sup>4</sup> Cott. goð. <sup>5</sup> Cott. goð. <sup>6</sup> Bod. heah be goðe. <sup>7</sup> Cott. goðe. <sup>8</sup> Cott. meahce. <sup>9</sup> Cott. ſroh. <sup>10</sup> Bod. hi neorendum. <sup>11</sup> Cott. tilunga. <sup>12</sup> Cott. goð. <sup>13</sup> Cott. genumen. <sup>14</sup> Cott. getreowan ſneonþ. <sup>15</sup> Cott. ſie. <sup>16</sup> Cott. ſurþum.



but it is hindered by the transitory goods, because it is more prone thereto. For some men think that it is the best happiness that a man be so rich that he have need of nothing more : and they choose their life accordingly. Some men think that this is the highest good, that he be among his fellows the most honourable of his fellows, and they with all energy seek this. Some think that the supreme good is in the highest power. These desire, either for themselves to rule, or else to associate themselves in friendship with their rulers. Some persuade themselves that it is best that a man be illustrious and celebrated, and have good fame ; they therefore seek this both in peace and in war. Many reckon it for the greatest good and for the greatest happiness, that a man be always blithe in this present life, and fulfil all his lusts. Some, indeed, who desire these riches, are desirous thereof, because they would have the greater power, that they may the more securely enjoy these worldly lusts, and also the riches. Many there are of those who desire power because they would gather overmuch money : or again, they are desirous to spread the celebrity of their name.

§ III. On account of such and other like frail and perishable advantages, the thought of every human mind is troubled with solicitude and with anxiety. It then imagines that it has obtained some exalted good when it has won the flattery of the people ; and methinks that it has bought a very false greatness. Some with much anxiety seek wives, that thereby they may, above all things, have children, and also live happily. True friends, then, I say, is the most precious thing of all these worldly felicities. They are not, indeed, to be reckoned as worldly goods, but as divine : for deceitful fortune does not produce them, but God, who naturally formed them as relations. For of every other thing in this world man is desirous, either that he may through it attain to power, or else some worldly lust : except of the true friend, whom he loves sometimes for affection and for fidelity, though he expect to himself no other rewards. Nature joins and

oþerpa læna<sup>1</sup> ne þene. ꝥ ꝥecýnð ꝥeꝥehꝥ ꝥ ꝥelímh ꝥa ꝥꝥienð to-  
 zæðere mið untobæledlicne lufe. Ac mið ðíꝥꝥum ꝥopulð ꝥe-  
 fælþum ꝥ mið ðíꝥ anbꝥearðan þelan mon ꝥýꝥꝥ oftop feonð  
 ðonne ꝥꝥeonð. Be þíꝥan<sup>2</sup> ꝥ be manegum þýllecum mæg beon  
 eallum monnum cup. ꝥ te ealle þa lichamlican zob bið<sup>3</sup> for-  
 cuppan ðonne ðæne faple cꝥæftaꝥ. Ðꝥæt pe penað ꝥ mon beo  
 þý ꝥꝥængna<sup>4</sup> þe he bið micel on hīꝥ lichoman. reo fægernꝥ  
 þonne ꝥ reo hꝥætneꝥ þæꝥ lichoman zebliꝥꝥa þone mon. ꝥ aꝥet.  
 ꝥ rīo hælu hīne zedeþ lurtbæꝥne ꝥ. On eallum þíꝥum licham-  
 licum<sup>5</sup> zefælihzneꝥꝥum men ꝥeap anfealde eabizneꝥꝥe þæꝥ þe  
 him ðīꝥꝥ. forþam þe æzhpelc man ꝥꝥa hꝥæt ꝥꝥa he ofeꝥ ealle  
 oþꝥe þīꝥꝥ ꝥꝥiort lufap. ꝥ he teohhap<sup>6</sup> ꝥ him rīe betꝥ ꝥ ꝥ biꝥ  
 hīꝥ hehꝥte zob.<sup>7</sup> þonne he ꝥ þonne bezitan hæꝥ þonne tīhhaꝥ<sup>8</sup>  
 he ꝥ he mæge beon rīðe zefæliꝥ. Ne onꝥace ic nauht ꝥ þa ze-  
 fælþa ꝥ þeo eabizneꝥ rīe þæt hehꝥte zob<sup>9</sup> þíꝥe anbꝥearðan līꝥe.  
 forþam ðe<sup>10</sup> æzhpīlc mann tehhap<sup>11</sup> ꝥ ꝥ ðīꝥꝥ betꝥ rīe ꝥ he  
 ꝥꝥiort ofeꝥ oþꝥu þīꝥꝥ lufap. ꝥ þonne he tīohhap ꝥ he rīe rīꝥe  
 zefæliꝥ. zīꝥ he ꝥ bezitan mæge. ꝥ he þonne ꝥꝥiort wīllnað ꝥ.  
 Ðu ne īꝥ þe<sup>12</sup> nu zenoz openlice zeeopab þapa learena zefælþa  
 anlicneꝥ. ꝥ īꝥ þonne æhta. ꝥ ꝥeopðꝥīꝥe. ꝥ anpealb. anb zelp<sup>13</sup>  
 ꝥ ꝥopulblurt. Be þam ꝥopulblurte Epīcꝥꝥꝥꝥ rē upꝥita fæbe. þa  
 he ýmbe ealle þa oðꝥa zefælþa rīmeabe. þe þe æꝥ nemðon. þa  
 fæbe he ꝥ rē lurt fæne ꝥ hehꝥte zob.<sup>14</sup> forþam ealle þa oþꝥu  
 zob. þe þe æꝥ nemðon. oleccap þam Ōobe ꝥ hīꝥ ꝥet.<sup>15</sup> rē lurt  
 ðonne ana olecþ þam lichoman anum ꝥꝥiort ꝥ.

§ IV.<sup>16</sup> Ac pe wīllað nu zet ꝥꝥeacan ýmbe manna ꝥecýnð ꝥ  
 ýmbe heopa tīlunga. þa nu þeah heopa Ōob ꝥ heopa ꝥecýnð  
 rīe aðīmmab. ꝥ hī rīen on ꝥ ofbæle aꝥzen to ýꝥele ꝥ wīðeꝥ  
 healde. þeah hī wīllnað. þæꝥ þe hī cunnon ꝥ maꝥon. þæꝥ hehꝥtan  
 zobet.<sup>16</sup> Spa ꝥꝥa ofeꝥþꝥꝥuncen man ꝥæt ꝥ he ꝥeolbe to hīꝥ hūꝥe  
 anb to hīꝥ þæꝥte. ꝥ ne mæg þeah ðīðeꝥ aꝥeðīan. ꝥꝥa biꝥ eac  
 þam Ōobe ðonne hīꝥ bið aheꝥzab mið ðam ýmbhogum ðíꝥꝥe  
 ꝥopulbe. hīꝥ biꝥ mið ðam hꝥīlum ofeꝥþꝥeꝥeð ꝥ zebꝥelob. to  
 þam<sup>17</sup> ꝥ hīꝥ ne mæg fullꝥýht aꝥeðīan to zobe. Ne ꝥýꝥꝥ þeah

<sup>1</sup> Boet. lib. iii. prosa 2.—Sed ad hominum studia, &c.

<sup>2</sup> Cott. leana. <sup>3</sup> Cott. þýꝥ. <sup>4</sup> Cott. licumlican zob bið. <sup>5</sup> Cott. rꝥꝥeꝥna. <sup>6</sup> Cott. licumlicum. <sup>7</sup> Cott. tīohhað. <sup>8</sup> Cott. zob. <sup>9</sup> Cott. tīohhað. <sup>10</sup> Cott. þýꝥ. <sup>11</sup> Cott. tīohhað. <sup>12</sup> Cott. þ. <sup>13</sup> Cott. zelp. <sup>14</sup> Cott. zob. <sup>15</sup> Bod. rētað. <sup>16</sup> Cott. zobet. <sup>17</sup> Cott. zebꝥealb to þon.

cements friends together with inseparable love. But with these worldly goods, and with this present wealth, men make oftener enemies than friends. By these and by many such things it may be evident to all men, that all the bodily goods are inferior to the faculties of the soul. We indeed think that a man is the stronger, because he is great in his body. The fairness, moreover, and the vigour of the body, rejoices and delights the man, and health makes him cheerful. In all these bodily felicities, men seek simple happiness, as it seems to them. For whatsoever every man chiefly loves above all other things, that he persuades himself is best for him, and that is his highest good. When, therefore, he has acquired that, he imagines that he may be very happy. I do not deny, that these goods and this happiness are the highest good of this present life. For every man considers that thing best, which he chiefly loves above other things; and therefore he persuades himself that he is very happy if he can obtain what he then most desires. Is not now clearly enough shown to thee the form of the false goods, that is, then, possessions, dignity, and power, and glory, and pleasure? Concerning pleasure, Epicurus the philosopher said, when he inquired concerning all those other goods, which we before mentioned; then said he that pleasure was the highest good, because all the other goods which we before mentioned gratify the mind and delight it, but pleasure alone chiefly gratifies the body only.

§ IV. But we will still speak concerning the nature of men, and concerning their pursuits. Though, then, their mind and their nature be now dimmed, and they are by that fall sunk down to evil, and thither inclined, yet they are desirous, so far as they can and may, of the highest good. As a drunken man knows that he should *go* to his house and to his rest, and yet is not able to find the way thither, so is it also with the mind, when it is weighed down by the anxieties of this world. It is sometimes intoxicated and misled by them, so far that it cannot rightly find out good.

þam monnum ꝥ hi auht meapruzen þe þær<sup>1</sup> pilniap to begi-  
tanne ꝥ hi maran ne þurfon tilian. Ac þenap ꝥ hi mægen eall<sup>2</sup>  
þar Ʒoð<sup>3</sup> Ʒezaderuan toƷæðere. þætte nan buton þære Ʒe-  
romnunga ne rie. nƷton þonne nan [oþer]<sup>4</sup> Ʒoð<sup>5</sup> ðonne eallra  
ðara ðeoppƷrðertena ðinga Ʒezaderunga to heora anpealde. ꝥ  
he naner ðingez buton þæm ne þurfe. Ac ꝥ nƷ nan man ꝥ te  
rumer eacan ne þurfe buton Gode anum. Þe hæfþ on hƷ  
agenum Ʒenoh. ne ðearf he naner þingez buton þær þe he on  
him Ʒelfum hæfð. FenƷt þu nu ꝥ þa ðƷrienbe<sup>6</sup> þenað ꝥ te ꝥ  
ðing rie ælceƷ ƷeopƷƷceƷ betƷt ƷƷrþe þæt te hi<sup>7</sup> meðemæfte  
onƷiton maƷon. neƷe neƷe. ic þæt ꝥ hit nƷ no to ƷorƷeonne.  
Þu mæƷ ꝥ Ʒfel beon ꝥ te ælceƷ monner ingeþanc þenþ ꝥ te  
Ʒoð<sup>8</sup> rie. Ʒ æfteƷ hiƷap. Ʒ pilniap to begitanne. neƷe nƷ hit na  
Ʒfel ꝥ Ʒ ꝥ hehƷte Ʒoð.<sup>9</sup> ÞƷ nƷ nu anpeals to tellanne to  
jumum ðara kehƷtena Ʒoða ðirreƷ andƷearðan hƷer. ÞƷæþer  
þæt nu rie to talianne paclie Ʒ unnƷt ꝥ te nƷtƷƷrþort Ʒ eallra  
ðirra Ʒopulð þinga ꝥ Ʒ anpeals. hƷæþer nu Ʒoð<sup>10</sup> hƷra Ʒ Ʒore-  
mæƷneƷ rie<sup>11</sup> Ʒor nauht to tellenne. neƷe neƷe. NƷ hit nan  
cƷn<sup>12</sup> ꝥ mon ꝥ Ʒor nauht telle. Ʒorþam þe ælc mon þenþ ꝥ ꝥ  
betƷt rie ꝥ he ƷƷrþort luƷap. Þu ne Ʒiton þe ꝥ nan neapenƷer.  
ne nan earƷoþu. ne nan unƷotneƷ. ne nan Ʒa. ne nan heƷizneƷ.  
nƷ nan Ʒerælð. ÞƷæt ðurƷon<sup>13</sup> þe nu ma Ʒmbe ða Ʒerælða  
ƷƷneacan. Þu ne þæt ælc man hƷæt þa beoþ. Ʒ eac þæt ꝥ þa<sup>14</sup>  
beoð ꝥ hehƷte Ʒoð.<sup>15</sup> Ʒ ðeah reƷ Ʒulneah ælc mon on ƷƷþe  
lƷclum ðingum ða ƷeleƷtan Ʒerælpa. Ʒorþam he þenþ ꝥ he hie  
þonne ealle hæbbe. Ʒif he hæfð ꝥ ꝥ he ðonne ƷƷrþort pilniap  
to begitanne. Ðæt Ʒ þonne ꝥ hi ƷƷrðort pilniap to begitanne.  
þela. Ʒ ƷeopƷƷce. Ʒ Ʒice. Ʒ þirre Ʒopulðe pulðor. Ʒ Ʒilp. Ʒ  
Ʒopulð luƷt. ÐirreƷ eallre hi pilniap. Ʒorþam ðe hi þenap ꝥ hie  
þurþ þa þing ƷeƷlon begitan ꝥ him ne rie<sup>16</sup> naner Ʒillan þana.  
naþer<sup>17</sup> ne ƷeopƷƷceƷ. ne anpealdeƷ. ne ƷoremæƷneƷre. ne  
bliƷre. þær eallre hi pilniap. Ʒ þel ðoþ ꝥ hi þær pilniað. ðeah hi  
mƷclie<sup>18</sup> hƷ pilniƷen. Be ðam ðingum mon mæƷ ƷƷeotole on-  
Ʒitan ꝥ ælc mon ðær pilniap ꝥ he mæƷe ꝥ hehƷte Ʒoð begitan  
ðær hi hit Ʒecnapan mihtan. oððe on Ʒiht Ʒecan cuðon. Ac hi  
hit ne Ʒecað on ðone Ʒihtertan<sup>19</sup> ƷeƷ. hit nƷ on ðirre Ʒopulðe.

<sup>1</sup> Bod. meapƷrienðe þær. <sup>2</sup> Bod. him agen ealle. <sup>3</sup> Cott. Ʒoð. <sup>4</sup> Bod. heopa. Cott. heopa. <sup>5</sup> Cott. Ʒoð. <sup>6</sup> Bod. ðƷreƷian þe <sup>7</sup> Bod. þ. <sup>8</sup> Cott. Ʒoð. <sup>9</sup> Cott. Ʒoð. <sup>10</sup> Cott. Ʒoð. <sup>11</sup> Bod. reo. <sup>12</sup> Cott. hit cƷn <sup>13</sup> Bod. þurfe. <sup>14</sup> Cott. hi. <sup>15</sup> Cott. Ʒoð. <sup>16</sup> Bod. reo. <sup>17</sup> Cott. nauþer <sup>18</sup> Cott. mƷclie. <sup>19</sup> Bod. Ʒihtorton.

Nor yet does it appear to those men that they at all err, who are desirous to obtain this, that they need labour after nothing more. But they think that they are able to collect together all these goods, so that none may be excluded from the number. They therefore know no other good than the collecting of all the most precious things into their power, that they may have need of nothing besides them. But there is no one that has not need of some addition, except God alone. He has of his own enough, nor has he need of anything but that which he has in himself. Dost thou think, however, that they foolishly imagine that that thing is best deserving of all estimation, which they may consider most desirable? No, no. I know that it is not to be despised. How can that be evil, which the mind of every man considers to be good, and strives after, and desires to obtain? No, it is not evil: it is the highest good. Why is not power to be reckoned one of the highest goods of this present life? Is that to be esteemed vain and useless, which is the most useful of all these worldly things, that is, power? Is good fame and renown to be accounted nothing? No, no. It is not fit that any one account it nothing; for every man thinks that best which he most loves. Do we not know that no anxiety, or difficulties, or trouble, or pain, or sorrow, is happiness? What more, then, need we say about these felicities? Does not every man know what they are, and also know that they are the highest good? And yet almost every man seeks in very little things the best felicities; because he thinks that he may have them all, if he have that which he then chiefly wishes to obtain. This is, then, what they chiefly wish to obtain, wealth, and dignity, and authority, and this world's glory, and ostentation, and worldly lust. Of all this they are desirous, because they think that, through these things, they may obtain that there be not to them a deficiency of anything wished; neither of dignity, nor of power, nor of renown, nor of bliss. They wish for all this, and they do well that they desire it, though they seek it variously. By these things we may clearly perceive that every man is desirous of this, that he may obtain the highest good, if they were able to discover it, or knew how to seek it rightly. But they do not seek it in the most right way. It is not of this world.

CAPUT XXV.<sup>†</sup>

ÐA se ƿiſdom þa ðiſ ſpell aſæð hefeðe. þa ongan he eft  
 ſingan 7 ðuſ cƿæþ. Ic ƿille nu mið ƿiðdum ƿecýþan hu ſun-  
 doſlice Drihten ƿelt eallra ƿerceanra mið ðam bƿiðlum hiſ  
 anƿealdeſ. 7 mið hƿilcere endebyrðneſſe he ƿertaſolaþ 7 ƿe-  
 metzað ealle ƿerceanra. 7 hu he hi hæfð ƿeheaƿoraðe 7 ƿehæfte  
 mið hiſ unanbimbenðlicum ƿacentum. ꝥ ælc ƿercean ƿiþ heald  
 on locen ƿiþ hiſe ƿecýnðe. þæſe ƿecýnðe ðe heo to ƿerceanen  
 ƿæſ. buton monnum. 7 ſumum englum. ða ƿeopþaþ hƿilum of  
 hiopa ƿecýnðe. Ðræt ſeo leo. ðeah hio ƿel tam ſe. 7 ƿærte  
 ƿacantan hæbbe. 7 hiſe maƿurter ƿiðe lufiſe. and eac onð-  
 ræðe. ƿiþ hit æſſe ƿebýneþ ꝥ heo bloðeſ onbiriſgð. heo forƿit  
 ſona hiſe nƿan taman. 7 ƿemonð þæſ ƿilðan ƿepunan hiſe  
 elðſana. onſinð þonne ſýn 7 hiſe ƿacantan bƿecan. 7 abit  
 ærert hiſe laðteop. and ſiððan æghƿæt ðæſ þe heo ƿefon mæg.  
 ƿe monna. ƿe neata. ſƿa ðoþ eac ƿuðu ſuſlaſ. ðeah hi beon ƿel  
 atemeðe. ƿiþ hi on ðam ƿuða ƿeopþaþ. hi forƿeoð heopa lape-  
 oſaſ 7 ƿuniþ on heopa ƿecýnðe. þeah heopa lapeoſaſ him  
 ðonne bioðan þa ilcan mettaſ ðe hi ær tame mið ƿepeneðon.  
 þonne ne ƿeccap hi þaſa metta. ƿiþ hi þæſ ƿuða benuſon. Ac  
 ſinç him ſýnſumpe ꝥ him ſe ƿeald on cƿeþe. and hi ƿehiſan  
 ofeſſa ſuſela ſtemne. ſƿa bið eac þam cƿeopum ðe him ƿe-  
 cýnðe biþ up heah to ſtanðanne. þeah ðu teo hƿelcne boh of  
 ðune to þæſe eoſþan. ſƿelce þu beƿan mæge. ſƿa þu hiſe  
 alætrt. ſƿa ſƿinç he up. 7 ƿriſað ƿiþ hiſ ƿecýnðeſ. ſƿa ðeð  
 eac ſeo ſunne. þeah heo ofeſ miðne ðæg onſiſe 7 lute to þæſe  
 eoſþan. eft heo reçþ hiſe ƿecýnðe. 7 rtiſ on þa ðæglan ƿeƿaſ  
 ƿiþ hiſe upriſnæg. 7 ſƿa hiſe uſor 7 uſor. oððe hio cýmþ ſƿa up  
 ſƿa hiſe ýfemeſt ƿecýnðe bið. ſƿa ðeþ ælc ƿercean. ƿriſaþ ƿiþ  
 hiſ ƿecýnðeſ. 7 ƿeragen biþ ƿiþ hit æſſe to cuman mæg. Niſ  
 nan ƿercean ƿerceanen þaſa þe ne ƿilniſe ꝥ hit ƿiðer cuman  
 mæge þonan þe hit ær com. ꝥ iſ to ƿærte 7 to onſorðneſſe.  
 ſeo ƿært iſ mið Gode. 7 þæt iſ God. Ac ælc ƿercean hƿeaſfað  
 on hiſe ſelſne ſƿa ſƿa hƿeol. 7 to þam heo ſƿa hƿeaſfaþ ꝥ heo  
 eft cume þær heo ær ƿæſ. 7 heo ꝥ ilce ꝥ heo ær ƿæſ. ðonecan  
 þe heo utan behƿenfeð ſe. ꝥ ꝥ hio ær ƿæſ. 7 ðo ꝥ ꝥ heo ær  
 býðe:.

<sup>†</sup> Boet. lib. iii. metrum 2.—Quantas rerum flectat habenas, &c.

## CHAPTER XXV.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: I will now with songs declare how wonderfully the Lord governs all creatures with the bridles of his power, and with what order he establishes and regulates all creatures, and how he has restrained and bound them with his indissoluble chains, so that every creature is kept within bounds with its kind, the kind that it was fashioned to, except men and some angels, who sometimes depart from their kind. Thus the lion, though she be very tame, and have fast chains, and greatly love, and also fear her master; if it ever happen that she tastes blood, she immediately forgets her new tamer, and remembers the wild manner of her parents. She then begins roaring, and to break her chains, and bites first her leader, and afterwards whatsoever she may seize, both of men and of cattle. So do also wood-fowls. Though they be well tamed, if they return to the woods, they despise their teachers, and remain with their kind. Though their teachers then offer them the same meals with which they before allured them *to become* tame: they then care not for those meals, so that they may enjoy the wood. But it seems to them pleasanter, that the weald resound to them, and they hear the voice of other fowls. So is it also with trees, whose nature it is to stand up high. Though thou pull any bough down to the earth, such as thou mayest bend; as soon as thou lettest it go, so soon springs it up, and moves towards its kind. So doth also the sun. Though she after mid-day sink and incline to the earth, again she seeks her kind, and departs by unknown ways to her rising, and so hastens higher and higher, until she comes so far up as her highest nature is. So doth every creature. It tends towards its kind, and is joyful if it ever may come thereto. There is no creature formed which desires not that it may come thither whence it before came, that is, to rest and to tranquillity. The rest is with God, and it is God. But every creature turns on itself like a wheel: and so it thus turns that it may again come where it was before, and be the same that it was before, as often as it is turned round *may be* what it before was, and may do what it before did.

CAPUT XXVI.<sup>a</sup>

§ I. ÐA ge *ſi*rdom þe ðiſ leof aſungen<sup>1</sup> hæfde. Ða ongan he eft ſpellian 7 þuſ cƿæþ. Ðala hpæt ge eorþlican men.<sup>2</sup> þeah ge eor ſelfe nu ðon neatum geſlice for eorpe ðýrize. hpæt ge þeah maƿon hpæt hƿexo<sup>3</sup> ongiƿan ſƿelce eor mæte be eorrum ſƿum-ſceafte. ꝥ 17 Ðod. þone goþan ſƿuman and þone goþan enbe ælcne geſælþæ ge ongiƿaþ ðeah ge hine fullce ne gecnapan.<sup>4</sup> 7 ƿƿa þeah ƿio gecýnð eor tihð to þam anziƿe. ac eor tihþ<sup>5</sup> ƿƿiþe manigfeald geþƿola of þam andziƿe. Gefencað nu hpæþer men mægen cuman to þam goþum geſælþum ðurh þa<sup>6</sup> andƿearðan geſælþa. forþam ðe fullneah ealle men cƿeþaþ ꝥ ge geo<sup>7</sup> 7e ge-ſælgoƿta. ge þe þaſ eorþlican geſelþa ealle<sup>8</sup> hæfþ. hƿeþer nu micel feoh. oððe ƿeorþſciƿe. oððe eall þeſ andƿearða ƿela. mæge ænigne mon ðon ƿƿa geſæline ꝥ he naneſ þinger maƿan ne þurfe.<sup>9</sup> neſe neſe. ic ƿat ꝥ ꝥ hi ne maƿon. Ðƿi niſ hit þonne on þý ƿƿiþe ſƿeotol ꝥ ðaſ andƿearðan goð<sup>10</sup> ne ſint na þa goþan goð.<sup>10</sup> forþam ðe hi ne maƿon ſellan ꝥ hi gehataþ. Ac licettaþ ꝥ hi gelæſtan ne maƿon. þonne hi gehataþ þam þe hi luſian willaþ þa goþan geſælþa. 7 aleozaþ him þeah ma þonne hi him gelæſtan. forþam þe hi heopa nabbap ma þonne hi heopa habban. Gefenc ðu nu be ðe ſelfum. la Boetiur hpæðer ðu æfpe ault unƿot ƿæpe ða þa þu geſælgoƿt ƿæpe.<sup>11</sup> oððe hpæðer ðe æfpe ænizeſ willan ƿana ƿæpe ða ðu mæſtne ƿelan hpæðert. oððe hpæþer ðim ƿoruld þa eall ƿæpe æfter ðinum willan. Ða andſƿorode Boetiur and cƿæð. Neſe la neſe. Næſ ic næfpe zit nane hƿile ƿƿa emneſ modeſ. þæſ þe ic gemunan mæge. þæt ic eallunga ƿæpe oſſorþ. ꝥ ic ƿƿa oſſorþ ƿæpe ꝥ ic nane geþne-ſeðneſſe næfde. ne me næfpe zit ne licode eall ꝥ ic ƿurte.<sup>12</sup> ne me næfpe næſ ealler ƿƿa ic ƿolde. þeah ic hiſ miþe. Ða andſƿorode ge *ſi*rdom 7 cƿæþ. Ðƿi næpe þu þonne genoƿ eapm. 7 genoƿ unhiþý.<sup>13</sup> þeah þe þuhte ꝥ ðu ƿeliƿ ƿæpe. ðonne þu oþer tƿega. oððe hpæðert ꝥ þu nolbert. oððe næfbert ꝥ þu ƿolbert. Ða andſƿarode Boetiur 7 cƿæþ. Eall me ƿæſ ƿƿa ƿƿa þu ƿæðert.

<sup>a</sup> Boet. lib. iii. *prosa* 3 — Vos quoque, O terrena, &c.

<sup>1</sup> Cott. *arungen*. <sup>2</sup> Bod. *hpæ þæſ ƿeopðlican men*. <sup>3</sup> Cott. *hpugu*.  
<sup>4</sup> Cott. *oncnapan* <sup>5</sup> Bod. *teohð*. <sup>6</sup> Cott. *þaſ*. <sup>7</sup> Cott. *ſe*. <sup>8</sup> Cott.  
ealla <sup>9</sup> Cott. *þýſſe*. <sup>10</sup> Cott. *goð*. <sup>11</sup> þa þa þu geſælgoƿt ƿæpe,  
deest in MS. Bod. <sup>12</sup> Cott. *ƿurte*. <sup>13</sup> Cott. *unhyðig*.



## CHAPTER XXVI.

§ I. When Wisdom had sung this lay, then began he again to speak, and thus said: O ye earthly men, though ye now make yourselves like cattle by your folly, ye nevertheless can in some measure understand, as in a dream, concerning your origin, that is God. Ye perceive the true beginning, and the true end of all happiness, though ye do not fully know it. And nevertheless nature draws you to that knowledge, but very manifold error draws you from that knowledge. Consider now whether men can arrive at the true goods through these present goods; since almost all men say that he is happiest who possesses all these earthly goods. Can, then, much money, or dignity, or all this present wealth, make any man so happy that he may need nothing more? No, no. I know this, that they cannot. Why, is it not then from this very clear, that these present goods are not the true goods, because they cannot give what they promise? But they pretend to *do* what they are not able to fulfil, when they promise to those who are willing to love them, the true felicities, and tell lies to them more than they perform to them; for they are deficient in more of these *felicities* than they possess of them. Consider now concerning thyself, O Boethius, whether thou wert ever aught uneasy, when thou wert most prosperous? or whether there were ever to thee a want of anything desired, when thou hadst most wealth? or whether thy life were then all according to thy wish? Then answered Boethius, and said: No, O no! I was never yet at any time of so even mind, as far as I can remember, that I was altogether without care: that I was so without care that I had no trouble: nor did all that I experienced ever yet please me, nor was it ever with me entirely as I wished, though I concealed it. Then answered Wisdom, and said: Wast thou not, then, poor enough, and unhappy enough, though it seemed to thee that thou wert rich; when thou either hadst that which thou wouldest not, or hadst not that which thou wouldest? Then answered Boethius, and said: All was to

Ða cƿæþ ƿe ƿiſðom. Ðu ne biþ ælc mon ƿenoz eapm þæſ ðe he næfþ. ðonne hit hine lýt habban. Ðæt iſ ƿop. cƿæþ Boetiur. Ða cƿæþ ƿe ƿiſðom. Líf he ƿonne eapm bið. ne he ƿonne ne bið eabiȝ. ƿop þý he ƿilnað þ̅ he habbe þ̅ he næfð. þý he ƿolbe ƿenoz habban. Ða cƿæð Boetiur. Ðæt iſ eall ƿop þ̅ þu ƿeȝt. Ða cƿæð ƿe ƿiſðom. Ðu ne hæfðeſt þu ðonne ða eapmþe.<sup>1</sup> þa þa þu ƿeleȝoſt ƿæpe. Ða anðſƿapode ic anð cƿæþ. Ic ƿat þ̅ þu ƿop ƿeȝt. þ̅ ic hi hæfðe. Ða cƿæþ ƿe ƿiſðom. Ðu ne þincþ me þonne nu þ̅ ealle þa ƿelan þiȝeſ midðaneapðeſ ne maȝon ȝebon ænne mon ƿeliȝne. ſƿa ƿeliȝne þ̅ he ƿenoz habbe anð no mapan ne þurſe.<sup>2</sup> ȝ ſƿa þeah hi hit ȝehataþ ælcum þapa þe hi hæfð. Ða cƿæð ic. Nif nan ðing<sup>3</sup> ƿoppe þonne þ̅ þu ƿeȝt.

§ II<sup>v</sup> Ða cƿæþ ƿe ƿiſðom. Ac hƿi ne eapſ þu ðonne hiȝ ȝeþaſa. Ðu ne miht ðu ȝeſeon ælce ðæȝ þ̅ ða ſcƿenȝnan nimaþ þa ƿelan of<sup>4</sup> þam unſcƿenȝnum. Ðƿi biþ eller ælce ðæȝ ſƿelc ȝeoſunȝ. ȝ ſƿelce ȝeſlitu. ȝ ȝemot. ȝ ðomaſ. buton þ̅ ælc hit ðæſ ȝeaſplace<sup>5</sup> ðe him on ȝenumen biþ. oððe eft oppeſ ȝitcȝaþ. Ða anðſƿapode<sup>6</sup> ic. ȝ cƿæþ. Lenoh ƿýhte þu ƿƿapac. ſƿa hit iſ ſƿa þu ƿeȝt Ða cƿæþ he. Fop þiȝum þiȝum beþeapſ ælc mon fultumeſ to eacan him ſelfum þ̅ he mæȝe ȝehealbā hiȝ ƿelan. Ða cƿæþ ic. Ðƿa oðſæcð þæſ. Ða cƿæþ he. Líf he nauht næfðe þæſ þe he onðpebe þ̅ he ƿoſleoran þoſſe. þonne ne ðoſſe he na mapan fultumeſ þonne hiȝ ſelfeſ. Ða cƿæþ ic. Soþ þu ƿeȝt Ða onſac ƿe ƿiſðom ſaplice. ȝ cƿæþ. Eala þ̅ me þincþ ƿiþeapð þiȝ ælceſ monneſ ȝeƿunan ȝ ælceſ monneſ ƿillan þ̅<sup>7</sup> ic nu ƿecȝan ƿille. þ̅ iſ. þætte þonan ðe hi teohhiaþ þ̅ hi ſcylan eabiȝnan ƿeoſþan. þ̅ hi ƿeoſþaþ ðonan eapmpan ȝ eapȝnan.<sup>8</sup> ƿonðam ȝiȝ hi lýtler hƿæt habbaþ. þonne beþurſon hi þ̅ hi oleccan þæm æfteſ ƿiþe þe æniȝne ƿuhte mape habbað. ſam hi þýſſon. ſam hi ne þurſon. hi ƿillaþ þeah. Ðƿæp iſ ðonne reo ȝemetȝunȝ. oððe hƿa hæfþ hi. oððe hƿonne cýmþ heo. þ̅ heo mæȝe aðriſan þa eopmþo<sup>9</sup> ſƿam þæm ƿeleȝum eallunȝa. ſƿa he mape hæfþ. ſƿa he ma monna<sup>10</sup> oleccan ſceal. Ðƿæþeþ þa ƿelȝan nu næſſe ne hingriȝe.<sup>11</sup> ne ne þýſſe. ne ne cale.<sup>12</sup> ic ƿene þeah þ̅ þu ƿille nu cƿeþan þ̅ þa ƿelȝan habban mid hƿam hi mæȝen þæt eall ȝebetā. Ac þeah þu nu ſƿa cƿeþe. hit ne maȝon þa ƿelan eallunȝa ȝebetā. þeah hi ſume hƿile mæȝen.

<sup>v</sup> Boet. lib. iii. prosa 8.—Atqui hoc quoque, &c.

<sup>1</sup> Cott. ȝumþe. <sup>2</sup> Cott. þýſſe <sup>3</sup> Cott. þapa. <sup>4</sup> Cott. on. <sup>5</sup> Cott. anðpƿpðe. <sup>6</sup> Cott. þe. <sup>7</sup> Bod. eapmpan. <sup>8</sup> Cott. ȝumþa. <sup>9</sup> Bod. mapan. <sup>10</sup> Cott. hingȝe. <sup>11</sup> Cott. kale.

me as thou hast said. Then said Wisdom: Is not every man poor enough in respect of that which he has not, when he is desirous to have it? That is true, said Boethius. Then said Wisdom: But if he is poor, he is not happy, for he desires that he may have what he has not, because he wishes to have enough. Then said Boethius: That is all true which thou sayest. Then said Wisdom: Hadst thou not, then, poverty when thou wert richest? Then answered I, and said: I know that thou sayest truth, that I had it. Then said Wisdom: Does it not appear to me, then, that all the riches of this middle-earth are not able to make one man wealthy? so wealthy that he may have enough, and may not need more? And nevertheless they promise it to every one who possesses them. Then said I: Nothing is truer than what thou sayest.

§ II. Then said Wisdom: But why, then, art thou not an assenter to this? Canst thou not see every day, that the stronger take riches from the weaker? Wherefore else is every day such sorrow, and such contentions, and assemblies, and judgments; except that every one demands the spoil which is taken from him, or, again, covets that of another? Then answered I, and said: Thou arguest rightly enough; so it is as thou sayest. Then said he: On these accounts every man has need of help in addition to himself, that he may keep his riches. Then said I: Who denies it? Then said he: If he had nothing of that which he fears he may be obliged to lose, then he would not have occasion for any more help than himself. Then said I: Thou sayest truly. Then retorted Wisdom sharply, and said: O, how inconsistent, in every man's custom and every man's will, does that thing appear to me, which I will now mention; that is, that from whence they persuade themselves that they shall become happier, they from thence become poorer and weaker! For, if they have any little, then it behoves them to cringe for protection to those who have anything more. Whether they need, or whether they need not, they yet crave. Where, then, is moderation, or who has it, or when will it come, that it may entirely drive away miseries from the wealthy? The more he has, the more men he must cringe to. Do the rich never hunger, nor thirst, nor become cold? But I suppose thou wilt say that the rich have wherewith they may remedy all that. But though thou say so, riches cannot altogether

forþam þe hi ſculon ælce ðæg eacan<sup>1</sup> ꝥ mon ælce ðæg panap. forþam þe ſeo menniſce wætl. þe næfre gefylleð ne biþ. wilnaþ ælce ðæg hræt hƿeg þiſer<sup>2</sup> populs pelan. æghƿer ge wægler. ge meter. ge ðrýnſer. ge manegra winga to eacan þam. forþam niſ nan mon gƿa pelig. ꝥ he mapan ne þýrfe. Ac ſeo giteung ne cann<sup>3</sup> gemet. ne næfre ne biþ gehealben on þære niðþearfe. ac wilnaþ ſimle mapan þonne he þurfe. Ic nat hƿi<sup>4</sup> ge fulcrupiaþ þam hƿeorenðan pelan. nu hi ne mazon eorpe wæble eop fram abon. Ac ge ecaþ eorpe eƿmðe<sup>5</sup> mið þam þe hi eop to cumap .

§ III.<sup>w</sup> Ða ſe ƿiſdom þa þiſ ſpell aſæð hæfðe. þa ongan he eft giddian.<sup>6</sup> 7 þiſ ſingenðe cƿæþ. Ðelc fƿemu byþ þam welgan giteſe ꝥ he gegaderge ungerum þiſſa welenas 7 ælceſ gimcynner genog begite. 7 þeah he eƿge hi land mið ðurenð ſula. 7 þeah eall þeſ miððaneapð ſie hiſ aƿealbe unðerſeoðeð. ne læt he hiſ nanƿiht of þiſ miððaneapðe mið him mare þonne he bihohte hiðeſ .

CAPUT XXVII.<sup>z</sup>

§ I. TƿAN ðing mæg ſe ƿeopſciƿe 7 ſe aƿealð geðon. gif he becƿiþ to þam ðýrtan. he mæg hine geðon ƿeopſne. 7 anðrýrn eoprum ðýrtum. Ac þonecan<sup>8</sup> þe he þone aƿealð forlæt. oððe ſe aƿealð hine. þonne ne biþ he nauðer þam ðýrtan ne ƿeopſ. ne anðrýrne. Ðræþer nu ſe aƿealð hæbbe þone ƿeap<sup>4</sup> ꝥ he aſciſige<sup>9</sup> unþeapſ. 7 aſýrtƿalige<sup>10</sup> of ƿicra manna ƿoðe. 7 plantige ðær cƿæftaſ on. Ic ƿat þeah ꝥ ſe eopſlica aƿealð næfre ne ſæþþ þa cƿæftaſ. ac liſþ anð gaðraþ unþeapſ. 7 ðonne hi gegaðrað hæfþ.<sup>11</sup> þonne eopaþ<sup>12</sup> he hi naller ne hið. forþam þara ƿicra manna unþeapſ manige men geſeoþ. forþam þe hi manige cunnon. anð manige him mið beoð. forþam þe ſimle ƿeoſiaþ ýmbe þone aƿealð. 7 hine eac forſeoþ. ðonne þe geſeoð ꝥ he cýmð to ðam ƿýrteſtan. 7 to þam þe ƿ unƿeoſoſte bioþ. for þam ſingum wæg gio ꝥ ſe ƿiſa Latulur hine gebealg. 7 gƿa ungeſwægllice forcƿæð Nonium ðone ƿican. for-

<sup>w</sup> Boet. lib. iii. metrum 3.—Quamvis fluente dives, &c.

<sup>z</sup> Boet. lib. iii. proſa 4.—Sed dignitates honorabilem, &c.

<sup>1</sup> Cott. ycan. <sup>2</sup> Cott. hƿær hƿegu þýrſer <sup>3</sup> Cott. con. <sup>4</sup> Bod. hu. <sup>5</sup> Cott. wæble. <sup>6</sup> Cott. giddigan. <sup>7</sup> Cott. tu. <sup>8</sup> Bod. þanecan. <sup>9</sup> Bod. aſciſe ciſe. <sup>10</sup> Bod. ƿýrtƿalige. <sup>11</sup> ac liſþ anð gaðrað unþeapſ 7 þonne hi gegaðrað hæfð, deest in MS. Bod. <sup>12</sup> Bod. anð þonne eopað.

remedy it, though they somehow may. For it behoves them every day to add, what man every day lessens; because human want, which is never satisfied, requires each day something of this world's wealth, either of clothing, of meat, of drink, or of many things besides. Therefore no man is so wealthy that he needs not more. But covetousness neither knows limit, nor ever is bounded by necessity; but desires always more than it needs. I know not why ye confide in these perishable riches, when they are not able to remove your poverty from you, but ye increase your poverty whenever they come to you.

§ III. When Wisdom had made this speech, then began he again to sing, and thus singing said: What profit is it to the rich miser, that he gather an infinite quantity of these riches, and obtain abundance of every kind of jewel: and though he till his land with a thousand ploughs; and though all this middle-earth be subject to his power! He will not take with him from this middle-earth any more of it than he brought hither.

## CHAPTER XXVII.

§ I. Two things may dignity and power do, if it come to the unwise. It may make him honourable and respectable to other unwise persons. But when he quits the power, or the power him, then is he to the unwise neither honourable nor respectable. Has, then, power the custom of exterminating vices, and rooting them out from the mind of great men, and planting therein virtues? I know, however, that earthly power never sows the virtues, but collects and gathers vices; and when it has gathered them, then it nevertheless shows, and does not conceal them. For the vices of great men many men see: because many know them, and many are with them. Therefore we always lament concerning power, and also despise it, when we see that it cometh to the worst, and to those who are to us most unworthy. It was on these accounts that formerly the wise Cato was angry, and so immoderately censured Nonius the rich, be-

þam he hine gemette sittan on zenenedum ſcribþæne. micel riðo mið Romþarum pær ꝥ þær nane oþre on ne ſettan.<sup>1</sup> buton þa peorþſettan. Ða forþeah ſe Latulur hine for þi he þær on sittan ſceolde. forþam he hine rihte riþe ungerceað-  
 riþne 7 riþe ungemetſæftne. Ða ongan ſe Latulur him ſri-  
 zettan on. ſe Latulur pær heſetoga on Rome. riþe gerceaðſi  
 man. ne forþape he no þone oþerne ſpa riþe. 7iſ he nan riçe  
 ne nænne anpealð næfde :-

§ II. ʒ Ðreþer þu nu mæge ongitan hu micelne unpeorþſcipe  
 ſe anpalð<sup>2</sup> brenzþ þam unneðeman. 7iſ he hine underſezþ. for-  
 þam ælceſ monneſ ſfel biþ ðý openne. 7iſ he anpealð hæfþ. Ac  
 geſege me nu. ic aſciže þe þu Boetiur. hwi þu ſpa manizſealð  
 ſfel hæfdeſt 7 ſpa micle unepnerre on þam riçe þa hwi þe ðu  
 hit hæfdeſt. oððe forþwi þu hit eft þinum unwillan<sup>3</sup> forlete.  
 Ðu ne paſt þu ꝥ hit næſ for nanum oþrum þingum. buton  
 forþam ðe ðu noldeſt on eallum ðingum beon zeþpæne þæſ  
 unrihtſiſan cýnunges<sup>4</sup> willan Ðeodriçeſ. forþam þe þu hine on-  
 zeate on eallum þingum unpeorþne þæſ anpealbeſ. riþe ſceam-  
 leaſne 7 ungeþpærne.<sup>5</sup> buton ælcum goðum<sup>6</sup> þeaſe. forþam þe  
 ne maƷon nauht eaþe ſecgan ꝥ þa ſſelan ſien goðe.<sup>7</sup> þeah hi  
 anpealð habban. Ne riþde þu þeah na aþriſen ſnom Ðeodriçe.  
 ne he ðe na ne forþape. 7iſ ðe licode hiſ ðýriž 7 hiſ unrihtſiſneſ  
 ſpa ſel ſpa hiſ ðýrežum ðeorlingum ðýðe. 7iſ þu nu geſape  
 ſumne riþe riþne man. þe hæfde riþe goða<sup>8</sup> oþerhýða. and  
 þære þeah riþe eaſum 7 riþe ungeſæliz. hwaþer ðu poldeſt  
 cſeþan ꝥ he þerne unſýrþe anpealbeſ 7 peorþſcipeſ. Ða and-  
 ſporeðe Boetiur 7 cſæþ. Neſe la neſe. 7iſ ic hine ſſelcne  
 gemete.<sup>9</sup> ne cſæþe ic næfne ꝥ he ſie unpeorþe anpealbeſ 7  
 peorþſcipeſ. Ac ælceſ me riſcþ ꝥ he ſie riþne þe on riþe  
 riþulde iſ. Ða cſæþ ſe ʒiſdom. Ælc cſæft hæfþ hiſ riſ-  
 domſiſe. 7 þa 7iſe 7 þone<sup>10</sup> peorþſcipe þe he hæfþ. he forziþþ  
 riþe hwaþe ælcum þapa<sup>11</sup> ðe hine luſað. ſpa ſpa ʒiſdom iſ ſe  
 hehſta cſæft. 7 ſe<sup>12</sup> hæfþ on him ſeopen oþre cſæftaſ. þapa  
 iſ an þæſſcipe. oþer metzgunz.<sup>13</sup> þriððe iſ ellen. ſeopen riht-

<sup>1</sup> Boet lib. iii. proſa 4.—Atqui minus eorum patebit, &c.

<sup>2</sup> Cott. for þæm hit pær þa riþe micel riðo mið Romþarum ꝥ þær  
 nane oþre an ne ſæton. <sup>3</sup> Bod. ap. <sup>4</sup> Cott. unwillum. <sup>5</sup> Bod. þinſeſ.  
<sup>6</sup> Bod. ungeþpærne. <sup>7</sup> Cott. goðum. <sup>8</sup> Cott. goðe. <sup>9</sup> Cott. goða.  
<sup>10</sup> Cott. mette. <sup>11</sup> Bod. þariže þone. <sup>12</sup> Cott. þæme þe. <sup>13</sup> Cott.  
 he. <sup>14</sup> Cott. gemetzgunz.

cause he observed him to sit in an ornamented chair of state. It was a great custom among the Romans that no others should sit therein, except the most worthy. Then Catulus despised him, because he should sit therein; for he knew him to be very unwise, and very intemperate. Then began Catulus to spit upon him. Catulus was a consul in Rome, a very wise man. He would not have despised the other so greatly, if he had not possessed any rule, or any power.

§ II. Canst thou now understand how great dishonour power brings on the unworthy when he receives it? for every man's evil is the more public when he has power. But tell me now, I ask thee, Boethius, why thou hadst such manifold evil, and such great uneasiness in authority, whilst thou hadst it? or why thou, again, didst unwillingly relinquish it? Dost thou not know that it was for no other reasons but that thou wouldest not in all things be conformable to the will of the unrighteous king Theodoric; because thou didst find him in all respects unworthy of power, very shameless, and unrelenting, without any good conduct? For we cannot easily say that the wicked are good, though they have power. Yet thou wouldest not have been driven from Theodoric, nor would he have despised thee, if his folly and his injustice had pleased thee, as well as it did his foolish favourites. If thou now shouldest see some very wise man, who had very excellent dispositions, and was, nevertheless, very poor, and very unhappy, wouldest thou say that he were unworthy of power and dignity? Then answered Boethius, and said: No, O no! If I found him such, I would never say that he were unworthy of power and dignity. But methinks that he would be worthy of all that is in this world. Then said Wisdom: Every virtue has its proper excellence: and the excellence and the dignity which it has, it imparts immediately to every one who loves it. Thus wisdom is the highest virtue, and it has in it four other virtues; of which one is prudence, another temperance, the third is fortitude, the fourth justice. Wisdom makes its lovers wise, and

þiſſer. Se ƿiſdom geþeþ hiſ lufienðar ƿiſe. 7 ƿæpe.<sup>1</sup> 7 gemet-  
færte. 7 geþýlbiſge. 7 nihtƿiſe. 7 ælceſ ƿoðeſ<sup>2</sup> þeara he ge-  
ðone ðe hine lufað. ꝥ ne maƿon ðon þa þe þone anpealb habbaþ  
þiſſe ƿopulbe. ne maƿon hi nænne cƿæft forƿiſan þam þe hi<sup>3</sup>  
luſiað of hioſa pelan. ƿiſ hi hine on heoſa gecýnðe nabbað. Be  
þam iſ ƿiſe ƿƿeotol ꝥ þa ƿiſcan on ðam ƿopulðpelan nabbaþ  
nænne ƿunðop cƿæft. Ac him biþ ƿe pela utane cumen. 7 he  
ne mæg utane nauht aƿner habban. Geþenc nu hƿæþer æniƿ  
mon beo aƿý<sup>4</sup> unpeoþþra þe hine manige men forƿioþ.<sup>5</sup> ƿiſ  
þonne æniƿ mon aƿý unpeoþþra biþ. þonne biþ ælc ðýſi man  
þe<sup>6</sup> unpeoþþra. þe he maſe ƿice hæfþ ælcum ƿiſum men. Be  
þam iſ ƿenog ƿƿeotol. ꝥ ƿe anpealb 7 ƿe pela ne mæg hiſ  
pealbenð<sup>7</sup> ƿeðon no þý ƿeoþþron.<sup>8</sup> Ac he hine geþeþ þý unpe-  
oþþran<sup>9</sup> þe he him tocymp. ƿiſ he ær ne ðohte. ƿa biþ eac ƿe  
pela 7 ƿe anpealb þý ƿiſſa. ƿiſ ƿe ne ðeah þe hine ah. æƿþer  
hioſa biþ ðý forcuþra ƿiſ hi hi gemetaþ:.

§ III.<sup>z</sup> Ac ic þe mæg eaþe ƿeſcecan be ƿumene biſne. ꝥ þu  
miht ƿenog ƿƿeotole onƿiton ꝥ þiſ andþearðe liſ iſ ƿiſe anlic  
ſceade. 7 on þæne ſceade nan mon<sup>10</sup> ne mæg begitan þa forþan  
ƿeſælþa. Ðu ƿenſt þu nu. ƿiſ hƿelc ƿiſe ƿice mon ƿýſþ aþriſen  
of hiſ eaſðe. oþþe on hiſ hlaforðer ænenðe færþ. cymþ ðonne  
on ælþeodig folc. þær þær hine nan man ne can. ne he nænne<sup>11</sup>  
mon. ne ƿiſum ꝥ geðeoðe ne can. ƿenſt ðu mæge hiſ<sup>12</sup> ƿice  
hine þær on lanðe ƿýſþne ƿeðon. Ac ic ƿat ꝥ he ne mæg. Liſ  
þonne ƿe ƿeoþþſcipe þam pelan gecýnðe ƿæpe. 7 hiſ aƿen ƿæpe.  
oþþe eft ƿe pela þær ƿeleƿan aƿen ƿæpe. þonne ne mihte he hine  
na<sup>13</sup> ƿoplaetan. ƿæpe ƿe man on ƿelcum lanðe ƿelce he ƿæpe  
þe he ahte. þonne ƿæpe hiſ pela and hiſ ƿeoþþſcipe mid him.  
Ac forþam þe ƿe pela 7 ƿe anpealb hiſ aƿene ne beoþ. for þý  
hi hine ƿoplaetað<sup>14</sup> 7 forþý þe hi nan gecýnðelic ƿoð<sup>15</sup> on him  
ſelfum nabbaþ. for ðý hi loſiaþ ƿa ƿa ſceadu. oþþe ſmec. þeah  
ƿe leaſa ƿena and ƿio ƿæðelſe þara ðýſigena monna tohhe ꝥ  
ƿe anpealb ƿe<sup>16</sup> ꝥ hehſte ƿoð.<sup>17</sup> Ac hiſ biþ eall oþer. þonne þa  
ƿican beoþ oþer tƿega. oþþe on ælþeoðe.<sup>18</sup> oððe on hioſa

<sup>z</sup> Boet. lib. iii. proſa 4.—Atque ut agnoscas veram, &c.

<sup>1</sup> Bod. ƿeoþþe. <sup>2</sup> Cott. ƿoðeſ. <sup>3</sup> Bod. hine. <sup>4</sup> Cott. aþe. <sup>5</sup> Bod.  
forþeon. <sup>6</sup> Cott. ðýſi mon þý. <sup>7</sup> Bod. anpealb <sup>8</sup> Cott. ƿeoþþran.  
<sup>9</sup> Bod. ƿýſſan. <sup>10</sup> Cott. forþam on þam nan mon. <sup>11</sup> Bod. ne ænne.  
<sup>12</sup> Cott. hiſ pela 7 hiſ. <sup>13</sup> Cott. no. <sup>14</sup> Bod. ƿoplaetan. <sup>15</sup> Cott.  
ƿoð. <sup>16</sup> Cott. 7 ƿe pela ƿe. <sup>17</sup> Cott. ƿoð. <sup>18</sup> Cott. ellenðe.



prudent, and moderate, and patient, and just, and it fills him who loves it with every good quality. This they cannot do who possess the power of this world. They cannot impart any virtue to those who love them, through their wealth, if they have it not in their nature. Hence it is very clear that the rich in worldly wealth have no proper dignity: but the wealth is come to them from without, and they cannot from without have aught of their own. Consider, now, whether any man is the less honourable because many men despise him. But if any man be the less honourable, then is every foolish man the less honourable, the more authority he has, to every wise man. Hence it is sufficiently clear that power and wealth cannot make its possessor the more honourable. But it makes him the less honourable when it comes to him, if he were not before virtuous. So is also wealth and power the worse, if he be not virtuous who possesses it. Each of them is the more worthless, when they meet with each other.

§ III. But I may easily instruct thee by an example, so that thou mayest clearly enough perceive that this present life is very like a shadow, and in that shadow no man can attain the true felicities. How thinkest thou, then? If any very great man were driven from his country, or goeth on his lord's errand, and so cometh to a foreign people where no man knows him, nor he any man, nor even knows the language, thinkest thou that his greatness can make him honourable in that land? But I know that it cannot. But if dignity were natural to wealth, and were its own, or again, wealth were the rich man's own, then could not it forsake him. Let the man who possessed them be in whatsoever land he might, then would his wealth and his dignity be with him. But because the wealth and the power are not his own, therefore they forsake him; and because they have no natural good in themselves, therefore they go away like shadows or smoke. Yet the false opinion, and the imagination of foolish men, persuades them that power is the highest good. But it is entirely otherwise. When the great are either among foreigners, or in their own country among wise men; then

āgenre gecyðþe<sup>1</sup> mið ȝerſceabrym monnum. þonne biþ æȝþer ȝe þam ȝyran. ȝe þam ælþeodeȝan hiȝ pela ſor nauht. ȝiððan hi onȝitan þ̅ hi næron ſor nanum cƿærte ȝecopenene.<sup>2</sup> buton ſor ðyȝer ſolcer hepinge. Ac þær hi æniȝe puht āȝner oððe ȝe-cýnðeliceȝ ȝoðer an<sup>3</sup> heora anpealðe hæfðon. þonne hæfðen hi þ̅ mið him. þeah he þæt ȝice ſorleten. ne ſorleton hi no þ̅ ȝe-cýnðelice ȝoð.<sup>4</sup> Ac ȝimle him ȝolðe þ̅ ȝylȝean ȝ hi ȝimle ȝeopþe ȝeðon. þæron hi on ȝpelcum lanðe ȝpelce hi þæron :

§ IV.<sup>a</sup> Nu þu miht onȝitan þ̅ ȝe pela ȝ ȝe anpealð nænne mon ne magan on ellenðe ȝeopþne ȝeðon. ic þat þeah þu pene þæt hi on heora āgenre cýþþe ealne ȝeȝ mæȝen. Ac þeah þu hiȝ pene. ic þat þ̅ hi ne mazon. Ðit þær ȝeo<sup>5</sup> ȝeonð ealle Romana meapce þ̅ heȝetogan. ȝ ðomeȝaȝ. ȝ þa maþmhyrðaȝ. ðe þ̅ ȝeoh heolðon. þe mon ðam ȝerðmonnum on ȝearpe ȝellan ȝceolðe. and ða ȝiȝertan<sup>6</sup> ȝitan hæfðon mæȝtne ȝeopþȝcipe. Nu þonne oþer tȝeȝa oððe þara nan niȝ. oþþe hi nanne ȝeopþȝcipe nabbap. ȝiȝ hiȝa æniȝ iȝ. Ða hiȝ biþ be ælcum þara þinga þe āgen ȝoð<sup>7</sup> ȝ ȝe-cýnðelic nabbap on him ȝelfum. oþþe hȝile hiȝ biþ to tælenne. oþþe hȝile hiȝ biþ to heȝiȝanne. Ac hȝæt þincþ þe þonne on þam pelan ȝ on þæm anpealðe ȝýȝumeȝ oððe nýȝȝȝþeȝ. nu hi naner ðingȝ ȝenog nabbap. ne hi nauht āȝner ȝoðe<sup>8</sup> nabbap. ne nauht þurþumienðeȝ heora ȝealðenðum ȝellan na mazon :

## CAPUT XXVIII.<sup>b</sup>

ÐA ȝe ȝiȝðom þa þiȝ ȝpell āȝæð hæfðe. þa onȝan he eft ȝiððiȝan<sup>9</sup> ȝ þiȝ cƿæþ. Ðeah nu ȝe unȝiȝtȝiȝa cýning Nepon hine ȝerȝcýȝpte mið eallum þam pliteȝertum ȝeðum. ȝ mið ælceȝ cýȝnneȝ ȝimmum ȝeȝlenȝðe. hu ne þær he þeah ælcum ȝitum laþ ȝ unȝeopþ. ȝ ælceȝ unȝeapeȝ ȝ ȝiȝenlyȝeȝ full. Ðȝæt he þeah ȝeopþoðe hiȝ ðeopliȝaȝ mið miðum pelum. Ac hȝæt þær him þý bet. Ðȝelc ȝerſceabrym mon mihte cƿeþan þæt he aþý ȝeopþna þæne þeah he hine ȝeopþoðe :

<sup>a</sup> Boet. lib. iii. prosa 4.—Sed hoc apud exterarum nationes, &c.

<sup>b</sup> Boet. lib. iii. metrum 4.—Quamvis se Tyrio superbus ostro, &c.

<sup>1</sup> Cott. cýðþe. <sup>2</sup> Cott. ȝecopenne. <sup>3</sup> Cott. ȝoðeȝ on. <sup>4</sup> Cott. ȝoð. <sup>5</sup> Cott. ȝio. <sup>6</sup> Bod. ȝertan. <sup>7</sup> Cott. ȝoð. <sup>8</sup> Cott. ȝoðeȝ. <sup>9</sup> Cott. ȝieððian.

either to the wise, or to the foreigners, is his wealth for naught, when they learn that they were chosen for no virtue, but through the favour of foolish people. But if they in their power had anything of proper or natural good, then would they have that with them, even if they should lose the power. They would not lose the natural good, but that would always follow them, and always make them honourable, let them be in whatsoever land they might.

§ IV. Now thou mayest understand that wealth and power cannot make any man honourable in a foreign country. I wot, however, thou mayest think that they always can in their own country. But though thou mayest think it, I know that they cannot. It was formerly, through all the territories of the Romans, that consuls, and judges, and the treasurers, who kept the money, which they were every year to give to the soldiers, and the wisest senators, had the greatest honour. But now, either none of these exists, or they have no honour, if any one of them exists. So it is with respect to every one of those things which have not in themselves proper and natural good. One while it is to be censured, another while it is to be praised. But what of delightful or of useful appears to thee, then, in wealth and in power, when they have enough of nothing, nor have anything of proper good, nor can give anything durable to their possessors?

## CHAPTER XXVIII.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: Though the wicked king Nero decked himself with all the most splendid clothes, and adorned himself with gems of every kind, was he not, nevertheless, to all wise men, loathsome and unworthy, and full of all vice and debauchery? Yet he enriched his favourites with great riches: but what was to them the better? What wise man could say that he was the more honourable, when he had enriched him?

CAPUT XXIX.<sup>c</sup>

§ I. ÐA ƿe ƿiſdom þa þiſ leoþ arungen hæfðe. Ða ongan he eft ƿrelliſan<sup>1</sup> 7 þuſ cƿæþ. Ðƿæþer þu nu ƿene ꝥ þæſ cýninges ge-  
feſſaðen. 7 ƿe þela. 7 ƿe anpealð. þe he ƿiſ þiſ ðeoplingum.  
mæge ænigne mon geþon ƿeliſne oððe ƿealðenðne. Ða and-  
ƿƿoreþe ic 7 cƿæþ. forþþi ne maƿon hi :. Ðƿæt iſ on ðiſſe  
andƿearðan liſe ƿýnſumne 7 beþene ðonne þæſ cýninges folgaþ.  
7 hiſ neaƿeſt. 7 riððan þela 7 anpealð :. Ða andƿƿoreþe ƿe  
ƿiſdom and cƿæð. Ðege me nu. hƿæþer þu æſſe gehýrðeſt ꝥ  
he anſum þapa. þe æſ uſ ƿæſne. eallunga þurhpunode. oððe-  
ſenſt ðu hƿæþer hine æniz þapa ealne ƿeƿ habban mæge þe  
hine nu hæfð. Ðu ne ƿaſt ðu ꝥ te ealle bec riht fulle<sup>2</sup> þapa  
biſna þapa monna þe æſ uſ ƿæſnan. and ælc mon ƿat þapa ðe  
nu leofoþ ꝥ manegum cýninge onhpæſſe ƿe anpealð 7 ƿe þela.  
oð þæt<sup>3</sup> he eft ƿeaþ þæbla. Ðala ea iſ ꝥ þonne forþeopþfullic  
þela þe nauþer ne mæg ne hine ſelfne gehealban. ne hiſ hlafoſð.  
to ðon ꝥ he ne þurp<sup>4</sup> mapan fultumer. oððe hi beoþ begen  
forhealben. Ðu ne iſ ꝥ þeah ſeo eopne hehſte ƿeſælþ þapa  
cýninga anpealð. 7 þeah ƿiſ þam cýninge æniges ƿillan þana biþ.  
þonne lýtlaþ ꝥ hiſ anpealð. 7 eþ hiſ eſmþa. for þý biþ rihtle  
ða eopne ƿeſælþa on ſumum þingum unƿeſælþa.<sup>5</sup> Ðƿæt þa  
cýningaſ. þeah hi manegra<sup>6</sup> ðeoda<sup>7</sup> ƿealðan.<sup>8</sup> ne ƿealðað hi þeah  
eollra þapa þe hi ƿealðan ƿolðon. Ac beoþ forþam riþe<sup>9</sup> eapne  
on heopa Mode. forþý hi nabbað ſume þapa þe hi habban  
ƿolðon. forþam ic ƿat ꝥ ƿe cýning þe ƿiſſene biþ. ꝥ he hæfþ  
mapan<sup>10</sup> eſmþe þonne anpealð. forþam cƿæþ ſeo ſum cýning  
þe unrihtlice ſenſ to riht. Ðala hƿæt ꝥ bið ƿeſæliz mon ðe  
him ealneƿeƿ ne hangað nacod ſƿeopð ofeſ þam heafðe be  
ſmalan þræðe. ſƿa ſƿa me<sup>11</sup> rihtle ƿiſ<sup>12</sup> ðyðe. Ðu riht þe nu  
hu þe ƿe þela 7 ƿe anpealð licge. nu hý næſſe ne biþ butan  
ege. 7 eapfoþum. 7 forþum. Ðƿæt þu ƿaſt þæt ælc cýning  
ƿolbe beon<sup>13</sup> butan ðiſum. 7 habban ðeah anpealð ƿiſ he mihte.

<sup>c</sup> Boet lib. iii. proſa 5.—An vero regna Regumque, &c.

<sup>1</sup> Cott. ƿrellian.

<sup>2</sup> Cott. fulla.

<sup>3</sup> Bod oðþe þ.

<sup>4</sup> Cott. þýpſe.

<sup>5</sup> Cott. unſælþa.

<sup>6</sup> Cott. mæniz ſep.

<sup>7</sup> Cott. þioða.

<sup>8</sup> Cott. ƿealðen.

<sup>9</sup> Bod ſƿa.

<sup>10</sup> Cott. mapon.

<sup>11</sup> Bod. næ.

<sup>12</sup> Cott. ƿiſ rihtle.

<sup>13</sup> Cott. bion.

## CHAPTER XXIX.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: Dost thou think that the king's familiarity, and the wealth and the power which he gives to his favourites, can make any man wealthy or powerful? Then answered I, and said: Why cannot they? What in this present life is pleasanter and better than the king's service and his presence, and moreover wealth and power? Then answered Wisdom, and said: Tell me, now, whether thou hast ever heard, that it always remained to any one who was before us? or thinkest thou that any one who now has it, can always have it? Dost thou not know that all books are full of examples of the men who were before us, and every one knows concerning those who are now living, that from many a king power and wealth go away, until he afterwards becomes poor? Alas! is that, then, very excellent wealth, which can preserve neither itself nor its lord, so that he may not have need of more help, lest they should both be lost? But is not this your highest felicity—the power of kings? And yet if to the king there be a want of anything desired, then that lessens his power, and augments his misery. Therefore these your felicities are always in some respects infelicities! Moreover kings, though they govern many nations, yet they do not govern all those which they would govern; but are very wretched in their mind, because they have not some of those things which they would have: for I know that the king who is rapacious has more wretchedness than power. Therefore a certain king, who unjustly came to empire, formerly said: O, how happy is the man to whom a naked sword hangs not always over the head by a small thread, as to me it ever yet has done! How does it now appear to thee? How do wealth and power please thee, when they are never without fear, and difficulties, and anxieties? Thou knowest that every king would be without these, and yet have power if he

Ac ic wæc þæt he ne mæg. Ðý ic punðrige. forþan hi gylpan  
 fælcas anwealdas. Ðræfer ðe nu ðince þæt se man micelne anweald  
 hæbbe 7 se riðe gesealg. þe riðle wilnað ðær ðe he begitan ne  
 mæg. oððe wæcst ðu þæt se riðe gesealg. þe riðle mid  
 micelum<sup>2</sup> wepene fæst. oððe eft se þe ærfeor ondræc. ge ðone  
 ðe hine ondræc. ge ðone þe hine na<sup>3</sup> ne ondræc. Ðræfer þe  
 nu riðe þæt se mon micelne anweald hæbbe. ðe him selfum  
 riðe þæt he nænne næbbe. swa swa nu manegum men riðe þæt he  
 nænne næbbe buton he hæbbe manigne man þe him here.<sup>4</sup>  
 Ðræc wille þe nu mare<sup>5</sup> fæst be þam cýninge 7 be his fol-  
 gendum. buton<sup>6</sup> þæt ælc gesealcas man mæg witan þæt hi beoð full  
 earme 7 full unrihtige. Ðu magan þa cýningas ofwacan oððe  
 forhelan hiora<sup>7</sup> unrihte. þonne hi ne magan<sup>8</sup> nænne weof-  
 rice forþbringan buton heora wega fultume :

§ II.<sup>4</sup> Ðræc wille þe nu elles recgan be ðam<sup>9</sup> wegunum. buton  
 þæt þæt wæs oft gewýrðe þæt hi weofodas befealde ælcas are. ge  
 ferdum wæs ferdas. swa heora<sup>10</sup> leasas<sup>11</sup> cýninge. Ðræc þe  
 witon þæt se unrihtiga cýning Nepos wile hatan his azenne  
 mægum. 7 his forfæderas acellan. wæs nama wæs Seneca.  
 se wæs udras. Ða he ða onfunde þæt he deað beon sceolde. Ða  
 deað he ealle<sup>12</sup> his æhta riðe his feras. þa nolde se cýning wæs  
 onfon. ne him his feras geunnan. Ða he þa þæt ongear. þa ge-  
 ceas he him þone deað þæt him<sup>13</sup> mon oððe bloðe on þam<sup>14</sup>  
 earme. 7 þa ðýðe mon swa. Ðræc þe eac geherdon þæt Papinianus  
 wæs Antoninus ðam Kæse ealra his deorunga<sup>15</sup> beforðort.  
 7 ealles his folces mæcne anweald<sup>16</sup> hæfde. Ac he hine het ge-  
 bindan and riððan oflean. Ðræc ealle men witon þæt se Seneca  
 wæs Nepos. 7 Papinianus Antonine þa weofodas. 7 þa leo-  
 ferdas. 7 mæcne anweald<sup>17</sup> hæfde. ge on hiora hipe. ge  
 buton. 7 deað buton ælcas riððe wurdon forðone. Ðræc hi  
 wilodon begen eallon mægene<sup>18</sup> þæt þa hlafordas naman swa  
 hræc swa hi hæfde 7 leton hi libban. ac hi ne mihton<sup>19</sup> þæt  
 begitan. forþam þara cýninga wælfæstas wæs to þam hearde  
 þæt heora<sup>20</sup> earmes ne mihton nauht forstanðan. ne hiru

<sup>4</sup> Boet. lib. iii. prosa 5.—Nam quid ego de Regum familiaribus, &c.

<sup>1</sup> Cott. rie. <sup>2</sup> Cott. micle. <sup>3</sup> Cott. no. <sup>4</sup> Bod. hipe. <sup>5</sup> Cott. ma. n. <sup>6</sup> Cott. butan. <sup>7</sup> Cott. heora. <sup>8</sup> Cott. magon. <sup>9</sup> Cott. þæm. <sup>10</sup> Cott. from hiora. <sup>11</sup> Bod. leasan. <sup>12</sup> Cott. ealla. <sup>13</sup> Cott. hine. <sup>14</sup> Cott. þæm. <sup>15</sup> Cott. dýrunga. <sup>16</sup> Cott. mæcne anweald. <sup>17</sup> Cott. anweald. <sup>18</sup> eallon mægene, desunt in MS. Cott. <sup>19</sup> Cott. mihten. <sup>20</sup> Cott. hiora.

might. But I know that he cannot: therefore I wonder why they glory in such power. Does it seem to thee that the man has great power, and is truly happy, who always desires that which he cannot obtain? Or thinkest thou that he is really happy who always goes with a great company? Or again, he who dreads both him that is in dread of him, and him that is not in dread of him? Does it seem to thee that the man has great power who seems to himself to have none, even as to many a man it seems that he has none, unless he have many a man to serve him? What shall we now say more concerning the king, and concerning his followers, except that every rational man may know that they are full miserable and weak? How can kings deny or conceal their weakness, when they are not able to attain any honour without their thanes' assistance?

§ II. What else shall we say concerning thanes, but this, that it often happens that they are bereaved of all honour, and even of life, by their perfidious king? Thus we know that the wicked king Nero would hate his own master, and kill his foster-father, whose name was Seneca. He was a philosopher. When, therefore, he found that he must die, he offered all his possessions for his life, but the king would not accept of it, or grant him his life. When he learned this, he chose for himself the death, that they should let for him blood from the arm; and they did so. We have also heard that Papinianus was to Antoninus the Cæsar, of all his favourites the most beloved, and of all his people had the greatest power. But he gave order to bind, and afterwards to slay him. Yet all men know that Seneca was to Nero, and Papinianus to Antoninus, the most worthy and the most dear; and they had the greatest power, both in their court and elsewhere, and nevertheless, without any guilt, they were destroyed! Yet they both desired, most earnestly, that the lords would take whatsoever they had, and let them live, but they could not obtain it: for the cruelty of those kings was so severe, that their submission could naught avail, nor indeed would their high-mindedness, howsoever they might do,

heora ofermetta. dýðon swa hwæþer swa hý<sup>1</sup> dýðon. ne dohte him ða napper ðeah hi sceolbon þæt feorh alætan. forþan<sup>2</sup> ge þe hif ær tibe ne ticolaf. ðonne biþ hif on tibe untalab.<sup>3</sup> Ðu licalþ ðe nu ge anpealb<sup>4</sup> 7 ge pela. nu ðu gehýrþeð hæfþ þæt hine man<sup>5</sup> napper<sup>6</sup> buton<sup>7</sup> ege habban ne mæg. ne forlætan ne mot þeah he wille. oþþe hwæt fortrōð seo menigū þara fneonba þam ðeorlingum<sup>8</sup> þara cýninga. oððe hwæt fortrēt heo ængum men. forþam<sup>9</sup> ða fneon cumaf mid ðam<sup>10</sup> pelan. 7 eft mid þam pelan gemitaf. buton swiþe feara. Ac þa fpyrnb<sup>11</sup> þe hine ær for þam<sup>12</sup> pelan lufiaþ. þa gemitaf eft mid þam pelan. 7 feorþaf ðonne to feondum. buton þa fearan þe hine ær for lufum<sup>13</sup> 7 for tpeorūm lufedon þa hine wolbon ðeah lufien þeah he earm færie. þa him puniaþ. Ðwlc iſ fýrſa wol oððe ængum men mare ðaru þonne he hæbbe on hif geforeaðenne and on hif neſepte feonb on fneonþer anlicneſſe :-

§ III.<sup>c</sup> Ða ge fýrbom þif ſpell aſeht<sup>14</sup> hæfþe. þa ongan he eft ringan 7 þif cræþ. Ðe þe wille fullice anpealb agan. he ſceal tilian æreft þ he hæbbe anpealb hif ageneſe mōeſe. 7 ne ſie to ungerenlice undeſſeod hif unfeapum. 7 aþo of hif wode ungerenlice ſymbhogan. forlæte þa feorunga hif eorþa. Ðeah he nu ſicriſe ofer eallne middan gearb. from eaſteapearþum oð feſteapearþne. from Indeum. þ iſ ge ſuſeart enþe þifſeſ middaneapdeſ. of þæt iland þe þe hatað Thyle. þæt iſ on þam norþſeſt enþe ðifſeſ middaneapdeſ. þær ne biþ napper ne on ſumeſa niht. ne on ſynta bæſ. þeah he nu þæſ ealler wealde. næfþ he no þe manan anpealb. gif he hif ingeþanceſ anpealb næfþ. and gif he hine ne ſaſenaþ þif þa unfeapaf þe þe ær ſymbſſeapcon :-

### CAPUT XXX.<sup>f</sup>

§ I. ÐA ge fýrbom þa þaſ fitte aſungen hæfþe. þa ongan he eft recgan ſpell 7 cræþ. Iſ þ ungerenlic fulþor ðifſe popule 7 ſwiþe leaſ. be þam<sup>15</sup> þæſ geol<sup>16</sup> ringenþe ſum ſceop. ða he

<sup>e</sup> Boet. lib. iii. metrum 5.—Qui se uolet esse potentem, &c.

<sup>f</sup> Boet. lib. iii. prosa 6.—Gloria uero quam fallax saepe, &c.

<sup>1</sup> Cott. hi. <sup>2</sup> Cott. forþam <sup>3</sup> Bod. unloð. <sup>4</sup> Cott. anpalb. <sup>5</sup> Cott. mon. <sup>6</sup> Cott. napper ne. <sup>7</sup> Cott. butan. <sup>8</sup> Cott. ðeorlingum. <sup>9</sup> Cott. forþon. <sup>10</sup> Cott. þam. <sup>11</sup> Cott. fneonb. <sup>12</sup> Cott. þam. <sup>13</sup> Bod. luum. <sup>14</sup> Cott. aſeht. <sup>15</sup> Cott. þæm. <sup>16</sup> Cott. gto.



have availed them either, but they were obliged to lose life. For he who does not take timely care for himself, will at length be destitute. How doth power and wealth now please thee, now thou hast heard that a man neither can have it without fear, nor can part with it though he wish? What did the crowd of friends avail the favourites of those kings, or what avails it to any man? For friends come with wealth, and again with wealth go away, except very few. But the friends who before, for wealth's sake, love any one, go away afterwards with the wealth, and then turn to enemies. But the few, who before loved him for affection and for fidelity, these would, nevertheless, love him though he were poor. These remain to him. What is a worse plague, or greater hurt to any man, than that he have, in his society and in his presence, an enemy in the likeness of a friend?

§ III. When Wisdom had made this speech, then began he again to sing, and thus said: Whosoever desires fully to possess power, ought to labour first that he may have power over his own mind, and be not indecently subject to his vices; also let him put away from his mind unbecoming anxieties, and desist from complaints of his misfortunes. Though he reign over all the middle-earth, from eastward to westward, from India, which is the south-east end of this middle-earth, to the island which we call Thule, which is at the north-west end of this middle-earth, where there is neither night in summer nor day in winter; though he rule even all this, he has not the more power, if he has not power over his mind, and if he does not guard himself against the vices which we have before spoken about.

## CHAPTER XXX.

§ I. WHEN Wisdom had sung this song, then began he again to make a speech, and said: Worthless and very false is the glory of this world! Concerning this a certain poet

forpreah þis anpearðe lif. he cræp.<sup>1</sup> Eala pulðor<sup>2</sup> þisse worulðe. ea. forþþi<sup>3</sup> ðe hatan<sup>4</sup> ðýrige men mið leaþpe ſtemne pulðor. nu þu nane eart.<sup>5</sup> forþam<sup>6</sup> þe ma manna hæfþ micelne gylp.<sup>7</sup> ꝥ micelne<sup>8</sup> pulðor. ꝥ micelne weorþſcipe. for ðýrige folceſ penan. þonne he hæbbe for his gewýrhtum. Ac geſege<sup>9</sup> me nu hwæt ungewenlice ſie þonne þ. oððe forþþi<sup>10</sup> hi ne<sup>11</sup> maðan heora<sup>12</sup> ma ꝥ ceamigan ðonne fægnian.<sup>13</sup> ðonne hi geheoraþ þ him man on lihp. Deah mon nu hwone goðra<sup>14</sup> mið rihte heſige. ne ſceal he na ðe paþor<sup>15</sup> to ungemetlice fægnian þæſ folceſ worða. Ac þæſ he ſceal fægnian.<sup>16</sup> þ hi him goð on ƿecggaþ. Deah he nu þæſ fægninge þ hi his naman bræðan. ne biþ he no þe paþor<sup>17</sup> ſpa brað ſpa<sup>18</sup> he teohgaþ.<sup>19</sup> forþæm hi hine ne maðon to-bræðan geonð ealle eorþan. þeah hi on ſumum lande mægen. forþam þeah he reo<sup>20</sup> anum geheneð. ðonne biþ he oþrum unhepeð. þeah he on ðam lande reo mære. ðonne biþ he on oþrum unmærpe.<sup>21</sup> forþæm iſ ðæſ folceſ hliþa ælcum men for nauht to habbenne. forþæm hit<sup>22</sup> to ælcum men<sup>23</sup> ne cýmþ be his gewyrhtum. ne hupu nanum ealne weð ne puniaþ.<sup>24</sup> Geſenc nu æreſt be ðam gebyrðum. gif hwa þæſ gylpþ.<sup>25</sup> hu idel ꝥ hu unnyt ꝥe gylp<sup>26</sup> biþ. forþam ðe ælc mon ƿat þ ealle men of anum fæber comon ꝥ of anre meber. Oððe eft be ðæſ folceſ hliþan ꝥ be heora heſunge.<sup>27</sup> ic nat<sup>28</sup> hwæt þe ðæſ fægmaþ.<sup>29</sup> ðeah ða nu ſonemære ſeon.<sup>30</sup> ðe folcſce men heſigað. ðeah beoþ<sup>31</sup> þa ſonemærpan<sup>32</sup> ꝥ rihtlicpan to he-riſenne. þa ðe beoþ<sup>33</sup> mið cræftum gewýrþode.<sup>34</sup> forþam<sup>35</sup> ðe nan mon ne biþ mið rihte for oþreſ goðe. ne for his cræftum no ðý mæppa ne no ðý geheneðra<sup>36</sup> gif he hine ſelf næfþ. þæpeþ ðu nu beo apý fægenna for oþreſ manneſ fægere. biþ men ful lýtle þy bet þeah he goðne fæber hæbbe. gif he ſelf to nauhte ne mæg. forþam ic læpe þ ðu fægenige oþerra manna goðeſ.<sup>37</sup> ꝥ heora æþelo to þon ſſipe þ ðu ne tilige ðe

<sup>1</sup> Cott. þa cræð he. <sup>2</sup> Cott. pulðor. <sup>3</sup> Cott. forþþi. <sup>4</sup> Cott. haten. <sup>5</sup> Cott. nan neap. <sup>6</sup> Cott. forþæm. <sup>7</sup> Cott. gylp. <sup>8</sup> Cott. micel. <sup>9</sup> Cott. ſege. <sup>10</sup> Cott. forþþy. <sup>11</sup> Bod. hine. <sup>12</sup> Cott. hi. <sup>13</sup> Cott. hwa. <sup>14</sup> Cott. fægman. <sup>15</sup> Cott. goðra. <sup>16</sup> Cott. no þý hwæþor. <sup>17</sup> Cott. fægman. <sup>18</sup> Cott. þý hwæþor. <sup>19</sup> ſpa, deest in MS. Cott. <sup>20</sup> Cott. tihhað. <sup>21</sup> Cott. ſie. <sup>22</sup> Bod. læppe. <sup>23</sup> Bod. hi. Cott. he. <sup>24</sup> men, deest in MS. Cott. <sup>25</sup> Cott. punað. <sup>26</sup> Bod. gelpð. <sup>27</sup> Cott. gylp. <sup>28</sup> Bod. heſige. <sup>29</sup> Bod. ƿat. <sup>30</sup> Bod. fægmað. <sup>31</sup> Cott. ſien. <sup>32</sup> Cott. bioð. <sup>33</sup> Bod. ſonemæpan. <sup>34</sup> Cott. bioð. <sup>35</sup> Cott. gewyrþode. <sup>36</sup> Cott. forþæm. <sup>37</sup> Cott. hepeðra. <sup>38</sup> Cott. goðeſ.

formerly sung. When he contemned this present life, he said: O glory of this world! Alas! why do foolish men call thee with false voice, glory, when thou art none! For man more frequently has great renown, and great glory, and great honour, through the opinion of foolish people, than he has through his deservings. But tell me now, what is more unsuitable than this: or why men may not rather be ashamed of themselves than rejoice, when they hear that any one belies them? Though men even rightly praise any one of the good, he ought not the sooner to rejoice immoderately at the people's words. But at this he ought to rejoice, that they speak truth of him. Though he rejoice at this, that they spread his name, it is not the sooner so extensively spread as he persuades himself; for they cannot spread it over all the earth, though they may in some land; for though it be praised in one, yet in another it is not praised. Though he in this land be celebrated, yet is he in another not celebrated. Therefore is the people's esteem to be held by every man for nothing; since it comes not to every man according to his deserts, nor indeed remains always to any one. Consider first concerning birth: if any one boast of it, how vain and how useless is the boast; for every one knows that all men come from one father and from one mother. Or again, concerning the people's esteem, and concerning their applause. I know not why we rejoice at it. Though they be illustrious whom the vulgar applaud, yet are they more illustrious and more rightly to be applauded who are dignified by virtues. For no man is really the greater or the more praiseworthy for the excellence of another, or for his virtues, if he himself has it not. Art thou ever the fairer for another man's fairness? A man is full little the better though he have a good father, if he himself is incapable of anything. Therefore I advise that thou rejoice in other men's good and their nobility, so far only, that thou ascribe it not to thyself as thine own. Be-

ſelfum agnes. forþam<sup>1</sup> ðe ælceſ monnes goð<sup>2</sup> 7 hiſ æþelo biop  
ma on ðam Mobe. ðonne on þam<sup>3</sup> flærce. Ðæt an ic pat þeah  
goðer<sup>4</sup> on þam æþelo. ꝥ manigne mon ſceamaþ ꝥ he þeoppe<sup>5</sup>  
pýpſa ðonne hiſ elþan þæron. 7 forþæm hiſaþ ealle<sup>6</sup> mægne  
ꝥ he wolde þara betſtena ſumer ðeaper 7 hiſ cſæftaſ ȝeſon : .<sup>7</sup>

§ II.<sup>8</sup> Ða ſe ſiſdom ða ðiſ ſpell aþeht<sup>9</sup> hæfde. Ða onȝan he  
ſiȝan ýmbe ꝥ ilce 7 cſæþ. Ðæt ealle men hæfðon ȝelicne  
ſpuman. forþam hi ealle coman of anum fæþen 7 of anre  
meder. ealle hi beoþ ȝit ȝelice acennebe. niſ ꝥ nan punðor.  
forþam ðe an Gooð iſ fæþen eallra ȝeſceapta. forþam he hi  
ealle ȝeſceop 7 ealra pelt. Ðe ſelf þæne ſunnan leoht. 7 ðam  
monan. 7 ealle tungla ȝeſet. Ðe ȝeſceop men on eopþan. ȝe-  
ȝaðepoðe ða ſaula 7 ðone lichoman mið hiſ þam anpealde. 7  
ealle menn ȝeſceop emn æþele on ðæne ſpuman ȝecýnðe. Ðæt  
ofermodiȝe ȝe ðonne ofer oþre men for eoprum ȝebýpðum  
buton anþeoſice. nu ȝe nanne ne maȝon metan unæþelne. ac  
ealle ſint emn æðele. ȝiſ ȝe willað þone ſpuman ſceapt ȝe-  
þencan. 7 ðone ſcýppenð. 7 ſiþþan eoper<sup>9</sup> ælceſ acenneþneſſe.  
Ac þa pýht æþelo bið on þam Mobe. næȝ on þam flærce. ſpa  
ſpa þe ær fæðon. Ac ælc mon ðe allunȝa unþerþeoðeð bið  
unþearum. forlæt hiſ ſceppenð. 7 hiſ ſpuman ſceapt. 7 hiſ  
æþelo. 7 ðonan pýpþ anæþelab of ꝥ he pýpþ unæþele : .

## CAPUT XXXI.<sup>h</sup>

§ I. ÐA ſe ſiſdom ða ðiſ leop<sup>10</sup> aſunȝen hæfde. þa onȝan he  
eft ſecȝan ſpell. 7 þiſ cſæþ. Ðæt goðer<sup>11</sup> maȝan þe ſecȝan on  
þa flærchcan unþearaſ. forþam ſpa þa ſpa hi forlætcan wile. he  
ſceal ȝeþolian miccle neapneſſe 7 maniȝe ȝearfoþu. forþam  
ſeo oferſýll ſimle ſet unþearaſ. 7 ða unþearaſ habbaþ ofer-  
þearſe hneopſunȝa. 7 ſeo hneopſunȝ ne beoþ na butan ſonȝe 7  
buton neapneſſe. Eala eap hu manȝa abla. 7 hu micel ſap. 7  
hu miccle<sup>12</sup> þæccan. 7 hu micle unnotneſſe ſe hæfþ. Ðe þone  
ponſullan hæfþ on ðiſſe worulde. 7 hu miccle ma penȝt ðu ꝥ hi :

<sup>8</sup> Boet. lib. ii. metrum 6 — Omne hominum genus, &c.

<sup>h</sup> Boet. lib. iii. proſa 7. — Quid autem de corporis voluptatibus, &c.

<sup>1</sup> Cott. forþæm

<sup>2</sup> Cott. goð

<sup>3</sup> Cott. þæm

<sup>4</sup> Cott. goðer.

<sup>5</sup> Cott. þeoppe.

<sup>6</sup> Bod. eallon.

<sup>7</sup> Bod. ȝeþeon.

<sup>8</sup> Cott. aþeht.

<sup>9</sup> Bod. et Cott. eoper.

<sup>10</sup> Cott. leoð.

<sup>11</sup> Cott. goðer.

<sup>12</sup> Cott.

micla.

cause every man's good, and his nobility, is more in the mind than in the flesh. This only, indeed, I know of good in nobility; that it shames many a man, if he be worse than his ancestors were; and therefore he strives with all his power to reach the manners of some one of the best, and his virtues.

§ II. When Wisdom had finished this speech, then began he again to sing about the same, and said: Truly all men had a like beginning, for they all came from one father and from one mother: they are all, moreover, born alike. That is no wonder, because one God is father of all creatures; for he made them all, and governs them all. He gives light to the sun, and to the moon, and places all the stars. He has created men on the earth, joined together the soul and the body by his power, and made all men equally noble in their original nature. Why do ye then lift up yourselves above other men, on account of your birth, without cause, since ye can find none unnoble, but all are equally noble, if ye are willing to remember the creation, and the Creator, and moreover the birth of every one of you? But true nobility is in the mind, not in the flesh, as we have before said. But every man, who is altogether subject to vices, forsakes his Maker, and his first origin, and his nobility, and thence becomes degraded till he is unnoble.

## CHAPTER XXXI.

§ I. WHEN Wisdom had sung this lay, then began he again to make a speech, and thus said: What good can we say of the fleshly vices? For whosoever will yield to them shall suffer great anguish and many troubles. For intemperance always nourishes vices, and vices have great need of repentance, and repentance is not without sorrow and without anguish. Alas! how many diseases, and how great pain, and how great watching, and how great sadness, has he who possesses wicked lust in this world! And how much more

reȝlon habban æfter þiſſe populbe eblean heora geeapnunga.<sup>1</sup>  
 ƿpa ƿpa ƿiſ acenþ beapn 7 þƿopaþ<sup>2</sup> micel eapfoþu. æfter þam  
 ðe heo ær micelne lurt þurh teah. ƿor þy ic nat<sup>3</sup> hƿæt þa  
 populb lurtar mýregeþ<sup>4</sup> brengeþ heora<sup>5</sup> lurtgenþum. En nu  
 hƿa<sup>6</sup> cƿiþ þ̅ ƿe ƿeo<sup>7</sup> geſæliz. ƿe ðe hiſ populb lurtum<sup>8</sup> eallum  
 fulgeþ. hƿi nýle<sup>9</sup> he cƿeþan eac þ̅ ða nýtenu ƿeon geſælize.<sup>10</sup>  
 ƿorþam<sup>11</sup> ðe heora<sup>12</sup> ƿilla to nanum oþrum þingum niſ aþenod.  
 buton to geſerneſſe 7 to ƿrænneſſe. Ðriþe gepunfum<sup>13</sup> hit biþ  
 þ̅ mon ƿiſ hæbbe<sup>14</sup> 7 beapn. Ac þeah manize beapn beoþ ge-  
 ſcýneþ<sup>15</sup> to heora<sup>16</sup> elðſena ƿorþýnþe. ƿorþam þe maniz ƿiſ  
 ƿelc<sup>17</sup> ƿor hiþe beapne ær heo hit ƿorþþingzan<sup>18</sup> mæge. 7 ƿe  
 leornobon eac þ̅ hƿilum gebýneþe ƿiþþe ungeþunelic 7 unge-  
 cýnþelic ýfel. þ̅ ða beapn getreoweþon betƿuh him 7 ƿereþon  
 ýmbe ðone fæþer. ge fuppon.<sup>19</sup> þ̅ ƿƿýre ƿæſ. ƿe geheorþon<sup>20</sup>  
 geo geapa on ealþum ƿellum. þ̅ ƿum ƿunu ofſloge hiſ fæþer.  
 ic nat humeta. buton ƿe ƿiton þ̅ hit unmenſclic<sup>21</sup> ðæþ ƿæſ.  
 Ðræt ælc mon mæg ƿitan hu heſiz ƿorþ men beoþ ƿeo gemen  
 hiſ beapna. ne ðearf ic ðe ðeah þ̅ ƿecgan. ƿorþam ðu hit hæſt  
 aſanþað be<sup>22</sup> ƿe ielfum. Be þæne hæſegan<sup>23</sup> gemenne beapna.  
 cƿæþ min mægýter Ēuripideſ. þ̅ hƿilum gebýneþe ðam hearð-  
 fælegum.<sup>24</sup> þ̅ him ƿæne betene þæt he beapn næfþe ðonne he  
 hæfþe :

§ II.<sup>1</sup> Ða ƿe ƿiſþom ða þiſ ƿell aþeht hæfþe. ða ongan he  
 eft giddian.<sup>25</sup> 7 þur ƿingenþe cƿæþ. Ðræt ƿe ýfela ƿilla un-  
 ƿiþthæmeþeþ geþreþð fulneah ælceſ libbenþeþ monney Mōb.  
 Ðpa ƿpa ƿeo beo ƿceal loſian. þonne heo hƿæt ýppunga ƿtinzþ.  
 ƿpa ƿceal ælce ƿapl ƿorþeorþan æfter ðam unƿiþthæmeþe.  
 buton ƿe mon hpeorþe to gode :

<sup>1</sup> Boet. lib. iii. metrum 7.—Habet omnis hoc voluptas, &c.

<sup>1</sup> Cott. eapnunga.

<sup>2</sup> Cott. beapneacen ƿiſ þƿopaþ.

<sup>3</sup> Bod. pat.

<sup>4</sup> Cott. mýregeþ.

<sup>5</sup> Cott. hioþa.

<sup>6</sup> hƿa, deest in MS. Cott.

<sup>7</sup> Cott.

<sup>8</sup> ƿe. <sup>9</sup> Bod. lurtar

<sup>10</sup> Cott. nele.

<sup>11</sup> Cott. netenu ƿien geſælegu.

<sup>12</sup> Cott. ƿorþam.

<sup>13</sup> Cott. hioþa.

<sup>14</sup> Cott. pýnrum.

<sup>15</sup> Cott. habbe.

<sup>16</sup> Cott. geſcýneþ.

<sup>17</sup> Cott. hioþa.

<sup>18</sup> Cott. ƿorþpult.

<sup>19</sup> Cott.

<sup>20</sup> brengeþ.

<sup>21</sup> Cott. fupþum.

<sup>22</sup> Cott. heþon.

<sup>23</sup> Cott. unmen-

<sup>24</sup> niſclicu. <sup>25</sup> Bod. aſunden bi.

<sup>26</sup> Cott. hiegan.

<sup>27</sup> Cott. hearð-

<sup>28</sup> fælgan. <sup>29</sup> Bod. gedðian.

thinkest thou they shall have after this world, *as the* retribution of their deserts? even as a woman brings forth a child, and suffers much trouble, after she formerly has fulfilled great lust. Therefore I know not what joy the worldly lusts bring to their lovers. If any one say that he is happy who fulfils all his worldly lusts, wherefore will he not also say that the cattle are happy, for their desire is extended to no other things, but to gluttony and to lust. Very pleasant is it that a man have wife and children. But nevertheless many children are begotten for their parents' destruction. For many a woman dies by reason of her child, before she can bring it forth. And we have also learned that formerly a most unusual and unnatural crime happened, that the children conspired together, and lay in wait for the father. And moreover, what was worse, we have heard, long ago in ancient histories, that a certain son slew his father. I know not in what manner, but we know that it was an inhuman deed. Besides, every one may know, how heavy trouble to a man is the care of his children. I need not, however, say that to thee, for thou hast experienced it of thyself. Concerning the heavy care of children, said my master Euripides, that it sometimes happened to the unhappy, that it would be better for him that he had not children, than that he had.

✓ § II. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! the evil desire of unlawful lust disquiets the mind of almost every living man. As the bee shall perish when she stings anything angrily, so shall every soul perish after unlawful lust, unless the man turn to good.

CAPUT XXXII.<sup>k</sup>

§ I. ÐA ge ƿiſdom ða þiſ leoþ aſungen hæfde. þa ongan he eft ſpellſan<sup>1</sup> 7 ðuſ cƿæþ. Forþam niſ nan cƿeo ꝥ þær and-ƿearða pela amepþ 7 læt<sup>2</sup> ða men ðe beoþ atihce to þam ſoþum ƿerælpum. 7 he nænne ne mæg ƿebriſgan<sup>3</sup> þær he him gehet. ꝥ iſ æt ðam hehrtan ƿode.<sup>4</sup> Ac ic ðe mæg mið ſeaum ƿorðum ƿerecƿan hu manegra ƿſela ða pelan ſint ƿerfælde. Ðræt þu ðonne mæne mið þære ƿitſunge þær ſeoſ. nu þu hit na hu eller beſitan ne miht. buton þu hit forſtele. oððe ƿe-ƿearfe. oððe abeƿecife. 7 þær þær hit ðe ƿeſþ<sup>5</sup> þonne ƿanaþ hit oþrum. Ðu polbeſt nu beon<sup>6</sup> ſonemære on ƿeoþſcipe. ac ƿiſ þu ꝥ habban ſilt. þonne ſcealt þu oleccan ſiþe eapmlice and ſiþe eaðmocllice þam<sup>7</sup> þe þe to þam ƿefultumian mæge. Liſ þu ðe ſilt ðon manegra beteran 7 ƿeoþſpan. ðonne ſcealt þu ðe lætan aneſ ƿýſſan. þu ne iſ ꝥ ðonne ſum ðæl eapmþa.<sup>8</sup> Þæt mon ſpa ƿæpeliſe<sup>9</sup> ſeyle culþian to ðam<sup>10</sup> þe him ƿiſan ſeyle. Anpealbeſ þu ƿilnaſt. ac ðu hine næfre oþroſſne ne be-ƿitſt. for ælþeodegum. 7 ƿet<sup>11</sup> ma for ðinum aſenum monnum 7 magum.<sup>12</sup> Lulpeſ þu ƿiſnert. ac þu hine ne miht habban oþroſſne. forþam ðu ſcealt habban ſimle hƿæt hƿeþ<sup>13</sup> ƿiþe-ƿearbeſ 7 ungetereſ.<sup>14</sup> Ðu polbeſt nu bƿucan ungemetlice ƿrænneſte. ac ðe ƿillaþ ðonne ſoþſeon Lodeſ<sup>15</sup> ƿeoƿaſ. forþam þe þin ƿerife<sup>16</sup> flæſc haſaþ þin anpealb. na læſ þu hiſ. Ðu mæg mon eapmlicon ƿebæron. þonne mon hine underþeode<sup>17</sup> hiſ ƿereþan flæſce. 7 nelle hiſ ƿerſceapſan ſaule. Ðræþeſ ge nu ſeon<sup>18</sup> maran on eorþum lichoman ðonne elpenð. oððe ſcƿenþan<sup>19</sup> ðonne leo oððe ſearp. oððe ſƿiſtran þonne tiſſiſ ꝥ ðeoſ. 7 ðeah þu ƿære eallra monna fægſoſt on ſlite. and þonne polbeſt ƿeopmlice æfter ƿiſdome ſƿýſſan. oþþæt þu ſullice ſiht ongeate. ðonne mihtert<sup>20</sup> þu ƿeotole onſiton ꝥ ealle ða

<sup>k</sup> Boet. lib iii proſa 8.—Nihil igitur dubium eſt, &c.

<sup>1</sup> Cott. ſpellſan. <sup>2</sup> Cott. mynð 7 læt. <sup>3</sup> Cott mæge bſiſgan. <sup>4</sup> Cott. ƿode. <sup>5</sup> Bod ƿeax. <sup>6</sup> Cott. bion. <sup>7</sup> Cott þæm. <sup>8</sup> Cott ƿmþa. <sup>9</sup> Cott. ƿepeliſe. <sup>10</sup> Cott. þæm. <sup>11</sup> Cott. ƿit. <sup>12</sup> Cott. mægum. <sup>13</sup> Cott. hƿeþu. <sup>14</sup> Cott. ungetæreſ. <sup>15</sup> Cott. ƿode Lodeſ. <sup>16</sup> Cott. ƿerſe. <sup>17</sup> Cott. underþeode. <sup>18</sup> Cott. ſen. <sup>19</sup> Bod. ſcƿenþa. <sup>20</sup> Cott. meahtert.



## CHAPTER XXXII.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said : Therefore there is no doubt that this present wealth obstructs and hinders those men who are intent upon the true felicities ; and it can bring no one where it promised him, that is, to the highest good. But I can in a few words declare to thee with how many evils these riches are filled. What meanest thou, then, by covetousness of money ; when thou no how else canst acquire it, unless thou steal it, or take it by force, or find it hid : and wheresoever it increases to thee, it decreases to others ? Thou wouldest, then, be illustrious in dignity ? But if thou wilt have this, then must thou very meanly, and very humbly, flatter him who is able to help thee thereto. If thou wilt make thyself greater and more honourable than many, then must thou suffer thyself to be inferior to one. Is not this, then, somewhat of misery, that a man must so anxiously cringe to him who has the power of giving to him ? Of power thou art desirous ? But thou never obtainest it without danger, on account of foreigners, and still more on account of thine own men and kindred. Of glory thou art desirous ? But thou canst not have it without care : for thou shalt have always something adverse and inconvenient. Thou wouldest, then, enjoy immoderate lust ? But then thou art desirous to despise God's servants, inasmuch as thy vile flesh has the mastery of thee, not thou of it. How can any man conduct himself more wretchedly than when he subjects himself to his vile flesh, and will not to his rational soul ? If, then, ye were greater in your body than the elephant, or stronger than the lion or the bull, or swifter than the tiger, that wild beast ; and if thou wert of all men the fairest in beauty, and then wouldest studiously seek after wisdom, until thou couldest perfectly understand it ; then mightest thou clearly perceive

mægno 7 þa cræftar. Ðe pe ær ýmbe grræcon. ne rint to  
 rþmetanne<sup>1</sup> rþ ðære raple cræfta ænne. Ðræt nu rýrðom 17  
 an anlepe cræft þære raple. 7 ðeah pe rþon ealle þ he rie<sup>2</sup>  
 betera þonne ealle ða oppe cræftar. Ðe pe ær ýmbe grræcon : .

§ II.<sup>1</sup> Behealðar nu ða rþðilneffe. 7 þa færtneffe. 7 ða  
 hræðferneffe rþffer heofener. ðonne magan ze onrton þ he  
 17 ealler nauht rþ hir rceoppens to metenne 7 rþ hir pealðens.  
 Ac hr ne læte ze eop þonne aþneotan. þ ze ne runðrien 7 ne  
 herugen þ te unnýtne 17. þ 17 þer eorþlica pela. rpa rpa re  
 heofon 17 betera anb heahcra 7 færþra ðonne eall hir innung.  
 buton monnum anum. rpa 17 þær monner lichoma betera 7  
 ðeorrþrþra ðonne ealle hir æhta. Ac hu micle pnce þe  
 ðonne reo rapl betere 7 ðeorrþrþre ðonne re lichoma. Aelc  
 zerceaft 17 to arianne be hipe anbefne.<sup>3</sup> 7 rýmle rio hehrte  
 rþþort rþþæm<sup>4</sup> 17 re zodbunba anpeals<sup>5</sup> to arianne. 7 to  
 rýnðrianne. 7 to peorþrianne ofer ealle<sup>6</sup> opþa zerceafta. Ðe  
 rþte þær lichoman 17 rþpe rþonbe.<sup>7</sup> 7 rþpe teþne. anb rþpe  
 anlic eorþan bloþmum. Ðeah nu hra reo<sup>8</sup> rpa færþer. rpa rpa  
 Alcibiades re æðeling þær. gif hra bþ rpa rceaprene<sup>9</sup> þ he  
 mæze hine ðurþreon. rpa rpa Arístoteles re uðrita ræbe þæt  
 ðeor þære. þ mihte ælc ruht þurþreon. ze treopa. ze rþþum  
 rtauar. þæt ðeor pe hatað lox. gif ðonne hra þære rpa rceap-  
 riene þ he mihte ðone cniht ðurþreon<sup>10</sup> Ðe pe ær ýmbe grræ-  
 con. ðonne ne ruhte he him no innon<sup>11</sup> rpa færþer rpa he utan  
 ruhte. þeah ðu nu hræm færþer pnce. ne bþ hit no rþ rþor<sup>12</sup>  
 rpa. ac reo unzereapriuer heora eazena hi mýrþ<sup>13</sup> þ hi ne  
 mazon onrton þ hi þe rceapriar utan. nær innan. Ac zepencap  
 nu rþpe zeornlice 7 zerceaprilice rmeap<sup>14</sup> hpelc þær rþerclican  
 zob<sup>15</sup> rien. 7 ða zerælþa þe ze nu unzemetlice rilmar. ðonne  
 mazon ze rpeotole ongeotan þ þær lichoman færþer 7 hir  
 rtreon ða mazon beon afeorned<sup>16</sup> mis þreora baza ferre.  
 Forþam ic þe pecce eall þ ic þe ær rehte.<sup>17</sup> forþam ic polbe  
 þe openlice zereccan on ðam ende ðifer capitulan. þte ealle  
 þar anbpearðan zob<sup>18</sup> ne mazon zelærþan heora lupenðum þ

<sup>1</sup> Boet. lib. iii. prosa 8.—Respicite coeli spatium, &c.

<sup>1</sup> Cott. metanne. <sup>2</sup> Cott. 17. <sup>3</sup> Bod. anb efne. <sup>4</sup> rýmle rio  
 hehrte rþþort rþþæm, desunt in MS. Bod. <sup>5</sup> Cott. anpals. <sup>6</sup> Cott.  
 ealla. <sup>7</sup> Bod. flopenbe. <sup>8</sup> Cott. rie. <sup>9</sup> Cott. rceapriene. <sup>10</sup> Cott.  
 þurþron. <sup>11</sup> Cott. innan. <sup>12</sup> Cott. hræþor. <sup>13</sup> Bod. eazan hi-  
 amepað. <sup>14</sup> Cott. rmeageað. <sup>15</sup> Cott. zob. <sup>16</sup> Cott. rþpeno  
 mæg bion arýrþed. <sup>17</sup> Cott. peahþe. <sup>18</sup> Cott. zob.

that all the powers and the faculties which we have before spoken about, are not to be compared with any one of the faculties of the soul. Indeed, wisdom is one single faculty of the soul, and yet we all know that it is better than all the other faculties, which we have before spoken about.

§ II. Behold now the amplitude, and the firmness, and the swift course of this heaven. Then may ye understand that it is absolutely nothing, compared with its creator, and with its ruler. Why then suffer ye it not to warn you, that ye should not admire and praise that which is less perfect, that is, earthly wealth? Even as the heaven is better, and higher, and fairer than all which it includes, except men alone; so is man's body better and more precious than all his possessions. But how much thinkest thou, then, the soul better, and more precious than the body? Every creature is to be honoured in its measure, and always the highest in the greatest degree. Therefore is the heavenly power to be honoured, and to be admired, and to be adored above all other things. The beauty of the body is very fleeting, and very frail, and very like the flowers of the earth. Though any one be as fair as Alcibiades, the noble youth, was: if any one be so sharp-sighted, that he can see through him, as Aristotle the philosopher said that wild beast was, which could see through everything, both trees, and even stones, which wild beast we call lynx; if, then, any one were so sharp-sighted that he could see through the youth, whom we have before spoken about, then would he not appear to him so fair within as he outwardly seemed. Though thou seem fair to any one, it is not the sooner so; but the imperfection of their eyes hinders them, so that they cannot observe that they behold thee outwardly, not inwardly. But consider now very carefully, and inquire rationally, what these fleshly goods are, and these felicities which ye now immoderately desire. Then may ye evidently perceive that the fairness of the body, and its strength, may be taken away by three days' fever. I therefore say to thee all that I have before said to thee, because I would clearly prove to thee, in the conclusion of this chapter, that all these present goods cannot perform to their lovers that which they promise them,

hi him gehataþ. ꝥ iꝥ ꝥ hehte ƿoð<sup>1</sup> ꝥ hi him gehataþ. Ðeah hi nu ƿeabepuƿen ealle þaꝥ anþeapandā ƿoð.<sup>2</sup> nabbap hi no ðe ƿaþoꝥ fullƿemod ƿoð<sup>3</sup> on þam. ne hi ne maƿon ƿeðon heora luſenðas ƿa ƿeliƿe ƿa ƿa hi ƿoðon :

§ III.<sup>m</sup> Ða ƿe ƿiꝥðom ða þiꝥ ƿpell aƿeht hæƿe. þa onƿan he eꝥt ƿiðbiƿen. 7 þuꝥ ƿinƿenðe cƿæþ. Eala þa. hu heƿiƿ 7 hu ƿƿe- cenðlic ꝥ ðýriƿ iꝥ ðe ða eapman men ƿeðƿelaþ 7 alæt oꝥ þam ƿihtan ƿeƿe. ƿe ƿeƿ iꝥ Loð. Ðƿæþeꝥ ƿe nu ƿeƿan ƿoð on cƿeoꝥum. ic ƿat ðeah ꝥ ƿe hit þæꝥ ne ƿeƿap. ne ƿinðe ƿe hit no. ƿoꝥþam ðe ealle men ƿiton ꝥ hit þæꝥ ne ƿeaxt. ðe ma ƿe ƿimmaꝥ ƿeaxap on ƿinƿeapðum. Ðƿæþeꝥ ƿe nu ƿettað eoꝥeꝥ net on ða hehtan ðune. ðonne ƿe ƿiꝥcian ƿillaþ. ic ƿat ðeah ꝥ ƿe hit þæꝥ ne ƿettaþ. Ðƿæþeꝥ ƿe nu eoꝥeꝥ hunðas anð eoꝥeꝥ net ut on ða ƿæ læðon. ðonne ƿe huntian ƿillaþ. ic ƿene þeah ꝥ ƿe hi ðonne ƿettað up on ðunum. 7 innon ƿuðum. Ðæt ꝥ iꝥ ƿunðoꝥlic þæt ƿeoꝥnfulle men ƿiton ꝥ hi ƿeulon ƿeƿan be ƿæ ƿaꝥoꝥe. 7 be æa oꝥum æƿeꝥ ƿe hƿite ƿimmaꝥ. ƿe ƿeabe. 7 ælceꝥ cýnneꝥ ƿimcýn. 7 hi ƿiton eac on hƿelcum ƿæteꝥum 7 on æƿhƿelcra ea muðum hi ƿeulon ƿeƿan ƿiꝥcaꝥ. 7 ealne þiꝥne anþeapandā ƿelan hi ƿiton hƿæꝥ hi ƿeƿan ƿeulon. 7 þone ƿiꝥe unapƿotenlice ƿeƿap. Ac hit iꝥ ƿiꝥe eapmlic ðinƿ ꝥ ða ðýreƿan men ƿint ælceꝥ ðomeꝥ ƿa blind. ꝥ hi nýton hƿæꝥ ða ƿoꝥan ƿeꝥælþa ƿint ƿehýððe. ne ƿuꝥþum nane luꝥt- bæꝥneꝥƿe nabbap hi to ƿeƿanne. ac ƿeap ꝥ hi mæƿon on þiꝥum lænan 7 on ðiꝥum ðeaðlicum ðinƿum ƿinðan ða ƿoꝥan ƿeꝥælþa. ꝥ iꝥ Loð. Ic nat nu hu ic mæƿe heora ðýriƿ eall ƿa ƿeotole aƿeƿcan 7 ƿa ƿiꝥe ƿetælan ƿa ic ƿoðe. ƿoꝥþam hi ƿint eapmpan 7 ðýriƿƿan 7 unƿeꝥælƿiƿan ðonne ic hit aƿeƿcan mæƿe. ƿelan 7 ƿeoꝥƿiꝥeꝥ hi ƿillaþ. 7 ðonne hi hine habbaþ. ðonne ƿeap hi ƿa unƿeꝥnfulle þæt hi habban ða ƿoꝥan ƿe- æælþa :

### CAPUT XXXIII.<sup>n</sup>

§ I. LENOL ic ðe hæbbe nu ƿeƿeht<sup>4</sup> ýmbe þa anlicneꝥra 7 ýmbe ða ƿeapþa þæꝥe ƿoꝥan ƿeꝥælþe. Ac ƿiꝥ þu nu ƿeotole ƿeƿnapan miht ða anlicneꝥra þæꝥe ƿoꝥan ƿeꝥælþe. ðonne ƿiꝥþan

<sup>m</sup> Boet lib. iii. metrum 8.—Eheu, quam miseros tramite devio, &c.

<sup>n</sup> Boet. lib. iii. prosa 9.—Hactenus mendacis formam, &c.

<sup>1</sup> Cott. ƿoðð. <sup>2</sup> Cott. ƿoðð. <sup>3</sup> Cott. ƿoðð. <sup>4</sup> Cott. ƿeƿeact.

that is, the supreme good which they promise them. Though they collect together all these present goods, they have not the sooner perfect good therein; neither can they make their lovers as wealthy as they wish.

§ III. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! how grievous and how dangerous the error is which seduceth miserable men and leads them from the right way! The way is God. Do ye seek gold on trees? I know, however, that ye seek it not there, neither find ye it; for all men know that it grows not there, any more than jewels grow in vineyards. Do ye set your net on the highest hill, when ye are minded to fish? But I know that ye set it not there. Do ye carry out your hounds and your net into the sea, when ye wish to hunt? I think, however, that ye then place them upon hills and in woods. Truly it is wonderful that diligent men know that they must seek on the sea-shore and on river banks both white jewels and red, and gems of every kind; and they know also in what waters, and in what rivers' mouths they must seek fishes, and they know where they must seek all this present wealth, and incessantly seek it. But it is a very miserable thing that foolish men are so destitute of all judgment, that they know not where the true felicities are hid, nor indeed have they any desire to seek them! But *they* think that in these frail and perishable things they can find the true happiness, that is, God! I know not how I can their folly all so plainly declare, and so greatly censure as I would, for they are more miserable, and more foolish, and more unhappy than I can explain. Wealth and honour they desire; and when they have it, then think they, so unwise! that they have the true happiness!

### CHAPTER XXXIII.

§ I. ENOUGH I have now declared to thee concerning the resemblances and concerning the shadows of the true happiness. But if thou canst now clearly understand the resemblances of the true happiness, then afterwards it is necessary

if þearf þ̅ ic þe hi ſelfe geſece.<sup>1</sup> Ða anðſýrðe ic 7 cſæþ. Nu ic onzite openlice þætte ælceſ ƿoðeſ<sup>2</sup> zenog niſ on ðiſum ƿoſulð þelan. ne æltæpe anpealð niſ on nanum ƿoſulð riçe. ne 7e ƿoſa ƿeoſþſcipe niſ on ðiſſe ƿoſulðe. ne þa mæſtan mæſþa ne ſint on þýſſe ƿoſulð ƿýlpe. ne ƿeo hehſte bliſ niſ on þam plæſchicum luſtum. Ða anðſſoðeſe 7e ƿiſdom 7 cſæþ. Ðſæþeſ þu nu fullice onzite ƿoſþu hit þonne ſſa ƿeo.<sup>3</sup> Ða anðſſapeðe ic 7 cſæþ. Ðeah ic hiſ nu hſæt hſeƿ<sup>4</sup> onzite. ic ƿolde ðeah hit fullicor 7 openlicor of ðe onzitan. Ða anðſſoðeſe 7e ƿiſdom 7 cſæþ. Lenog ƿſeotol hit iſ þætte ƿoð<sup>5</sup> iſ anpealð 7 untoðælilic. ƿeah hine ðýſſe men on maniz ðælan.<sup>6</sup> ðonne hi ðſeligenðe<sup>7</sup> ſecaþ þ̅ hehſte ƿoð on ða ſampan<sup>8</sup> ƿeſceſta. Ðſæþeſ þu nu ƿene þ̅ 7e nahteſ<sup>9</sup> mapan ne ðurſe. 7e ðe mæſtne anpealð hæſþ þiſſe ƿoſulðe Ða anðſſapeðe ic eft 7 cſæþ. Ne ſeƿe ic no þ̅ he nahteſ<sup>10</sup> mapan ne ðurſe. ƿoſþam ic ƿæt þ̅ nan niſ ſſa<sup>11</sup> ƿeliƿ þ̅ he ſumeſ eacan ne þurſe. Ða anðſſoðeſe 7e ƿiſdom anð cſæþ. Lenog ſiht ðu ƿeƿt. ðeah hſa anpealð hæbbe. ƿiſ oþeſ hæſþ mapan. beþearf 7e unſtſenƿna þæſ ſtſenƿnan ſultumeſ. Ða cſæþ ic. Eall hit iſ ſſa ðu ƿeƿt. Ða cſæþ 7e ƿiſdom. Ðeah mon nu anpealð 7 ƿeniht to tſæm þingum nemne. ðeah hit iſ an. Ða cſæþ ic. Ðſa me ðinçþ. Ða he cſæþ. ƿenſt þu nu þ̅ 7e anpealð 7 þ̅ ƿeniht ƿeo<sup>12</sup> to ƿoſſeonne. oððe eft ƿiſþor to ƿeoſþianne ðonne oþpe ƿoð.<sup>13</sup> Ða cſæþ ic. Ne mæƿ nænne mon þæſ tſeoƿan þ̅ te anpealð 7 ƿeniht iſ to ƿeoſþianne. Ða cſæþ he. Uton nu. ƿiſ þe ſſa þince. ƿeecan<sup>14</sup> þone anpealð 7 þ̅ ƿeniht. ðon þæſ ƿeoſþſcipe to. 7 ƿeſeacan þonne þa þſeo to anum. Ða anðſſoðeſe ic anð cſæþ. Uton þæſ ƿoſþam hit iſ ƿoþ. Ða cſæþ he. Ðſæþeſ þe þonne þýnce unpeoſþ 7 unmæſlic ƿeo ƿeƿaðeſunƿ ðaſa þſeona þinƿa. ðonne þa þſeo biþ to anum ƿeðon. oþpe hſæþeſ hit ðe eft þince eallþa þinƿa ƿeoſþlicort 7 mæſlicort. ƿiſ þu æniƿne mon cuþeſt ðaſa þe hæſðe ælceſ þinƿe<sup>15</sup> anpealð. 7 ælcne ƿeoſþſcipe hæſðe. ſſa ƿoſþ þ̅ he na mapan ne þoſſte. ƿeþenc nu hu ƿeoſþlic 7 hu ƿoſemæſlic ðe ƿolde 7e mon þincan. anð ðeah he nu þa þſeo hæſðe. ƿiſ he næpe hliſeadiƿ.<sup>16</sup> ðonne ƿæpe him

<sup>1</sup> Cott. geſeace<sup>2</sup> Cott. ƿoðeſ.<sup>3</sup> Cott. ƿe.<sup>4</sup> Cott. hſuƿa.<sup>5</sup> Bod. et Cott. Eob.<sup>6</sup> Cott. toðælan.<sup>7</sup> Cott. ðſoliende.<sup>8</sup> Cott.<sup>9</sup> ſampan.<sup>9</sup> Cott. nahteſ.<sup>10</sup> Cott. nahteſ.<sup>11</sup> Cott. þæſ.<sup>12</sup> Cott.<sup>13</sup> ſe.<sup>13</sup> Cott. oðſu ƿoð.<sup>14</sup> Cott. ecan.<sup>15</sup> Cott. þinceſ.<sup>16</sup> Bod.

hliſ ƿeadiƿ.

that I show thee itself. Then answered I, and said: Now I plainly perceive that there is not enough of every good in these worldly riches; nor is perfect power in any worldly authority; nor is true dignity in this world; nor are the greatest honours in this world's glory; nor is the highest pleasure in the fleshly lusts. Then answered Wisdom, and said: Dost thou fully understand why it is so? Then answered I, and said: Though I understand it in some measure, I would nevertheless learn it more fully and more distinctly from thee. Then answered Wisdom, and said: It is sufficiently clear that good is single and indivisible, though foolish men divide it into many, when they erring seek the highest good in the worse creatures. But dost thou think that he has need of nothing more, who has the greatest power in this world? Then answered I again, and said: I do not say that he has need of nothing more, for I know that no one is so wealthy that he needs not some addition. Then answered Wisdom, and said: Thou sayest rightly enough. Though any one have power, if another have more, the weaker needs the aid of the stronger. Then said I: It is all as thou sayest. Then said Wisdom: Though any one call power and abundance two things, it is nevertheless one. Then said I: So I think. Then he said: Thinkest thou now that power and abundance is to be despised? or, again, more to be esteemed than other goods? Then said I: No man can doubt of this, that power and abundance is to be esteemed. Then said he: Let us now, if it so seem to thee, make an addition to the power and the abundance; let us add dignity thereto, and then account the three as one. Then answered I, and said: Let us do so, for it is true. Then said he: Does the assemblage of these three things, then, seem to thee worthless and ignoble, when the three are united together? or whether, again, does it seem to thee of all things the most worthy and the most noble? If thou knewest any man who had power over everything, and had all dignity, even so far that he needed nothing more, consider, now, how honourable and how eminent the man would seem to thee; and yet, though he had the three, if he were not celebrated, then would there never-

<sup>1</sup> Cott. bearp. <sup>2</sup> Cott. þen. <sup>3</sup> Cott. eall. <sup>4</sup> Cott. bioð. <sup>5</sup> Cott. þe. <sup>6</sup> Cott. gærlættum þ þ he. <sup>7</sup> Cott. monige. <sup>8</sup> Cott. good on anum goobe. <sup>9</sup> Cott. he pinnað. <sup>10</sup> Cott. þæm. <sup>11</sup> Cott. þe. <sup>12</sup> Cott. pinð. <sup>13</sup> Cott. pinð ealla.



theless be to him a deficiency of some dignity. Then said I : I cannot deny it. Then said he : Is it not, then, sufficiently clear that we should add celebrity to the three, and make the four as one ? Then said I : That is proper. Then said he : Dost thou think that he is blithe who has all these four ? The fifth is pleasure, and *that any one* may do whatsoever he will, and need nothing more than he possesses ? Then said I : I can never imagine, if he were such and had all this, whence any trouble should come to him. Then said he : But it must, then, be considered that the five things which we have before spoken about, though they are separately named in words, that it is all one thing when they are collected together, that is, power, and abundance, and glory, and dignity, and pleasure.

§ II. These five things, when they are all collected together, then, that is God. For all the five no human being can fully have while he is in this world. But when these five things, as we before said, are all collected together, then is it all one thing, and that one thing is God : and he is single and undivided, though they before were, in many, separately named. Then answered I, and said : Of all this I approve. Then said he : Though God be single and undivided, as he is, human error divides him into many, by their vain words. Every man proposes to himself for the supreme good that which he chiefly loves. Then one loves this, and one another thing. That, then, is his good, which he chiefly loves. But when they divide their good into so many parts, then find they neither good itself, nor the part of good which they chiefly love. When they add it all together, they then have neither all of it, nor the part which they separated therefrom. For this reason every man finds not what he seeks, because he seeks it not rightly. Ye seek where ye cannot find, when ye seek all good in one good. Then said I : That is true. Then said he : When the man is poor, he is not desirous of power, but wishes for wealth, and flies from poverty. He labours not for this, how he may be most illustrious ; nor, moreover, does any one obtain that which he labours not for. But he labours all his

his woruld æfter þam<sup>1</sup> pelan. and forlæt manigne woruld luf  
 riþ þam<sup>2</sup> ðe he þone pelan begite ⁊ gehealde. forþam<sup>3</sup> þe his  
 hine lýt ofer ealle oþre<sup>4</sup> ðing. Líf he hine ðonne begit. ðonne  
 þyncþ him ꝥ he næbbe genog. buton he hæbbe eac anweald<sup>5</sup>  
 þær to. forþam<sup>6</sup> þe him þincþ ꝥ he ne mæge ðone pelan buton  
 anwealde<sup>7</sup> gehealdan. Ne him eac næfre genog ne þincþ ær he  
 hæbbe eall ꝥ hine lýt. forþam<sup>8</sup> ðe ðone pelan<sup>9</sup> lýt anwealde<sup>10</sup>.  
 ⁊ ðone anwealde<sup>11</sup> lýt weorþlice. ⁊ þone weorþlice lýt  
 mæra. Siððan he þær pelan full biþ. þonne þincþ him ꝥ he  
 hæbbe ælcne willan. gif he hæbbe anweald. ⁊ gefealp<sup>12</sup> eallne  
 ðone pelan æfter ðam anwealde. buton he hine mid læssan  
 begitan mæge. ⁊ forlæt ælcne oþerne weorþlice riþ ðam þe  
 he mæge to þam anwealde cuman. ⁊ ðonne gefealp<sup>13</sup> oft. þonne  
 he eall riþ anwealde gefeald hæfþ ꝥ ꝥ he hæfde. ꝥ he næfþ  
 nauþer ne ðone anweald. ne eac ꝥ þæt he riþ feald. ac riþ  
 ðonne swa earm ꝥ he næfþ forþon<sup>14</sup> þa neod þearfe ane. ꝥ is  
 riht. ⁊ swa. wilnaþ ðeah þonne þære neaðþearfe. næs ðær an-  
 wealde. Fe forwecon ær be ðam riþ gefealdum. ꝥ is weala. ⁊  
 anweald. ⁊ weorþlice. ⁊ forweconnes. ⁊ willa. Nu hæbbe we ge-  
 fealt<sup>15</sup> be pelan. ⁊ be anwealde. and ꝥ ilce we mægon weccan be  
 þam þrum þe we unwealt<sup>16</sup> habbaþ. ꝥ is weorþlice. ⁊ forwe-  
 connes. ⁊ willa. Ðar<sup>17</sup> þreo þing. ⁊ ða twa.<sup>18</sup> ðe we ær nemdon.  
 þeah hwa wene<sup>19</sup> ꝥ he on heora anra hwylcum mæge habban  
 fulle<sup>20</sup> gefealdra. ne byþ hit no ðy hwafor swa. ðeah hi his  
 wilnen. buton hi þa riþ ealle habban. Ða andforwece ic ⁊  
 cræp. Ðæt weolon we ðonne don. nu þu criht ꝥ we ne mægon  
 on ðæra<sup>21</sup> anra hwylcum ꝥ hehte god<sup>22</sup> habban and ða fullan  
 gefealdra. ne we hwa ne weanaþ ꝥ ure anra hwelc ða riþ ealle  
 ætweðere begite. Ða andforwece he ⁊ cræp. Líf hwa wilnaþ ꝥ  
 he ða riþ ealle hæbbe. ðonne wilnaþ he swa hehteana gefealdra.  
 Ac he ne mæg ða fulllice begitan on þisse worulde. forþam  
 ðeah he ealle ða riþ gefealdra begite. ðonne ne biþ hit ðeah ꝥ  
 hehte god.<sup>23</sup> ne ða felettan gefealdra. forþam he ne beoþ ece.  
 Ða andforwece ic ⁊ cræp Nu ic ongyte genog freotole ꝥ ða  
 felettan gefealdra ne sind on ðisse worulde. Ða cræp he. Ne

<sup>1</sup> Cott. þæm. <sup>2</sup> Cott. þæm. <sup>3</sup> Cott. forþæm <sup>4</sup> Cott. eal oþru.  
<sup>5</sup> anweald. eac, deest in MS. Cott. <sup>6</sup> Cott. forþæm <sup>7</sup> Cott. an-  
 wealde. <sup>8</sup> Cott. forþon. <sup>9</sup> Cott. wegean. <sup>10</sup> Cott. anwealde. <sup>11</sup> Cott.  
 anwealde. <sup>12</sup> Cott. gefeald. <sup>13</sup> Cott. geþeald. <sup>14</sup> Cott. wegean. <sup>15</sup> Cott.  
 gefeald. <sup>16</sup> Cott. unwealt. <sup>17</sup> Cott. Ða. <sup>18</sup> Cott. twa. <sup>19</sup> Bod.  
 wegean. <sup>20</sup> Cott. fulla. <sup>21</sup> Bod. wegean. <sup>22</sup> Cott. god. <sup>23</sup> Cott.

life for wealth, and foregoes many a worldly pleasure in order that he may acquire and keep wealth, because he is desirous of that above all other things. But if he obtain it, he then thinks that he has not enough, unless he have also power besides: for he thinks that he cannot keep the wealth without power. Nor, moreover, does there ever seem to him enough, until he has all that he desires. For wealth desires power, and power desires dignity, and dignity desires glory. After he is full of wealth, it then seems to him that he may have every desire if he have power: and he gives all the wealth for power, unless he is able to obtain it for less; and foregoes every other advantage, in order that he may attain to power. And then it often happens, that when he has given all that he had for power, he has neither the power, nor moreover that which he gave for it, but at length becomes so poor that he has not even mere necessities, that is, food and clothing. He then is desirous of necessities, not of power. We before spoke of the five felicities, that is, wealth, and power, and dignity, and renown, and pleasure. Now have we treated of wealth and of power; and the same we may say of the three which we have not treated of: that is, dignity, and renown, and pleasure. These three things, and the two which we before named, though any man think that in any one soever of them he can possess full happiness, it is not the sooner so, though they hope for it, unless they have all the five. Then answered I, and said: What ought we then to do? since thou sayest that we cannot in any one soever of these have the highest good, and full happiness: and we do not at all think that any one soever of us can obtain the five all together. Then answered he, and said: If any one desire that he may have all the five, then desireth he the highest felicities; but he cannot fully obtain them in this world. For though he should obtain all the five goods, it nevertheless would not be the supreme good, nor the best happiness, because they are not eternal. Then answered I, and said: Now I perceive clearly enough, that the best felicities are not in this world.

þearf nan man on þisse anbearnðan life gpyrian æfter ðam  
roþum gærlþum. ne þæg þenan ꝥ he her mæge goð<sup>1</sup> zenog  
rindan. Ða cwear ic. Soþ ðu gegit :

• § III.<sup>p</sup> Ða cwear he. Ic pene nu ꝥ ic ðe habbe zenog gærlþ  
ymbe þa learan gærlþa. Ac ic polde nu ꝥ ðu penberst þin inge-  
þanc fram þam learan gærlþum. þonne ongitst þu gwiþe riþe<sup>2</sup>  
ða roþan gærlþa þe ic þe ær gehet ꝥ ic ðe eorpan polde. Ða  
cwear ic. Ge furþum ða ðyrige<sup>3</sup> men ongitap þatte fulla ge-  
rlþa rint. ðeah he þær ne rien þær he heora penap. Ðu me  
gehete nu lytle ær ꝥ þu hi polberst me getæcan. Ac þæg me  
ðineþ ꝥ ꝥ beo geo roþe 7 geo fullgremeþe gærlþ. ðe mæg  
ælcum hiþe folgera fellan þurhþunigenþne pelan.<sup>4</sup> 7 ecne an-  
reald. 7 ringalne reorþricepe. 7 ece mæriþe.<sup>5</sup> 7 fulle genyht. ge  
furþum ꝥ ic cwepe ge geo roþe gærlþ ðe an þissa riþa mæg<sup>6</sup>  
fulllice forþifan. þorþam ðe on ælcum anum hi rint ealle.  
þorþam ic secge þag porð ðe. for þy ic wille ꝥ þu wite  
ꝥ ge cwiþe gwiþe fæst 7 on minum wode. gwa fæst ꝥ hi  
me nan man geþreliþan<sup>7</sup> ne mæg. Ða cwear he. Sala cniht.  
hwear<sup>8</sup> þu earst gærliz ꝥ þu hit gwa ongiten hæfst. Ac ic polde  
ꝥ rit gpyneþon git æfter ðam þe þe wana 7. Ða cwear ic. Hwear  
7 ꝥ þonne. Ða cwear he. Wenst þu hwæþer ænig þissa anbearn-  
ðana goða þe mæge fellan fulle gærlþa. Ða anbearnþe ic.  
7 cwear. Nat ic nan puht on þy anbearnðan life þe gwele gwan  
mæge. Ða cwear he. Ðag anbearnðan goð<sup>9</sup> rint anlicneþra ðæg-  
ecan goðer.<sup>10</sup> næf full goð.<sup>11</sup> þorþam hi ne magon roþ goð<sup>12</sup> 7  
full goð<sup>13</sup> forþifan heora folgerum. Ða cwear ic. Ic eom zenog  
wel geþara ðæg þe þu fægst. Ða cwear he. Nu þu ðonne þast  
hwear ða learan gærlþa rint. and hwear þa roþan gærlþa rint.  
nu ic polde ꝥ þu leornoberst hu þu mihterst becuman to ðam  
roþum gærlþum. Ða cwear ic. Þu ne gehete þu me gefyrn ær  
ꝥ þu hit polberst me getæcan. 7 me lyfte nu ꝥ gwiþe georne ge-  
heorpan.<sup>14</sup> Ða cwear he. Hwear geolon þe nu bon to þam<sup>15</sup> ꝥ þe  
mægdon cumon to ðam roþum gærlþum. Hwearþer þe geolon  
biððan ðone goðcunðan fultum. ægþer ge on læffan. ge on  
marpan. gwa gwa ure uprita fæþe Plato. Ða cwear ic. Ic pene ꝥ  
þe geolon biððan ðone fæþer eallra þinga. þorþam ge ðe hne

<sup>p</sup> Boet. lib. iii. prosa 9 —Habes igitur, inquit, et formam, &c.

<sup>1</sup> Cott. ær mæge goð    <sup>2</sup> Cott hwearþe.    <sup>3</sup> Cott ðyregan    <sup>4</sup> þurh-  
þunigenþne pelan, desunt in MS. Bod    <sup>5</sup> Cott. mæriþa.    <sup>6</sup> Cott.  
geþellan    <sup>7</sup> Cott. þy.    <sup>8</sup> Cott goð.    <sup>9</sup> Cott. goðer.    <sup>10</sup> Cott.  
goð.    <sup>11</sup> Cott. goð.    <sup>12</sup> Cott. goð.    <sup>13</sup> Cott. geþeran.    <sup>14</sup> Cott. þon.

Then said he: No man needs in this present life to seek after the true felicities, nor think that here he can find sufficient good. Then said I: Thou sayest truly.

§ III. Then said he: I think that I have said enough to thee about the false goods. But I am desirous that thou shouldest turn thy attention from the false goods; then wilt thou very soon know the true goods, which I before promised thee that I would show thee. Then said I: Even foolish men know that full goods exist, though they may not be where they suppose them. Thou promisedst me, a little while ago, that thou wouldest teach me them. But of this I am persuaded, that that is the true and the perfect happiness, which can give to all its followers permanent wealth, and everlasting power, and perpetual dignity, and eternal glory, and full abundance. And moreover, I say that is the true happiness which can fully bestow any of these five; because in every one they all are. I say these words to thee, because I am desirous that thou shouldest know that the doctrine is well fixed in my mind: so fixed, that no man can draw me aside from it. Then said he: O, child, how happy art thou that thou hast so learned it! But I am desirous that we should still inquire after that which is deficient to thee. Then said I: What is that, then? Then said he: Dost thou think that any of these present goods can give thee full happiness? Then answered I, and said: I know nothing in this present life that can give such. Then said he: These present goods are images of the eternal good, not full good, because they cannot give true good nor full good to their followers. Then said I: I am well enough assured of that which thou sayest. Then said he: Now thou knowest what the false goods are, and what the true goods are, I would that thou shouldest learn how thou mayest come to the true goods. Then said I: Didst thou not formerly promise me that thou wouldest teach it me? and I am now very anxiously desirous to hear it. Then said he: What ought we now to do, in order that we may come to the true goods? Shall we implore the divine help as well in less as in greater *things*, as our philosopher Plato said? Then said I: I think that we ought to pray to the Father of all things: for he who is unwilling to pray to

bibban nýle. ðonne ne gemet he hine. ne furþon<sup>1</sup> rihtne peg  
riþ hiſ ne aſeðað. Ða cƿæþ he. Spiþe riht<sup>2</sup> ðu reſiſt. and  
onſan þa riſtan and ðuſ cƿæþ.

§ IV.<sup>a</sup> Eala Driȝhten. hu micel ȝ hu punðerlic þu earþ. ðu  
þe ealle þine ȝerſeafta. ȝerſepenlice ȝ eac unȝerſepenlice. pun-  
ðerlice ȝerſeoſe ȝ ȝerſeaðriȝlice heora ſeltiſt. ðu þe tida fram  
miððaneapðeſ ſiuman of ðone ende endebyrdlice ȝeretteſt.  
ſƿa þ̅ te hi æȝþer ȝe forð ſaſað. ȝe eſtcumaþ. þu þe ealle ða  
unſtillan ȝerſeafta to þinum ſillan aſtȳpaſt. ȝ ðu ſelf ſimle  
ſtille and unapenðeblic ðurhpunaſt. forþamþe nan mihtȳra þe  
niſ. ne nan þin ȝelica. ne þe nan neobðearſ ne lærðe to  
ſƿicanne þ̅ þ̅ ðu ſorhiſt. ac mið þinum aȝenum ſillan. ȝ mið  
þinum aȝenum anſealde þu ealle ðinȳ ȝerorhiſt. ðeah ðu  
heora naner ne beforðe. Spiþe punðerlic iſ þ̅ ȝecȳnð þineſ.  
ȝoðeſ. forþamþe hiſ iſ eall an. ðu ȝ ðin ȝoðneſ. þ̅ ȝoð na uton  
cumen to þe. ac hiſ iſ ðin aȝen. ac eall þ̅ þe ȝoðeſ habbaþ on  
þiſſe ſoruldæ. þ̅ uſ iſ uton cumen. þ̅ iſ from þe. næſt þu  
nanne anðan to nanum þinȳe. forþamþe nan cƿæftȳra iſ  
ðonne þu. ne nan þin ȝelica. forþam þu ealle ȝoð mið þineſ  
aner ȝeſeahte ȝeþohtet ȝ ȝerorhiſet. Ne byrnobe þe nan man.  
forþam ðe nan ær þe næſ. þaia þe auht oððe nauht ſorhte.  
Ac þu ealle þinȳ ȝerorhiſet ſiþe ȝoðe ȝ ſiþe fæȝene. ȝ þu ſelf  
eariþ þ̅ hehȳte ȝoð ȝ þ̅ fæȝeneſte. ſƿa ſƿa þu ſelf ȝeþohtet. þu  
ȝerorhiſet þiſne miððan ȝearð. ȝ hiſ ſeltiſt ſƿa ſƿa ðu ſilt. ȝ þu  
ſelf ðæltiſt eall ȝoð ſƿa ſƿa ðu ſilt. ȝ ealle ȝerſeafta þu ȝe-  
ſeoſe hu ȝelice. ȝ eac on ſumum þinȳum unȝelice. ðeah þu  
ða ealle ȝerſeafta ane naman ȝenemðe. ealle þu nemðeſt to-  
ȝæbepe and hete ſoruld. ȝ þeah ðone anne noman ðu toðælteſt  
on feoſer ȝerſeafta. an þæra iſ eoſþe. oþer þæter. þriððe  
lȳſt. feorþþe ſƿi. ælcum þaia ðu ȝeretteſt hiſ aȝene ſunðer-  
ſeoſe. ȝ þeah ælc iſ riþ oþre ȝenemneð. ȝ riȳumlice ȝebunðen  
mið þinum beboðe. ſƿa þ̅ heora nan oþreſ meapce ne oſeſeode.  
ȝ ſe cȳle ȝeþſorode riþ ða hæto. ȝ þ̅ þæt riþ ðam ðriȳum.  
eoſþan ȝecȳnð ȝ þæteſeſ iſ cealð. ſie eoſþ iſ ðriȳȳe ȝ cealð. ȝ  
þ̅ þæteſeſ þæt ȝ cealð ſie lȳſt ðonne iſ ȝenemneð þ̅ hio iſ  
æȝþer ȝe cealð. ȝe þæt. ȝe þearm. niſ hiſ nan punðer. for-  
þamþe hio iſ ȝerſeaſen on þam miðle betƿux ðære ðriȳȳan ȝ  
þære cealban eoſþan. ȝ þam hatan ſƿe. þ̅ ſƿi iſ ȳſemeſt oþer  
eallum þiſſum ſoruld ȝerſeaftum. ſunðerlic iſ þ̅ þin ȝeſeaht.

<sup>a</sup> Boet. lib. iii. metrum 9.—O qui perpetuâ mundum, &c.

<sup>1</sup> Cott. ſurþum.

<sup>2</sup> Cott. rihte.

him, will not find him, nor moreover will he pursue the right way towards him. Then said he: Very rightly thou sayest; and began then to sing, and thus said:

§ IV. O Lord, how great and how wonderful thou art! Thou who all thy creatures visible and also invisible wonderfully hast created, and rationally governest them! Thou, who times, from the beginning of the middle-earth to the end, settest in order, so that they both depart and return! Thou, who all moving creatures according to thy will stirrest, and thou thyself always fixed and unchangeable remainest! For none is mightier than thou, nor any like thee! No necessity taught thee to make that which thou hast made, but by thine own will and by thine own power thou madest all things, though thou didst need none of them. Very wonderful is the nature of thy good, for it is all one, thou and thy goodness. Good is not come to thee from without, but it is thine own. But all that we have of good in this world is come to us from without, that is, from thee! Thou hast no envy to anything, because no one is more skilful than thou, nor any like thee; for thou, by thy sole counsel, hast designed and wrought all good! No man set thee an example, for no one was before thee, who anything or nothing might make. But thou hast made all things very good, and very fair, and thou thyself art the highest good and the fairest. As thou thyself didst design, so hast thou made this middle-earth, and dost govern it as thou wilt; and thou thyself dost distribute all good as thou wilt. And thou hast made all creatures like to each other, and also in some respects unlike. Though thou hast named all these creatures *separately* with one name, thou hast named them all together, and called *them* World. Nevertheless, that one name thou hast divided into four elements. One of them is earth; another, water; the third, air; the fourth, fire. To every one of them thou hast set its own separate place, and yet every one is with other classed, and peaceably bound by thy commandment; so that no one of them should pass over another's boundary, and the cold suffer by the heat, and the wet by the dry. The nature of earth and of water is cold; the earth is dry and cold, and the water wet and cold. But the air is distinguished, that it is neither cold, or wet, or warm. It is no wonder; because it is created in the midst, between the dry and the cold earth and the hot fire. The fire is uppermost over all these worldly

ꝥ ꝑu hæfſt ægþer geþon. ge ða geſceapta gemæppode betpux  
 him. ge eac gemenzðe. ꝑa ðrugan eorþan ꝥ ða cealban unþer  
 ꝑam cealban wætere ꝥ ꝥ wætan. ꝥ wæc hneſce ꝥ flogenbe wæter  
 hæbbe floſ on wæne wætan eorðan forþamþe hit ne mæg on  
 him ſelfum geſtanban. Ac ſeo eorþe hit helt ꝥ be ſumum  
 bæle ſpilgþ. ꝥ for þam gýpe heo biþ gelehct ꝥ heo gneþ ꝥ bledþ  
 and ſeſtmar þringþ. forþam gif ꝥ wæter hi ne gepwænðe. ðonne  
 ðrugode heo ꝥ wunðe toþuſen mið þam winðe ſwa ſwa ður oððe  
 aſe. ne mihte nanpuht libbenðer ðære eorþan brucan. ne wæſ  
 wætereſ. ne on nauþrum earðigan for cile. gif þu hi hwæt  
 hſeguninga wif ſýr ne gemenzðeſt. Fundorlice cræfte þu hit  
 hæfſt geſceapen ꝥ ꝥ ſýr ne forwærnþ ꝥ wæter ꝥ ða eorþan.  
 nu hit gemenzðe iſ wif ægþer. ne eſt ꝥ wæter and ſeo eorþe  
 eallunga ne aþwærceþ ꝥ ſýr. wæſ wætereſ agnu cýp iſ on eorþan.  
 ꝥ eac on lýtce. ꝥ eſt buſan þam wodore. ac ðæs fýreſ agen  
 ſteðe iſ oſer eallum worulð geſceapum geſepenlicum. ꝥ weah  
 hit iſ gemenzðe wif ealle geſceapta. ꝥ weah ne mæg nane wara  
 geſceapta eallunga oncuman. forþamþe hit næfþ leaſe ðæs  
 ælmihtigan. wo eorþe ðonne iſ heſigne ꝥ wicce þonne oþra  
 geſceapta. forþam heo iſ niſor ðonne ænig oþru geſceapc  
 buton þam wodore. forþam ſe wodor hine hæfþ ælce bæg  
 utane. weah he hwe naper ne genealæce. on ælcere tope he  
 iſ hwe emn neah. ge uſan. ge neorþon. ælc ðara geſceapta. þe  
 ſe geſým ær ymbe ſpæcon. hæfþ hiſ azenne earð on fund-  
 mon. ꝥ weah iſ ælc wif oþer gemenzðe. forþamþe nan ðara ge-  
 ſceapta ne mæg bion buton oþerne. weah heo unſeotol ſe on  
 ðære oþerne. ſwa ſwa nu wæter ꝥ eorþe ſint wifþe earfoðe to  
 geſeonne oððe to onſitonne dýgum monnum on fýne. ꝥ ſwa  
 weah hi ſint wæſ wif gemenzðe. ſwa iſ eac wæſ fýr on ðam  
 ſtanum ꝥ on þam wætere. wifþe earfoð hape. ac hit iſ weah  
 wara. Du gebunðe ꝥ fýr mið wifþe unabundenlicum pacentum.  
 ꝥ hit ne mæg cuman to hiſ azenum earðe. ꝥ iſ to þam wæſtan  
 fýne ðe oſer uſ iſ wylæg hit forlæte wa eorþan. ꝥ ealle oþre  
 geſceapta aſpindað for ungemetlicum cýle. gif hit eallunga  
 from geſte. Du geſtaþolabeſt eorþan wifþe fundorlice ꝥ  
 wæſlice ꝥ heo ne helt on nane heaſe. ne on nanum eorþlic  
 winge ne ſtent. ne nanpuht eorþliceſ hi ne healt. ꝥ heo ne ſige.  
 ꝥ niſ hwe ðonne eþne to weallanne of ðune ðonne up. Du eac  
 wa wneſealban ſapla on gepwæpum limum ſcýneſt. ſwa ꝥ wæne



creatures. Wonderful is thy counsel, which thou hast in both respects accomplished: both hast bounded the creatures between themselves, and also hast intermixed them: the dry and the cold earth under the cold and the wet water, that the soft and flowing water may have a floor on the firm earth, because it cannot of itself stand; but the earth holds it, and in some measure imbibes, and by that moistening it becomes wet, so that it grows, and blossoms, and produces fruits. For if the water moistened it not, then would it become dry, and would be driven by the wind like dust or ashes. Nor could anything living enjoy the earth, or the water, or dwell in either for cold, if thou didst not a little mix them with fire. With wonderful skill thou hast caused it, that the fire burns not the water and the earth, when it is mixed with both: nor, again, the water and the earth entirely extinguish the fire. The water's own region is on the earth, and also in the air, and again above the sky. But the fire's own place is above all visible worldly creatures; and though it is mixed with all elements, nevertheless it cannot altogether overcome any one of the elements, because it has not leave from the Almighty. The earth, then, is heavier and thicker than other elements, because it is lower than any other creature except the sky: for the sky extends itself every day outwardly, *and* though it approaches it nowhere, it is in every place equally nigh to it, both above and beneath. Every one of the elements which we formerly spoke about has its own region apart, and yet is every one mixed with other; because no one of the elements can exist without another, though it be imperceptible in the other. Thus water and earth are very difficult to be seen or to be perceived by ignorant men in fire, and yet they are nevertheless mixed therewith. So is there also fire in stones and in water; very difficult to be seen, but it is nevertheless there. Thou hast bound the fire with very indissoluble chains, that it may not come to its own region, that is, to the greatest fire which is over us; lest it should forsake the earth, and all other creatures should perish by excessive cold, if it should altogether depart. Thou hast established earth very wonderfully and firmly, so that it does not incline on any side, nor stand on any earthly thing, nor does anything earthly hold it that it may not sink; and it is not easier for it to fall downwards than upwards. Thou also movest the threefold soul in agreeing limbs; so that

farle þý læsse ne býþ on ðam læstan ringe. ðe on eallum þam  
 lichoman. for ði ic cræþ þ̅ ȝio farulwære ȝiuweald. forþam þe  
 upstan secgaþ þ̅ hio hæbbe ð̅io gecynda. an ðara gecynda ȝ þ̅  
 heo biþ wilnigenbe. oþer þ̅ hio biþ ȝrienenbe. ȝriembe wæc hio biþ  
 gecseabrig. twa ðara gecynda habbaþ netenu. ȝwa same ȝwa men.  
 oþer ðara ȝ wilnung. oþer ȝ ȝring. ac ȝe mon ana hæfþ ge-  
 cseabriges. nalles nan oðru gecseart. forþi he hæfþ oþer-  
 ȝungen ealle ða eorþlican gecsearta mid ȝe weahthe ȝ mid an-  
 gite. forþam ȝeo gecseabriges ȝceal wealdan ægher ȝe ðære  
 wilnunga ȝe þær ȝrienes. forþam hio ȝ ȝynberlic cræft ðære  
 farle. swa þu gecseowe ða farle þ̅ hio ȝceolbe ealne weg hwear-  
 stan on hire relfe.<sup>1</sup> ȝwa ȝwa eall þer nobor hwearf. oððe ȝwa ȝwa  
 hweol onhwearf. ȝmeagenbe ȝmb hire ȝceorpenb. oððe ȝmbe hi  
 relfe. oððe ȝmbe ðar eorþlican gecsearta. ðonne hio þonne  
 ȝmbe hire ȝcrippenb ȝmeaf. ðonne bið hio oþer hire relfe. ac  
 þonne hio ȝmbe hi relfe ȝmeaf. þonne biþ hio on hire relfe.  
 and unþer hire relfe hio biþ þonne. ðonne heo lufað þar  
 eorþlican ȝing. ȝ ðara punðraþ. Wæc þu Drihten forȝeare  
 þam farlum eard on hiofonum. ȝ him þær ȝihte weorþlice ȝifa.  
 ælcere be hire ȝearnunga. ȝ geberc þ̅ he ȝcnaþ ȝiwe beorhte.  
 ȝ ðeah ȝiwe mihtlice bihtu. ȝme beorhton. ȝme unbrihtu.  
 ȝwa ȝwa ȝceorpan. ælc be hi ȝearnunga. Wæc þu Drihten ge-  
 zæberc ða hiofonlican farla ȝ ða eorþlican lichoman. ȝ hi on  
 ðihte weorþlice ȝmegeht. ȝwa ȝwa hi fram ðe hiþer comon. ȝwa  
 hi eac to ðe hionan fundiaþ. Du sylberc þar eorþan mid miht-  
 licum cȝnrenum netena. ȝ hi ȝiþan ægowe mihtlicum wæðe  
 tneopa ȝ ȝfita. Forȝif nu Drihten urum Mober þ̅ hi moton  
 to þe arizan þurh ðar eardoru þihte weorþlice. ȝ of þissum bi-  
 gegum to þe cuman. ȝ openum eazum urer Mober þe moten  
 ȝejeon ðone æþelan æwelm ealra goða. þ̅ eart Du. Forȝif ur  
 ðonne hale eazan urer Mober. þ̅ þe hi þonne moton æfstanian  
 on þe. ȝ toþur þone miht ðe nu hanzar beforan urer Mober  
 eazum. ȝ onliht þa eazan mid ðinum leohte. forþam þu eart  
 ȝio bihtu þær ȝoþan leohtes. ȝ þu eart ȝeo ȝeste wæc ȝoþ-  
 fæstna. and þu geberc þ̅ hi þe ȝejeof. þu eart ealra ȝinga  
 fruma ȝ ende. Du biht ealle ȝing buton ȝeþince. Du eart  
 ægher ȝe weg. ȝe labweop. ȝeo ȝio ȝeo þe ȝe weg to lizþ. þe ealle  
 men to fundiaþ:

<sup>1</sup> Bod. et Cott. relfe.

there is not less of the soul in the least finger than in all the body. I said that the soul was threefold, because philosophers say that she has three natures. One of these natures is, that she has the power of willing; the second is, that she is subject to anger; the third, that she is rational. Two of these natures beasts have, the same as men. One of them is will, the other is anger. But man alone has reason, and not any other creature. Therefore he has excelled all earthly creatures by thought and by understanding. For reason should govern both will and anger, because it is the peculiar faculty of the soul. So hast thou created the soul that she should always turn upon herself, as all this sky turns, or as a wheel turns round, inquiring about her maker, or about herself, or about these earthly creatures. When she inquires about her maker, then is she above herself. But when she inquires about herself, then is she in herself. And she is beneath herself when she loves these earthly things and admires them. Thou, O Lord, hast given to souls a dwelling in the heavens, and on them thou bestowest worthy gifts, to every one according to its deserving: and causest them to shine very bright, and yet with very varied brightness, some brighter, some less bright, even as the stars, every one according to its desert. Thou, O Lord, bringest together the heavenly souls and the earthly bodies, and unitest them in this world. As they from thee came hither, so shall they also to thee hence tend. Thou filledst this earth with various kinds of animals, and afterwards didst sow it with various seed of trees and plants! Grant now, O Lord, to our minds, that they may ascend to thee through these difficulties of this world, and from these occupations come to thee; and *that* with the open eyes of our mind we may see the noble fountain of all goods. That art thou! Grant to us, then, sound eyes of our mind, that we may fix them on thee; and drive away the mist that now hangs before the eyes of our mind, and enlighten the eyes with thy light: for thou art the brightness of the true light, and thou art the quiet rest of the just, and thou wilt cause that they shall see thee. Thou art of all things the beginning and the end. Thou supportest all things without labour. Thou art both the way and the guide, and the place that the way leads to. All men tend to thee!

CAPUT XXXIV.<sup>2</sup>

§ I. ÐA ƿe ƿiſdom þa ƿiſ leaƿ anð ƿiſ gebeb aƿunƿen hæþbe. þa onƿan he eft ƿpellian and ƿiſ cƿæþ. Ic ƿene þæt hit ƿie nu æƿeſt þearf. ꝥ ic þe ƿeƿeccc hƿæri ꝥ hehſte ƿob iſ. nu ic þe æri hæfðe ƿeƿeht<sup>1</sup> hƿæc ic ƿæſ. oððe hƿiſc ꝥ mebeƿe ƿob ƿæſ. hƿiſc ꝥ iƿmebeƿe. ac<sup>2</sup> aneſ ƿiſteſ ic ðe ƿolbe æƿeſt acƿian.<sup>3</sup> Ðƿeþeſ þu ƿene ꝥ æniſ ðinƿ on þiſſe ƿiſulðe ƿƿa ƿob ƿie ꝥ hit ðe mæƿe ƿiſƿiſan fulle ƿeſælþa. ðý<sup>4</sup> ic þe acƿiƿe þý ic nolbe ꝥ ane beſſice æneƿu leaſ anlicneſ ƿoſ ƿoþa ƿeſælþa. ƿoſi þý nan nuon ne mæƿ oþþaƿan ꝥ iſum ƿob ne ƿie ꝥ hehſte. ƿƿa ƿƿa iſum mieu æſelƿi ƿ ðioſ ƿ iſuon manſe bſocaf ƿ ƿiſan<sup>5</sup> of. ƿoſi ðý mon cƿiþ be ſumum ƿobe ꝥ hit ne ƿie full ƿob. ƿoſþam lum biþ hƿæſ hƿeƿ<sup>6</sup> ƿana. and ƿeah ne biþ eall eſ butan. ƿoſþam ælc ƿinƿ ƿiſiþ to nauhte ƿiſ hit nauht ƿobeſ on lum næſþ. be þý þu miht onƿitan ꝥ of þam mæſtan ƿobe cumaf ða læſſan ƿob. næſ of þam læſſan þæt mæſte. ðe<sup>7</sup> ma þe ƿeo ea mæƿ ƿeoſþan to æſelƿe. ac ƿe æſelƿi mæƿ ƿeoſþan to ea. and ðeah ƿeo ea cýnið eft to þam æſelƿe. ƿƿa cýnið ælc ƿob of Lobe. and eft to him. and he iſ þæt fulle ƿob. ƿ ꝥ fullſiemebe. ꝥ naner ƿiſſan ƿana ne biþ. Nu ðu miht ƿeoſtole onƿitan ꝥ ꝥ iſ Lobe ſelf. Ðſi ne miht þu ƿeþencan. ƿiſ nan ſuht full næſe. þonne næſe nan ſuht ƿana. ƿ ƿiſ nan ſuht ƿana næſe. þonne næſie nan ſuht<sup>8</sup> full. ƿoſi þý biþ æniſ full ƿinƿ. þe ſum biþ ƿana. ƿ ƿoſi þý biþ æniſ ƿinƿ ƿana. ðe ſum biþ full. ælc ƿinƿ biþ fullorſ cſi hiſ aƿenum eſiþa. Ðſý ne miht þu ðonne ƿeþencan ƿiſ on æneƿum þiſſa eoſþliceſa ƿoba æniſeſ ƿiſſan ƿ æniſeſ ƿobeſ ƿana iſ. ðonne iſ ſum ƿob full ælceſ ƿiſſan. ƿ niſ naner ƿobeſ ƿana. Ða andſƿoſuðe ic ƿ cƿæþ. Ðſiþe nihtlice ƿ ƿiſe ƿeſcead-ſiſlice þu hæſt me ofeſcumen ƿ ƿeſanƿen. ꝥ ic ne mæƿ no ƿiſeſþan. ne ſuſþum onƿean ꝥ ƿeþencan. buton ꝥ hit iſ eall iſa ƿƿa ðu ƿeſt<sup>9</sup>.

§ II.<sup>1</sup> Ða cƿæþ ƿe ƿiſdom. Nu ic ƿolþe ꝥ þu ƿolhteſt ƿeoſlice oþþe ꝥ þu onƿeaze hƿæri ƿeo fulle ƿeſælþ ƿe. Ðu ne

<sup>1</sup> Boet. lib. iii. proſa 10.—Quoniam igitur quæ ſit imperfecti, &c.

<sup>2</sup> Boet. lib. iii. proſa 10.—Quo vero, inquit, habitat, &c.

<sup>3</sup> Cott. ƿeſeht. <sup>4</sup> hƿiſc þe iſmebeƿe ac, deſunt in MS. Bod. <sup>5</sup> Cott. æſcſan. <sup>6</sup> Cott. þe. <sup>7</sup> Cott. ƿiſa. <sup>8</sup> Cott. hƿiſu. <sup>9</sup> Cott. þon.

<sup>10</sup> ƿana ƿ ƿiſ nan ſuht ƿana næſe. þonne næſie nan ſuht, deſunt in MS. Bod.

## CHAPTER XXXIV.

§ I. WHEN Wisdom had sung this lay and this prayer, then began he again to speak, and thus said: I think that it is now, in the first place, necessary that I show thee where the highest good is, now I have already shown thee what it was; or which was the perfect good, *and* which the imperfect. But one thing I would first ask thee: Whether thou thinkest that anything in this world is so good that it can give thee full happiness? For this reason I ask thee, because I am unwilling that any false resemblance should impose upon us for the true happiness. For no man can deny that some good is the highest: as it were a great and deep fountain, and from *which* many brooks and rivers flow. We therefore say concerning any good, that it is not full good, because there is in it a deficiency of something; and yet it is not entirely without *good*, for everything comes to naught if it has no good in it. Hence thou mayest learn that from the greatest good come the less goods; not from the less the greatest, any more than the river may become a fountain. But the fountain may become a river, and yet the river comes again to the fountain! So every good comes from God, and again to him, and he is the full and perfect good, which is not deficient in any will. Now thou mayest clearly understand that this is God himself. Why canst thou not imagine, *that* if nothing were full, then would nothing be deficient: and if nothing were deficient, then would nothing be full? Therefore is anything full, because some is deficient; and therefore is anything deficient, because some is full. Everything is fullest in its proper station. Why canst thou not then conceive, that if in any of these earthly goods there is a deficiency of any will and of any good, then is some good full of every will, and is deficient in no good? Then answered I, and said: Very rightly and very rationally thou hast overcome and convinced me, so that I cannot contradict, or even imagine *anything* contrary to it, but that it is all even as thou sayest.

§ II. Then said Wisdom: Now I would that thou shouldst consider studiously until thou discover where the full happi-

part þu nu þ̅ eall moncýn iſ anmoðlice geþara þ̅ Goo iſ fruma eallra goða 7 pealbenð eallra geſceapta. he iſ þ̅ hehſte goð.<sup>1</sup> ne nænne monn nu þær ne tpeoþ. forþam þe he nauht nýton betere. ne fuþfum nauht emn gober. forþam uſ reẏþ ælc geſceabþiſneſ 7 ealle men þ̅ ilce anbettaþ þ̅ Goo ſie þ̅ hehſte goð. forþam þe hi tæcniap þ̅ eall goð on him ſý.<sup>2</sup> forþæm ẏiſ hit ſpa næpe. ðonne næpe he þ̅ þ̅ he gehaten iſ. oþþe æniẏ þiſ æp þære. oþþe æltæppe. ðonne þære þæt betere ðonne he. Ac forþam þe nan ðiſ næſ æp þonne he. ne æltæppe ðonne he. ne ðeoppeopþne ðonne he. forþam he iſ fruma. 7 æyelm. 7 hnoſ eallra goða. zenoz ſpeotol hit iſ. þæt þ̅ fulle goð paſ. ærþam þe þ̅ pana. þ̅<sup>3</sup> iſ to geſeþanne þ̅ ſe hehſta goð iſ<sup>4</sup> ælceſ gober fullaſt. þý læſ þe lenẏ ſpneceñ<sup>5</sup> ýmbe ðonne þe þýpſon.<sup>6</sup> ðe ilca Goo iſ. ſpa ſpa þe æp ſædon. þ̅ hehſte goð. 7 ða ſeleſtan geſælþa nu hit iſ openlice cuþ. þ̅ þa ſeleſtan geſælþa on nanum oþrum geſceapum ne ſint. buton on Goo. Ða cẏap ic. Ic eom geþara :

§ III.<sup>4</sup> Ða cẏap he. Ic þe heaſtge þ̅ ðu geſceabþiſlice þ̅ onẏte þ̅ te Goo iſ full ælcne fullſpemeþneſſe. 7 ælceſ gober. 7 ælcne geſælþe. Ða cẏap ic. Ic ne mæẏ fullice onẏtan. for þiſ ðu eft reẏt þ̅ ilce þ̅ þu æp ſæbert. Ða cẏap he. Forþý ic hit þe ſeẏge eft. þý ic nolbe þ̅ ðu þenbeſt þ̅ ſe Goo ðe ſæber iſ 7 fruma eallra geſceapta. þ̅ him ahponan utane come hiſ ſeo heahe goðneſ.<sup>7</sup> ðe he full iſ. Ne ic eac nolbe þ̅ þu þenbeſt þ̅ te oþer þære hiſ goð 7 hiſ geſælþ. oþer he ſelf. forþam ẏiſ þu þenẏt þ̅ him ahponan utan comon ða goð ðe he hæſþ. ðonne þære þ̅ þiſ betere ðe hit him ſpam come. ðonne he. ẏiſ hit ſpa þære. Ac þ̅ iſ ſpþe ðýſlic 7 ſpþe miçel ſýnn þ̅ mon þær þenan ſceole<sup>8</sup> be Goo. oððe eft þenan þ̅ æniẏ þiſ æp him þære. oððe betere ðonne he. oþþe him zelic. Ac þe ſceolon<sup>9</sup> bion geþaſan<sup>10</sup> þ̅ ſe Goo ſie eallra ðiſga betſt. Liſ þu nu geſeſt þ̅ Goo ſie<sup>11</sup> ſpa ſpa on monnum biþ. oððer biþ ſe mon. þ̅ biþ ſaþl 7 lichoma. oððen biþ hiſ goðneſ. þa geẏæbþaþ Goo 7 eft ætẏæþne ẏehelt 7 ẏametẏaþ. ẏiſ þu ðonne geſeſt þ̅ hit ſpa ſie on Goo.<sup>12</sup> ðonne ſcealt þu nebe geſeoſon<sup>13</sup> þ̅ ſum anpealð<sup>14</sup>

<sup>1</sup> Boet. lib. iii. proſa 10.—Sed queſo, inquit, &c.

<sup>2</sup> Boet. Gob. <sup>3</sup> Cott. ſpen. <sup>4</sup> Boet. ne þene þ̅. <sup>5</sup> Cott. ſie. <sup>6</sup> Boet. ſpneceñ. <sup>7</sup> Cott. ymb þonne þe ne þýpſen. <sup>8</sup> Cott. hi ſio hea goðoþneſ. <sup>9</sup> Cott. ſeyle. <sup>10</sup> Cott. ſeolon. <sup>11</sup> Boet. geþaſa. <sup>12</sup> Cott. geſeſt þ̅ te an Goo ſie. <sup>13</sup> Cott. goðoþe. <sup>14</sup> Cott. geſeoſon. <sup>15</sup> Cott. anpealð.

ness is. Dost thou not then know that all mankind is unanimously consenting that God is the origin of all goods, and the ruler of all creatures? He is the highest good; nor do any men doubt it, for they know nothing better, nor indeed anything equally good. Therefore every argument informs us, and all men confess the same, that God is the highest good: for they show that all good is in him. For if it were not so, then he would not be that which he is called. Or if anything were more ancient or more excellent, then would that be better than he. But because nothing was more ancient than he, nor more excellent than he, nor more precious than he, therefore is he the origin, and the source, and the roof of all goods. It is sufficiently evident that the perfect good was before the imperfect. This *then* is to be acknowledged, that the highest good is fullest of every good, that we may not speak longer about it than we need. The same God is, as we before said, the highest good and the best happiness; since it is evidently known that the best felicities are in no other things but in God. Then said I: I am convinced *of it*.

§ III. Then said he: I beseech thee that thou wouldest rationally understand this, that God is full of all perfection, and of all good, and of all happiness. Then said I: I cannot fully comprehend why thou again sayest the same thing which thou saidst before. Then said he: For this reason I say it to thee again, because I am unwilling that thou shouldest suppose that God, who is the father and origin of all creatures; that the supreme goodness of him, of which he is full, came to him from without. Nor moreover am I willing that thou shouldest suppose that his good and his happiness were one thing, and himself another. For if thou thinkest that the good which he has, came to him from without, then would that thing from which it came to him be better than he, if it were so. But it is very foolish, and a very great sin, that any one should thus think of God; or moreover think that anything was before him, or better than he, or like him. But we must be convinced that God is of all things the best. If thou then believest that God is like as it is among men, *that* one thing is the man, that is soul and body, *and* another is his goodness, which God joins and afterwards holds together and

ſie mara ðonne hiȝ. þæt ðonne hiȝ ȝwa ȝeromniȝe ȝwa he þone urne deȝ. Ðræt ælc ȝinȝ ðe toȝceaben biȝ ȝrom oȝnum. biȝ oȝer. oȝer ꝥ ȝinȝ. Ðeah hi ætȝæbeȝie ſien. Liȝ þonne hȝelc ȝinȝ toȝceaben biȝ ȝrom ðam<sup>1</sup> hehȝtan ȝobe.<sup>2</sup> ðonne ne biȝ ꝥ no ꝥ hehȝte ȝob.<sup>3</sup> ꝥ iȝ Ðeah micel ȝȝn to ȝepencenne be Lobe. ꝥ æniȝ ȝob ſie buton on him. oððe æniȝ ȝrom him abæleþ. ȝoȝþampe nan ȝuht niȝ betere ðonne he. ne emn ȝob him. Ðrlic ȝinȝ mæȝ beon betere þonne hiȝ ȝceoppennþ. ȝoȝþam ic ȝecȝe miþ ȝuhtȝie ȝerceanȝȝneȝȝe. ꝥ ꝥ ſie ꝥ hehȝte ȝob on hiȝ æȝenȝe ȝecȝnbe. ꝥ te ȝȝuma iȝ eallȝa ȝinȝa. Ða cȝæþ ic. Nu þu hæȝȝt me ȝȝiþe ȝuhtȝe oȝerȝealȝte.<sup>4</sup> Ða cȝæþ he. Ðræt ic þonne æȝ ȝæbe ꝥ ꝥ hehȝte ȝob ȝ ȝio hehȝte ȝeræȝþ an ȝæȝe. Ða cȝæþ ic. Ða hiȝ iȝ. Ða cȝæþ he. Ðræt ȝille ȝe ðonne ȝecȝan hȝæt ꝥ ſie elleȝ butan Lob. Ða cȝæþ ic. Ne mæȝ ic þæȝ oȝracan. ȝoȝþampe ic hiȝ ȝæȝ æȝ ȝeȝara :

§ IV.<sup>5</sup> Ða cȝæþ he. Ðræþeȝ ðu hiȝ æȝeotolon onȝiton mæȝe. ȝiȝ ic ðe ȝume biȝne ȝet<sup>6</sup> ȝecȝe. Liȝ nu tȝa ȝob ȝæȝion.<sup>7</sup> Ðe ne mihton æt ȝomme bion. ȝ ȝæȝion þeah butu ȝobe.<sup>8</sup> hu ne ȝæȝe hiȝ ðonne ȝenoh ȝeotol. ꝥ hiȝra<sup>9</sup> næȝe nauþeȝ ꝥ oȝer. ȝoȝi þȝ ne mæȝ þæt ȝulle ȝob bion no toþæleþ. hu mæȝ hiȝ beon æȝþeȝ ȝe full. ȝe pana. ȝoȝþam ȝe cȝeȝaþ ꝥ ȝio ȝulle ȝeræȝþ ȝ ȝob. ꝥ hi ſien an ȝob ȝ ꝥ ſie ꝥ hehȝte. Ða ne mæȝon næȝȝie ȝeotþan toþæleþe. Ðu ne ȝceolon<sup>10</sup> ȝe þonne nebe bion ȝeȝaran ꝥ ȝio hehȝte ȝeræȝþ ȝ ȝio heahe ȝobcunþneȝ an ſie. Ða cȝæþ ic. Niȝ nan ȝinȝ ȝoȝȝie þonne þæt. ne mæȝon ȝe nanȝuht ȝinþan betere<sup>11</sup> þonne Lob. Ða cȝæþ he. Ac ic ȝolbe ȝet miþ ȝumȝe biȝne þe behȝeȝȝan utan ꝥ þu ne mihtȝt nænne ȝeȝ ȝinþan oȝer. ȝȝa ȝȝa æȝȝitena ȝeȝȝua iȝ. ꝥ hi ȝillaȝ ȝumle hȝæt hȝeȝu niȝeȝ ȝ ȝelcubȝeȝ eoman. ꝥ hi mæȝen miþ þȝ æȝecan ꝥ Ðob þara ȝehȝenþȝia :

§ V.<sup>12</sup> Ðu ne hæȝþon ȝe æȝi ȝeȝeht<sup>13</sup> ꝥ Ða ȝeræȝþa anþ ȝio ȝobcunþneȝ an ȝæȝe. ȝe þe ðonne þa ȝeræȝþa hæȝþ. ðonne hæȝþ he æȝþeȝ ȝe þe ðone æȝþeȝi hæȝþ. Ðu ne biȝ ȝe ðonne full eadȝ. Ðu ne ȝaȝȝ þu nu hȝæt<sup>14</sup> ȝe cȝeȝaþ ꝥ ȝe bio ȝiȝ þe ȝiȝþom hæȝþ. ȝ ȝuhtȝȝi ðe ȝuhtȝȝneȝȝe hæȝþ. ȝȝa ȝe cȝeȝaþ eac

<sup>1</sup> Boet. lib. iiii. prosa 10.—Respice, inquit, an hinc quoque, &c.

<sup>2</sup> Boet. lib. iiii. prosa 10.—Nam quoniam beatitudinis, &c.

<sup>3</sup> Cott. þæm. <sup>4</sup> Cott. ȝoobe. <sup>5</sup> Cott. ȝoob. <sup>6</sup> Bod. oȝerȝealȝte.

<sup>7</sup> Bod. ȝeotma. <sup>8</sup> Cott. tu ȝoob ȝæȝen. <sup>9</sup> Cott. buto ȝoobe. <sup>10</sup> ꝥ hiȝra, desunt in MS. Bod. <sup>11</sup> Cott. meþempe. <sup>12</sup> Cott. ȝeȝealȝt. <sup>13</sup> Cott. ꝥ.



regulates ; if thou believest that it is so with God, then must thou of necessity believe that some power is greater than his, which may join together what belongs to him, as he does what appertains to us. Besides, whatsoever is distinct from another thing is one, *and* the thing another, though they be together. If therefore anything is distinct from the highest good, then that is not the highest good. It is, however, great sin to imagine concerning God that any good can be external to him, or any separated from him, because nothing is better than he, or equally good with him. What thing can be better than its creator ? Therefore I say with right reason, that that is the highest good in its own nature, which is the origin of all things. Then said I : Now thou hast very rightly instructed me. Then said he : But then I before said, that the highest good and the highest happiness were one. Then said I : So it is. Then said he : What shall we then say ? What else is that but God ? Then said I : I cannot deny this, for I was before convinced of it.

§ IV. Then said he : Perhaps thou mayest more clearly apprehend it, if I still give thee some instance. If therefore two goods existed, which might not be together, and were nevertheless both good, would it not be then sufficiently evident that neither of them was the other ? Therefore the full good cannot be divided. How can it be both full and deficient ? Hence we say that the full happiness and good, are one good, and that is the highest. They can never be separated. Must we not then necessarily be convinced that the highest happiness and the supreme divinity are one ? Then said I : Nothing is more true than that. We are not able to discover anything better than God. Then said he : But I would still prepare thee by some example, so that thou mayest not find any way of escaping ; as the manner of philosophers is, that they always wish to declare something new and strange, that they may thereby awaken the mind of the hearers.

§ V. Have we not already proved that happiness and the divinity were one ? He then who has happiness, has both in having either. Is he not, then, full happy ? Knowest thou not, moreover, what we say, that any one is wise who has wisdom ; and righteous, who has righteousness ? So we also say that

þ þ rie Lob. þe þa goðneſſe hæſþ ꝛ ða gexælpa. ꝛ ælc gexælyg mon biþ Lob. ꝛ þeah iſ an Lob.<sup>1</sup> ſe iſ ſcæmn ꝛ ſcæðol ealra goða. ꝛ of ðæm cumað eall zob. ꝛ eft hi funbiaþ to him. ꝛ he<sup>2</sup> pelt eallra. þeah he nu rie ſe ſcuma ꝛ ſe ſcæðol eallra goða þe of him cumað.<sup>3</sup> ꝛ ꝛa ꝛa ealle ſceoppian weorþað onlihte ꝛ gebihte of ðære ſunnan. ſume þeah beorhtor. ſume unbeorhtor. ꝛa eac ſe mona. ꝛa miclum he liht ꝛa ſio ſunne hine geſcinþ. ðonne hio hine ealne geondſcinþ ðonne biþ he eall beorht. Ða ic þa þiſ ſpell onſeac. þa weaſþ ic agelſeb.<sup>4</sup> ꝛ ſwiþe aſeſeb. ꝛ cweþ. Iſ þiſ la ſunborlic. ꝛ ſinſum. ꝛ geſceablic<sup>5</sup> ſpell þ þu nu ſeſt. Ða cweþ he. Niſ nan riht ſynſumne ne geſiſſe ðonne þ þinſ þ þiſ<sup>6</sup> ſpell ymbe iſ. ꝛ ſe nu ymbe ſcneccan willað. ſoþram me ðincþ zob þ ſe hit gemenſen to þam ærrian. Ða cweþ ic. Ðæt iſ þ la :

§ VI.<sup>w</sup> Ða cweþ he. Ðæt þu ſaſt þ ic ðe ær ſæbe þ ſio goðe<sup>7</sup> gexælþ weſne zob. ꝛ of ðære ſoþan gexælþe cumað eall ða oþre<sup>8</sup> zob ðe ſe ær ymbe ſcneccan. ꝛ eft to. ꝛa ꝛa of ðære ſæ cymþ þ weſen innon þa eorþan. and weſ aſenſeap. cymþ ðonne up æt ðam æpelme. ſynþ ðonne to bſoce. ðonne to ea. ðonne anblanſ ea. oþ hit ſynþ eft to ſæ. Ac ic wolbe þe nu acſian hu ðu þiſ ſpell undeſtanben hæſbeſt. Ðæweþ ðu weſe þ þa ſiſ zob. ðe ſe of ær ymbe ſcneccan. þ iſ anſealb. ꝛ weorþſcipe. ꝛ ſcneccanweſne.<sup>9</sup> ꝛ geſyht. ꝛ bliſ. Ic wolbe ſiton hæweþ ðu weſbeſt þ ðaſ zob weſon limu weſe ſoþan gexælþe.<sup>10</sup> ꝛa ꝛa monægu limu beoþ<sup>11</sup> on anum men. ꝛ weorþað ðeah ealle to anum lichoman. oððe þu weſbeſt þ hſylc<sup>12</sup> an ðara ſiſ goða weſhte ðe ſoþan gexælþe. ꝛ riððan þa weorþen zob weſon hſiſe zob. ꝛa ꝛa nu ſaſl ꝛ lichoma ſynſealb anne mon. ꝛ ſe an mon hæſþ manſe lim. ꝛ ðeah to ðam tſam.<sup>13</sup> þ iſ to ðære ſaſle ꝛ to þam lichoman. belimpað ealle þaſ weſ monneſ zob. geſaſlice. ge lichomlice.<sup>14</sup> Ðæt iſ nu weſ lichoman zob. þ mon ſiſ weſen. ꝛ ſcneccan. ꝛ lang. ꝛ bſeab. ꝛ manægu oþru zob to eac þam<sup>15</sup> ꝛ ne biþ hit ðeah ſe lichoma ſeſ. ſoþram ðeah he ðara goða hſylc ſcneccan. ðeah he biþ þ he ær<sup>16</sup> weſ. þonne iſ ðære ſaſle zob weſſeſcipe. ꝛ gemetſunſ. ꝛ geſylb. ꝛ ſyhtſiſneſ. ꝛ

<sup>w</sup> Boet. lib. iii. proſa 10.—Cum multa, inquit, beſtitudo, &c.

<sup>1</sup> Bod. ꝛ ſe þeah iſ Lob. <sup>2</sup> Cott. goðþa and ealra goða þeah iſ meſiſ zob þe of him cymþ. <sup>3</sup> Cott. agelſeb. <sup>4</sup> Cott. geſceabſylic. <sup>5</sup> Bod. þm. <sup>6</sup> Bod. þe. <sup>7</sup> Cott. oþru. <sup>8</sup> Bod. ſcneccanweſne. <sup>9</sup> Bod. man hſeab hma hſeab. <sup>10</sup> Bod. hſylc. <sup>11</sup> Cott. þæm tſam. <sup>12</sup> Cott. geſaſlice geſchomlice. <sup>13</sup> Cott. eac þæm. <sup>14</sup> Cott. weſon.

that is God which has goodness and happiness: and every happy man is a God. And yet there is one God who is the stem and foundation of all goods, and from whom cometh all good, and again they tend to him, and he governs all. He is, moreover, the origin and the foundation of all goods which proceed from him. Thus all the stars are lighted and made bright by the sun: some, however, more brightly, some less brightly. So also the moon gives light in such measure as the sun shines upon him. When she shines upon him all over, then is he all bright. When I heard this speech, I was astonished and greatly afraid, and said: This, indeed, is a wonderful and delightful and rational argument which thou now usest. Then said he: Nothing is more delightful or more certain than the thing which this argument is about, and which we will now speak of, for methinks it good that we mix it with the preceding. Then said I: Oh! what is that?

§ VI. Then said he: Thou knowest that I before said to thee that the true happiness was good; and *that* from the true happiness come all the other goods, which we have before spoken about, and again *return* to it. Thus, from the sea the water enters into the earth, and then becomes fresh. It then comes up at the fountain, then runs to the brook, then to the river, then along the river till it returns to the sea. But I would now ask thee how thou hast understood this discourse. Whether thou thinkest that the five goods, which we have often before mentioned, that is, power, and dignity, and renown, and abundance, and pleasure; I would know whether thou thoughtest that these goods were members of the true happiness, as there are many members in one man, and yet all belong to one body; or whether thou thought test that any one of the five goods constituted the true happiness, and then the four *other* goods were its good, as soul and body constitute one man, and the one man has many members, and nevertheless to these two, that is, to the soul and to the body, belong all these goods of the man, both ghostly and bodily. This then is the good of the body, that a man be fair, and strong, and tall, and broad, and many other goods in addition to these; and yet it is not the body itself, because if that loses any of these goods, it is nevertheless what it was before. Then the good of the soul is prudence, and temperance, and patience, and justice, and wisdom, and many like virtues;

ſirbom. and manege ſwelce cnaetcar. ⁊ ſwa ðeah biþ oþer ſio  
ſurþ. oþer biþ hine cnaetcar. Ða cnaþ ic. Ic polbe ꝥ ðu me  
ſædeſt zet ſæotolon ſimbe ða oþre zob<sup>1</sup> þe to ðære ſoþan ge-  
jælte belimpar. Ða cnaþ he. Ne ſæbe ic þe ær ꝥ ſio zæjælþ  
zob pære. Læte. cnaþ ic. Ju<sup>2</sup> ꝥ ſædeſt ꝥ hio ꝥ hehte  
zooþ pære. Ða cnaþ he. Earc ðu nu zet zepara ꝥ te anſealb.  
⁊ peopþrice. ⁊ ſopemæjiner. ⁊ zenýht. ⁊ bliþ. ⁊ reo eadigner.  
⁊ ꝥ hehte zob. ꝥ ða ſien ealle<sup>3</sup> an. ⁊ ꝥ an ðonne ſie zob. Ða  
cnaþ ic. Ðu ſille ic nu pæj oppacan. Ða cnaþ he. Þræþeþi  
ðincþ þe ðonne ꝥ þa ðing ſien. þe þara ſoþena zæjælþa limu. ðe  
ſio zæjælþ jelf. Ða cnaþ ic. Ic pat nu hpæt þu poldeſt pitan.  
ac me lýtce bet ꝥ þu me ſædeſt ſume hpile ſimbe ꝥ. ðonne ðu  
me acrodeſt. Ðu cnaþ he. Ðu ne miht ðu zepencan. zif ða zob  
pæron pære ſoþan zæjælþe limu. ðonne pæron hi hpæt hpegu<sup>4</sup>  
toðæleb. ſwa ſwa monner lichoman limu biþ hpæt hpegu<sup>5</sup> to-  
tæleb. ac þæra luma zecýnb iſ ꝥ hie zepýpcap ænne lichoman.  
⁊ ðeah ne biþ eallunga zelice. Ða cnaþ ic. Ne ðearfþ þu mare<sup>6</sup>  
ſimcan ſimbe ꝥ. zenoz ſæotole ðu hæfſt me zæjæb. ꝥ þa zob  
ne ſint nan puht toðæleb ſrom ðære ſoþan zæjælþe. Ða cnaþ  
he. Lenoz puht ðu hit onzigt. nu þu onzigt ꝥ þa zob ealle  
ſint ꝥ ilca ꝥ zæjælþ iſ. ⁊ ſio zæjælþ iſ ꝥ hehte zob. ⁊ ꝥ hehte  
zob iſ Lob. ⁊ ſe Lob iſ ſumle on anum untobæleb. Ða cnaþ ic.  
Nif pæſ<sup>7</sup> nan tpeo. Ac ic polbe nu ꝥ ðu me ſædeſt hpæt hpegu<sup>8</sup>  
uncuþer.

§ VII.<sup>2</sup> Ða cnaþ he. Ðæt iſ nu ſæotol. ꝥ te eall þa zob.  
ðe þe ær ſimbe ſpæacon. belimpar to ðam hehtan zobe. ⁊ þý  
men ſeap zob zenoz. ðe he penap ꝥ ꝥ ſie ꝥ hehte zob. þý<sup>9</sup> hi  
ſeap anſealb. ⁊ eac oþru zob. ðe þe ær ſimbe ſpæacon. ðý hi  
penap ꝥ hit ſie ꝥ hehte zob. be þý ðu miht pitan ꝥ ꝥ hehte  
zob iſ hiof eallþa þara oþra zoba þe men pilmiaþ. ⁊ hi lýt  
ſopþam ðe nanne mon ne lýt naner ðinger buton zoobeſ.  
oððe hpæj hpegu<sup>10</sup> ðæj þe zoobe zelic biþ. manizer þinzer hi  
pilmiaþ ðe full zob ne biþ. ac hit hæfþ ðeah hpæt hpegu<sup>11</sup> ze-  
liceſ zoobe. ſopþam þe cpeþaþ ꝥ ꝥ hehte zob ſie ðe<sup>12</sup> hehtea  
hiof eallþa zoba. ⁊ reo hioþ ðe eall zob on hpeapþaþ. ⁊ eac ꝥ  
þing ðe mon eall zob ſope beþ. ſop þam ðinge men lýt ælceþ

<sup>2</sup> Boet. lib. iii. proſa 10.—Hujus rei diſcretionem ſic accipa, &c.

<sup>1</sup> Cott. oþru zob.

<sup>2</sup> Cott. ze þu.

<sup>3</sup> Bod. eall.

<sup>4</sup> Cott. hugu.

<sup>5</sup> Cott. hugu.

<sup>6</sup> Cott. ma.

<sup>7</sup> Bod. þ.

<sup>8</sup> Cott. hpugu.

<sup>9</sup> Bod. þ.

<sup>10</sup> Cott. hpugu.

<sup>11</sup> Cott. hpugu.

<sup>12</sup> Cott. ze.

and nevertheless the soul is one *thing*, and its virtues are another. Then said I: I wish that thou wouldst speak to me more plainly about the other goods which appertain to the true happiness. Then said he: Did I not say to thee before that the happiness was good? Yes, said I, thou saidst that it was the supreme good. Then said he: Art thou now convinced that power, and dignity, and renown, and abundance, and pleasure, and happiness, and the supreme good, that these are all one, and that one is good? Then said I: How shall I deny this? Then said he: Which dost thou then consider these things to be; members of the true felicities, or the felicity itself? Then said I: I now perceive what thou wouldst know. But I rather wish that thou wouldst inform me somewhat concerning it, than that thou shouldst inquire of me. Then said he: Canst thou not imagine that if the goods were members of the true happiness, they would then be in some degree separated, as the members of a man's body are in some degree separated? But the nature of the members is, that they constitute one body, and yet are not altogether alike. Then said I: Thou needest not labour more about that. Thou hast clearly enough proved to me that the goods are in no wise separated from the true happiness. Then said he: Very rightly thou understandest it, now thou understandest that the goods are all the same that happiness is; and happiness is the highest good; and the highest good is God; and God is ever one, inseparable. Then said I: There is no doubt of this. But I wish that thou wouldst now inform me of something unknown.

§ VII. Then said he: It is now evident that all the goods which we have before spoken about, belong to the highest good: and therefore men seek sufficient good, when they consider that *which they seek* the highest good. Therefore they seek power, and also *the* other goods which we before mentioned, because they think that it is the highest good. Hence thou mayest know that the highest good is the roof of all the other goods which men desire and covet. For no man covets anything but good, or something of that which resembles good. They are desirous of many a thing which is not full good, but it has nevertheless something of resemblance to good. Therefore we say, that the highest good is the highest roof of all goods, and the hinge on which all good turns, and also the cause on account of which man does all

ðara ȝoba ðe hi lȝte. ꝥ ðu miht ȝriþe ȝreotole onȝitan be þam. ðe nanne mon ne lȝte þær ȝinger þe hine<sup>1</sup> lȝte. ne þær þe he ðeþ. ac þær þe he mið þam earpaþ. forþamþe he penþ. ȝif he ðonne luht beȝite. ȝ ꝥ ȝurhtio. ꝥ he ðonne ȝetiħhoþ<sup>2</sup> hæfþ. ꝥ he þonne hæbbe fulle ȝeſælþa. Ðu ne ȝaȝt ðu ꝥ nan mon for þȝ ne rit. ðe hine ȝuban lȝte. ac rit for þȝ þe he mið þære naðe earpaþ ȝume earmunȝa.<sup>3</sup> Ðume mið þære naðe earpaþ ꝥ he riæn ðȝ halpan. Ðume earpaþ ꝥ he riæn þȝ caſpan. Ðume ꝥ hi polbon cuman to ȝumere þara ȝtopa ðe hi ðonne to funðiaþ. Ðu ne iȝ þe nu<sup>4</sup> ȝenoh ȝreotol ꝥ men nane puht<sup>5</sup> ȝriðor ne luſiaþ. Ðonne he ðoþ ꝥ hehte ȝob. forþamþe ælc puht ðær ðe hi pilniaþ oððe ðoþ. hi ðoþ for þȝ. ðe hi polbon habban ꝥ hehte ȝoob on þæm. ac he bſeliaþ<sup>6</sup> ȝume on þam ðe hi penaþ ꝥ he mægen habban full ȝob ȝ fulle<sup>7</sup> ȝeſælþa on ðiȝum anbſearþum ȝoobum. Ac ða fullan ȝeſælþa ȝ ꝥ hehte ȝob iȝ Eob<sup>8</sup> ſelf. ȝa ȝa þe oȝt ær ȝæbon. Ða cſæþ ic. Ne mæȝ ic no ȝeþencan hu ic þær oȝracan mæȝe. Ða cſæþ he. Uton lætan þonne bion þaȝ<sup>9</sup> ȝſſæce. ȝ bion unc þær oȝſonȝe. nu ðu ȝa fullice onȝiten hæfȝt ꝥ Eob ſimle biþ untobæleblc ȝ full ȝob. ȝ ꝥ hiȝ ȝoob ȝ rið hiȝ ȝeſælþ hum naþſonan utane ne com. ac þær ſimle on him ſelfum. ȝ nu iȝ. ȝ á biþ :

§ VIII. Ða ȝe ȝiȝðom ða ðiȝ ȝpell aȝæb hæfðe. þa onȝan he eft ȝinȝan ȝ þiȝ cſæþ. ȝella men pel. ælc þara þe ȝreo ȝie funðize to ðam ȝoobe. ȝ to ðam ȝeſælþum. ȝ ȝe þe nu ȝehæfȝt ȝie mið ðære unniȝttan luſe þiȝte miððan ȝearþeȝ. ȝece him ȝſeobom hu he mæȝe becuman to þam ȝeſælþum. forþam ꝥ iȝ rið an nært eallra uppa ȝeȝſinca. rið an hȝþ bȝþ ſimle ȝmȝlcti æfteſ eallum ðam ȝȝtum ȝ ðam ȝþum uppa ȝeȝſinca. ꝥ iȝ ȝeo an ȝuðȝtop ȝ rið an ȝſoſeſ eſumunȝa æfteſ ðam eſumðum þiȝſeſ anbſearþan liſe. Ac þa ȝȝlbenan ȝtanar. ȝ þa ȝeolſſenan. ȝ ælceȝ cȝnneȝ ȝimmar. ȝ eall þeȝ anbſearþa pela. ne onlihtaþ hi nauht þær moðeȝ eazan. ne heopa ȝceapneȝſe nauht ȝebetap to ðære ȝceapunȝa ðære ȝoþan ȝeſælþe. ac ȝet ȝſiþor he ablenþaþ ðær Moðeȝ eazan. Ðonne hi hi aȝcȝpan. Forþam ealle þa ȝinȝ ðe heȝ luiaþ on þiȝum anbſearþum liſe. ȝint eopþlice. for ðȝ hi ȝint þleonde. Ac rið punþorlice beoþhtneȝ. ðe ealle ðinȝ ȝebȝiht ȝ eallum pelc. nȝle ꝥ þa ȝapla

ȝ Boet. lib. iil. metrum 10. —Huc omnes pariter venite, &c.

<sup>1</sup> Bod. hiȝe.   <sup>2</sup> Cott. ȝetiħhoþ.   <sup>3</sup> ȝume earmunȝa, deest in MS. Bod.   <sup>4</sup> Cott. þonne.   <sup>5</sup> Cott. ꝥ te men nan puht.   <sup>6</sup> Cott. bſoliaþ.   <sup>7</sup> Cott. fulla.   <sup>8</sup> Cott. ȝoob iȝ ȝob.   <sup>9</sup> Cott. þa.

good. For this cause, men covet every one of the goods which they covet. This thou mayest very plainly perceive hereby, that no man desires the thing which he desires, nor that which he does, but that which he thereby earns. For he thinks that if he obtain *his* desire, and accomplish that which he has resolved, that then he shall have full happiness. Dost thou not know that no man rides because he lists to ride, but rides because he by riding attains some earning? Some by their riding earn that they may be the healthier; some earn that they may be the more active; some that they may come to one of the places which they are then hastening to. Is it not then sufficiently clear to thee, that men love nothing more earnestly than they do the highest good; because everything which they desire or do, they do for this reason, that they would have the highest good thereby? But some of them err in thinking that they can have full good and full happiness in these present goods. But the full happiness and the highest good is God himself, as we have often before said. Then said I: I cannot imagine how I can deny this. Then said he: Let us then relinquish this discourse, and be so far secure; since thou hast so fully learned that God is ever inseparable and full good, and that his good and his happiness came to him from nowhere without, but was always in himself, and now is, and for ever shall be.

§ VIII. When Wisdom had ended this discourse, then began he again to sing, and thus said: Well, O men, well! Let every one who is free, aspire to this good, and to these felicities. And whosoever is now bound with the vain love of this middle-earth, let him seek freedom for himself, that he may arrive at these felicities. For this is the only rest of all our labours; the only haven which is ever calm after all the storms and billows of our labours. This is the only asylum and the only comfort of the wretched after the calamities of this present life. But golden stones and silver, and gems of every kind, and all this present wealth, neither enlighten the eyes of the mind, nor improve their sharpness for the contemplation of the true happiness; but rather blind the eyes of the mind than sharpen them. For all the things which give pleasure here in this present life are earthly, and are therefore fleeting. But the wonderful brightness which brightens all things, and governs all, wills not that souls should perish,

forþeorþan. ac wile hi onlihtan. Líf ðonne hwelc mon mæge  
 ƿerion ða biþhtu ƿæs heopenlican leohtes mið hluttrum eazum  
 luf ƿober. ðonne wile he cƿeþan ꝥ ƿio beorhtnes ƿæne runnan  
 ƿeuman ƿie. ƿærcƿer<sup>1</sup> to metanne ƿiþ ƿa ecan biþhtu  
 ƿober:.

§ LX.\* Ða ƿe ƿiſdom ða ƿiſ leoþ aſunzen hæfðe. ƿa cƿæþ  
 ic. Ic eom gefara ðæs ƿe ðu ƿegc. forþamþe ðu hit hæfst ge-  
 ƿeþes mið gefeardrihtne ƿace. Ða cƿæþ he. Mið hu miclan<sup>2</sup>  
 feo ƿolþeſt þu nu habban geboht ꝥ þu mihtert onƿitan hwæt  
 ꝥ ƿuþe ƿob ƿæne. 7 hwelc hit ƿæne. Ða cƿæþ ic. Ic ƿolþe  
 fæſuman mið ƿiſhe unƿmetlice ƿeþean. 7 ic ƿolþe mið unari-  
 medum feo<sup>3</sup> gebycƿan ꝥ ic hit moſte ƿerion. Ða cƿæþ he. Ic  
 hit ƿe ðonne wille getæcan. Ac ꝥ an ic ƿe bebeode. ꝥ þu ƿeah  
 ƿiþ ðæne tæcninƿe ne forƿite ꝥ ꝥ ic ær tæhte. Ða cƿæþ ic.  
 Neſe. ne forƿite ic hit no. Ða cƿæþ he. þu ne fæbon ƿe ƿe  
 ær ꝥ þu antƿearpe lif ðe ƿe heſi ƿilniþ. næne no ꝥ hehte  
 ƿob. forþam hit ƿæpe miſhtic<sup>4</sup> 7 on ƿiſa manigfeald geþæleþ.<sup>5</sup>  
 ꝥ hit nan mon ne mæg eall habban ꝥ him ne ƿie ƿumer ƿinƿer  
 ƿana. Ic ƿe tæhte ða ꝥ te ðær ƿæne ꝥ hehte ƿob. ðær ðær  
 þu ƿob ealle gezæþerode bioþ. ƿelce hi ƿien to anum ƿeƿge<sup>6</sup> ge-  
 ƿoten. Ðonne ƿær biþ full ƿob. ðonne ða ƿob ealle. ƿe ƿe ær  
 ſmabe ƿiſæcon. beoþ to anum ƿobe gezæþerod. Ðonne ne biþ  
 ƿær naner ƿober ƿana. Ðonne ƿa ƿob ealle on annes bioþ. 7  
 ƿio annes bið on ecesne. Líf hi on ecesne næren.<sup>7</sup> Ðonne  
 næne hiopa ƿiſa ƿiſe to ƿiſnanne. Ða cƿæþ ic. Ðæt iſ ƿeƿæþ.  
 ne mæg ic ƿær no tƿeogan.<sup>8</sup> Ða cƿæþ he. Ær ic ðe hæfðe  
 ƿeƿæþ ꝥ ꝥ næne full ƿob ƿæt eall ætƿæþene næne. forþam iſ  
 ꝥ full ƿob ðæt eall ætƿæþene iſ untobæleþ. Ða cƿæþ ic. Ðra  
 me ƿinƿ. Ða cƿæþ he. ƿenſt þu nu ꝥ ealle ða ƿinƿ ƿe ƿobe  
 ƿint on þiſſe ƿoſulte. for þý ƿobe ƿint.<sup>9</sup> þý hi habbaþ<sup>10</sup> hwæt  
 hƿegu<sup>11</sup> ƿober on him. Ða cƿæþ ic. Ðƿær mæg ic elles ƿenan.  
 hu ne iſ hit ƿiſa. Ða cƿæþ he. Ðu ſcealt ƿeah ƿelýſan ꝥ ƿio  
 annes 7 ƿio ƿobnes an ƿinƿ ƿie. Ða cƿæþ ic. Ne mæg ic ƿær  
 oſſacan. Ða cƿæþ he. þu ne miht ðu ƿepencan ꝥ ælc ƿinƿ  
 mæg bion. ge on ðiſſe ƿoſulbe. ge on ƿæne toƿearþan. ða hwile  
 ƿe hit untobæleþ biþ. þonne ne biþ hit eallunƿa ƿiſa ƿiſa hit ær

\* Boet. lib. iii. proſa 11.—Assentior, inquam, &c.

<sup>1</sup> Bod. ƿær ær neſ.

<sup>2</sup> Cott. micla.

<sup>3</sup> Cott. ƿio.

<sup>4</sup> Cott. miſhtic.

<sup>5</sup> Cott. tobæleþ

<sup>6</sup> Cott. ƿeƿge.

<sup>7</sup> Bod. ne ƿien.

<sup>8</sup> Cott. tƿeogan.

<sup>9</sup> Cott. ƿien.

<sup>10</sup> Cott. hæbben.

<sup>11</sup> Cott. hƿegu.



but wills to enlighten them. If, then, any man may behold the brightness of the heavenly light with the clear eyes of his mind, then will he say that the brightness of the sunshine is darkness to be compared with the eternal brightness of God.

§ IX. When Wisdom had sung this lay, then said I: I am convinced of that which thou sayest, for thou hast proved it by rational discourse. Then said he: With how much money wouldest thou have bought, that thou mightest know what the true good was, and of what kind it was? Then said I: I would rejoice with excessive gladness, and I would buy with countless money, that I might see it. Then said he: I will then teach it thee. But this one *thing* I enjoin thee; that thou, on account of this instruction, forget not what I before taught *thee*. Then said I: No, I will not forget it. Then said he: Did we not before say to thee, that this present life which we here desire, was not the highest good; because it was varied, and so manifoldly divided, that no man can have it all, so that there be not to him a lack of something? I then taught thee that the highest good was there where the goods are all collected, as if they were melted into one mass. Then is there full good when the goods which we before spoke of are all collected into one good. Then is there a deficiency of no good. Then the goods are all in unity, and the unity is eternal! If they were not eternal, then would they not be so anxiously to be desired. Then said I: That is proved, nor can I doubt it. Then said he: I have formerly proved to thee, that that was not full good, which was not all together: because that is full good which is all together undivided. Then said I: So methinks. Then said he: Dost thou think that all the things which are good in this world, are therefore good, because they have something of good in them? Then said I: What else can I think; is it not so? Then said he: Thou must, however, believe that unity and goodness are one thing. Then said I: I cannot deny this. Then said he: Canst thou not perceive, that everything is able to exist both in this world and in the future, so long as it remains unseparated, but afterwards it is not altogether as it before

ƿæf. Ða cƿæþ ic. Sege me þ̅ ƿƿeotolon. ne mæg ic fullice on-  
gitan æfter hƿæm ðu ƿƿiƿart. Ða cƿæþ he. ƿart ðu hƿæt  
mon ge. Ða cƿæþ ic. Ic ƿit þ̅ hit iſ<sup>1</sup> ƿap<sup>2</sup> 7 lichoma. Ða cƿæþ  
he. ƿƿæt ðu ƿart þ̅ hit biþ mon. Ða hƿile ðe geo ƿap<sup>3</sup> 7 ge  
lichoma untælbæ<sup>4</sup> beoþ. ne biþ hit nan mon. riððan hi tobælbæ  
biþ. ƿƿa eac ge lichoma biþ lichoma. ƿa hƿile þe he hiſ limu  
ealle hæfþ. ƿiſ he ðonne hƿiſc hiſ ƿoþlȳrt. þonne ne biþ he eall  
ƿƿa he ær ƿæf. þ̅ ilce þu miht geƿencan be ælcum ðinge. þ̅  
nan þing ne biþ ƿelce hit ƿar riððan hit ƿanian onginþ. Ða  
cƿæþ ic. Nu ic hit ƿat. Ða cƿæþ he. ƿenrt ðu hƿæþer ænig  
geƿenrt geo. Ðe hiſe ƿillan<sup>5</sup> nȳlle ealne ƿeg bion. ac ƿile hiſe  
aƿnum ƿillan<sup>6</sup> ƿoƿeoſþan :

§ X.<sup>a</sup> Ða cƿæþ ic. Ne mæg ic nane cƿica ƿuht ongitan ðara,  
þe riſe hƿæt hit ƿille. oððe hƿæt it nȳlle. Ðe ungenes lȳtce<sup>7</sup>  
ƿoƿeoſþan. ƿoƿþam<sup>8</sup> ælc ƿuht ƿolbe bion hal 7 libban. ðara þe  
me cƿica<sup>9</sup> ðincþ. bute ic nat be tƿeoƿum. 7 be ƿȳntum. 7 be  
ƿiſcum geƿceaptum ƿȳlce nane ƿaple nabbaþ. Ða ƿmeapcobe  
he 7 cƿæþ. Ne ðearrt þu no be þæm geƿceaptum tƿeoƿan þe<sup>10</sup>  
na þe be þæm oþrum. Ðu ne miht þu geſion þ̅ ælc ƿȳnt 7 ælc  
ƿuða<sup>11</sup> ƿile ƿeaxan on þæm lande ſeloſt. Ðe hiſ betȳt geſiſt. 7  
hiſ geſcȳnbe biþ 7 geſunelic. and þæri þær hit geſſet þ̅ hit  
hƿaſoſt ƿeaxan mæg. 7 latoſt ƿealoſiſan.<sup>12</sup> Ðumra ƿȳnta oððe  
ſumet ƿuða eaſþ biþ on ðunum. ſumra on meſſcum. ſumra  
on moſum. ſumra on cluþum. ſumre<sup>13</sup> on baſum ſonþum.  
Nim þonne ƿƿa ƿuða.<sup>14</sup> ƿƿa ƿȳnt. ƿƿa hƿeþer ƿƿa ðu ƿille. oſ  
þæne ſtope þe hiſ eaſþ 7 æþelo biþ on to ƿeaxanne. 7 ſette on  
uncȳnbe<sup>15</sup> ſtope hiſ. ðonne ne gegeſeþ hit ðær nauht. ac ƿo-  
ſeaſiaþ. ƿoƿþam ælceſ landeſ geſcȳnþ iſ. þ̅ hit hiſ geſlice ƿȳnta  
7 geſicne ƿuðu tȳþriſe.<sup>16</sup> and hit ƿƿa beþ. ſuþaþ 7 ſȳnþaþ  
ſiþe geoſne. ƿƿa longe ƿƿa heoſa geſcȳnþ biþ. þ̅ hi ƿnoſan  
motoſ. Ðƿæt ƿenrt þu ƿoƿþi ælc ſæþ ƿnoſe<sup>17</sup> innoſ Ða eoſ-  
þan. 7 to ciþum 7 to ƿȳntumum ƿeoſþe on ðæne eoſþan.  
buton ƿoſ þy þe hi tlohhiaþ þ̅ ge ſtemn 7 ge helm mote þȳ  
ſæſtoſ 7 þȳ lenſ ſtanþon. Ði ne miht þu ongitan. Ðeah þu  
hit geſeon ne mæge. þ̅ eall ge ðæl. ge þe þær tƿeoſer on tƿelf

<sup>a</sup> Boet. lib. iii. proza 11.—Si animalia, inquam, consideram, &c.

<sup>1</sup> Cott. bið. <sup>2</sup> Cott. untobælbæ. <sup>3</sup> Cott. ge. þe hiſe ƿillum. <sup>4</sup> Cott. ƿillum. <sup>5</sup> Bod. lurt. <sup>6</sup> Cott. ƿoƿþam þe. <sup>7</sup> Cott. cƿuco. <sup>8</sup> Cott. þou. <sup>9</sup> Cott. ƿuðu. <sup>10</sup> Cott. ƿealoſian. <sup>11</sup> Bod. ſume. <sup>12</sup> Cott. ƿuðu. <sup>13</sup> Cott. ungeſcȳnbe. <sup>14</sup> Cott. tȳþre. <sup>15</sup> Cott. cƿeoſe.

was? Then said I: Say that to me more plainly; I cannot fully understand after what thou art inquiring. Then said he: Dost thou know what man is? Then said I: I know that he is soul and body. Then said he: But thou knowest that it is man, while the soul and the body are unseparated. It is not man after they are separated. So also the body is body while it has all its members; but if it lose any member, then it is not all as it before was. The same thou mightest conceive with respect to everything: that nothing is such as it was after it begins to decay. Then said I: Now I know it. Then said he: Dost thou think that there is any creature which of its will desires not always to be, but of its own will desires to perish?

§ X. Then said I: I cannot find any living thing which knows what it wills, or what it wills not, which uncompelled chooses to perish. For everything, of such as I deem living, desires to be hale and to live. But I know not concerning trees and concerning herbs, and concerning such creatures as have no souls. Then smiled he, and said: Thou needest not doubt concerning these creatures any more than about the others. Canst thou not see that every herb and every tree will grow best in that land which suits it best, and is natural and habitual to it; and where it perceives that it may soonest grow, and latest fall to decay? Of some herbs or of some wood, the native soil is on hills, of some in marshes, of some on moors, of some on rocks, of some on bare sands. Take, therefore, tree or herb, whichever thou wilt, from the place which is its native soil and country to grow in, and set it in a place unnatural to it: then will it not grow there at all, but will wither. For the nature of every land is that it should nourish herbs suitable to it, and suitable wood. And so it does: protecting and supporting them very carefully, as long as it is their nature that they should grow. What thinkest thou? Why should every seed grow in the earth, and turn to germs and to roots in the earth, except because they endeavour that the trunk and the head may the more firmly and the longer stand? Why canst thou not understand, though thou art not able to see it, that all that part of the tree which

monþum zereaxep.<sup>1</sup> ꝥ he onginþ of ðam pýrtrumum. and ꝥa  
urpenþber zrepþ of þone ſtemn. ꝥ riððan andlang ðæs riðan. ꝥ  
andlang þrepe junde of ðone helm. and riððan æfter ðam  
bozum oððe ꝥ hit ut arpringþ. on leaþum. ꝥ on bloctumum. ꝥ  
on bleþum. Ðri ne niht þu ongitan ꝥ te ælc riht cwiþe<sup>2</sup> biþ  
ninanþearþ hnefcort. ꝥ unþwoc hearpōrt. Ðræt þu miht ge-  
feon hu ꝥ tneop biþ uton zerfýrþe<sup>3</sup> ꝥ berwæþ<sup>4</sup> miþ þæpe  
junde riþ ðone rihter. ꝥ riþ þa ſtearcan ſcomar. ꝥ eac riþ  
þæpe junnan læto on ſumere. Ðra mæg ꝥ he ne punþrige  
ſýlcepa zerfeacta uwe<sup>5</sup> ſceoppenþe<sup>6</sup>. ꝥ huþ þæp ſceoppenþe<sup>7</sup>.  
and ðeah ſe hiþ nu punþrien. hþelc upe mæg aþeccan me-  
temlice uwe ſceoppenþe ſillan ꝥ anþeald. hu hiþ zerfeacta  
þeawþ ꝥ eft þannaþ. ðonne ðæs tima cýmþ. ꝥ of heopa ſæbe  
ſeowþe eft zeeþwæde. ſýlce hi þonne weorþon to eþfeacte.  
hþæt hi ðonne eft bioþ. ꝥ eac hþæt hþeg<sup>8</sup> anlice bioð. ſýlce  
he æ beon.<sup>9</sup> ſorþam<sup>10</sup> hi ælce zenpe weorþaþ to ædfeacte :

§ XI.<sup>11</sup> Ðreþeþ ðu zet onzite ꝥ ða uncweþendan zerfeacta  
ſilwōdon to bionne on ecneſſe ꝥa ilce ꝥa men. gif hi mihton.  
Ðreþeþ ðu nu onzite ſorþþý ꝥ ſýþ funþige up. and ſio eorþe  
of ðune. ſor hþý iþ þæt. buton ſor þý ðe Loð zerfeop hiþ earþ  
up. ꝥ hiþe of ðune. ſor þý funþiaþ<sup>12</sup> ælc zerfeact þibeþ ſwiþort.  
þibeþ hiþ eniþ ꝥ hiþ hælo ſwiþort bioþ. and flihþ ꝥ te hiþ riþe-  
þearþ biþ. ꝥ ungeþýðe. ꝥ ungelic. Ðræt þa ſtanar. ſorþam hi  
ſint ſilpe zecýnðe and hearpne. bioþ earþoþe to toðælenne.  
and eac uneape to ſomne cumar. gif hi gebælebe<sup>13</sup> weorþaþ. gif  
þu þonne ænne ſtan toclifft. ne pýþ he næþpe zexaðerþ ꝥa  
he æp þæp. Ac ꝥ wæter ꝥ ſio lýft bioþ hþene hnefcian ze-  
cýnðe. hu bioþ ſiþe eape to toðælenne. ac hi biþ eft ſona æt-  
zæþene. Ðæt ſýþ ðonne ne mæg næþpe weorþan toðæleb. Ic  
ſæbe þeah nu hþene æp. ꝥ te nan riht hiþ azenum ſillum  
nolde ſorþeorþan. ac ic eom nu mare<sup>14</sup> ýmbe ꝥ zecýnð. þonne  
ýmbe þone ſillan. ſorþam hi hþilum ſillaþ on tpa.<sup>15</sup> þu miht  
ſitan<sup>16</sup> be manexum þingum ꝥ ꝥ zecýnð iþ ſiþe micel. iþ ꝥ ſor  
micel zecýnð. ꝥ upum lichoman cýmþ eall hiþ mægen of ðam<sup>17</sup>  
mete ſe þa þicgaþ. and ðeah fæpþ ſe mete ut þupþ ðone

<sup>1</sup> Doet. lib. iii. proza 11 — Ea etiam quæ inanimata eſſa, &c

<sup>2</sup> Cott. ſepexð. <sup>3</sup> Cott. cwiþe. <sup>4</sup> Cott. utan ſerþenþeþ. <sup>5</sup> Bod. beþewð.

<sup>6</sup> Bod. uweþeþ.

<sup>7</sup> Cott. ſceoppenþeþ

<sup>8</sup> Cott. hþeg.

<sup>9</sup> Cott. beon.

<sup>10</sup> Cott. ſorþam.

<sup>11</sup> Bod. funþiaþ.

<sup>12</sup> Cott. toðælebe.

<sup>13</sup> Cott. ma.

<sup>14</sup> Cott. tu.

<sup>15</sup> ſitan, deest in MS Bod.

<sup>16</sup> Cott.

þæn.

grows in twelve months, begins from the roots and so grows upwards into the trunk, and afterwards along the pith, and along the bark to the head; and afterwards through the boughs, until it springs out in leaves, and in blossoms, and in fruits? Why canst thou not understand, that every living thing is inwardly softest, and unbroken hardest? Moreover, thou mayest observe how trees are outwardly clothed and covered with bark against the winter, and against the stark storms; and also against the heat of the sun in summer. Who can refrain from admiring such works of our Creator, and still more the Creator? And though we admire him, which of us can declare worthily our Creator's will and power? How his creatures grow and again decay, when the time thereof comes; and from their seed become again renewed, as if they were then newly created? What they then again are, and also in some measure alone are, such they ever shall be, because they are every year newly created.

§ XI. Dost thou now understand that *even* inanimate creatures would desire to exist for ever, the same as men, if they could? Dost thou understand why fire tends upwards, and earth downwards? Wherefore is it, but because God made the station of one up, and of the other down? For every creature chiefly tends thither where its station and its health especially is, and flies from what is contrary, and disagreeing, and unlike to it. Stones, because they are of immovable and hard nature, are difficult to divide, and also with difficulty come together, when they are divided. If thou cleavest a stone, it never becomes united together as it before was. But water and air are of a somewhat softer nature. They are very easy to separate, but they are again soon together. The fire, indeed, cannot ever be divided. I just now said that nothing of its own will would perish; but I am *speaking* more about the nature than about the will, for these sometimes are differently inclined. Thou mayest know by many things that nature is very great. It is through mighty nature that to our body comes all its strength from the food which we eat, and yet the food goes out through the body. But neverthe-

lichomon. ac hīȝ ȝwæc<sup>1</sup> ðeah ȝ hīȝ cwæst ȝecȝmþ on ælcene  
 æbne. ȝwa ȝwa mon melo<sup>2</sup> ȝȝt.<sup>3</sup> ꝥ melo<sup>4</sup> ðurh<sup>5</sup> cȝȝþ ælc ȝȝnel.  
 ȝ ȝa ȝȝofa<sup>6</sup> ȝeofaþ aȝȝnbneþ. ȝwa eac ure ȝaȝt biþ ȝȝiþe ȝiþe  
 ȝaȝenbe urum unȝillum ȝ ureȝ unȝeȝalbeȝ ȝor hīȝ ȝecȝnb.  
 nalleȝ<sup>7</sup> ȝor hīȝ ȝillan. ꝥ biþ ðonne þonne ȝe ȝlaþaþ. Ðwæt ða  
 netenu ðonne. ȝ eac ȝa oþȝe ȝeȝceafȝa. ma ȝilniaþ ðæȝ ȝe hi  
 ȝilniaþ ȝor ȝecȝnb ðonne ȝor ȝillan. Unȝecȝnbelic iȝ ælcne  
 ȝuhte<sup>8</sup> ꝥ hit ȝilniȝe ȝȝecenneȝe oððe ðeaþeȝ. ac ȝeah manȝ  
 ȝiȝ biþ to þæm ȝeneþ ꝥ hit ȝillnaþ ðana æȝþȝeȝ. ȝorþam<sup>9</sup> ȝe  
 ȝilla biþ ðonne ȝȝenȝȝa ðonne ꝥ ȝecȝnb. hȝilum biþ ȝe ȝilla  
 ȝȝiȝna þonne ꝥ ȝecȝnb. hȝilum þæt ȝecȝnb oȝeȝcȝmþ þone  
 ȝillan. ȝwa nu ȝwænneȝ ðeȝ. ȝeo bið ælcum men ȝecȝnb. ȝ  
 hȝilum<sup>10</sup> ðeah hīȝe biþ ȝorȝeȝneþ hīȝe ȝecȝnbet ðurh þæȝ  
 monneȝ ȝillan. eall ȝio luȝu ðæȝ hæmeþ ðiȝeȝ biþ ȝor ȝecȝnb.  
 nalleȝ<sup>11</sup> ȝor ȝillan :

§ XII.<sup>c</sup> Be þam þu miht openlice ȝȝtan ꝥ ȝe ȝceoppeneþ  
 eallȝa ȝeȝceafȝa hæȝþ ȝorȝȝen ænne luȝt ȝ an ȝecȝnb eallum  
 hīȝ ȝeȝceafȝum. ꝥ iȝ ꝥ hi ȝolbon á bion. ælcene ȝuhte iȝ ȝe-  
 cȝnb ꝥ hit ȝillniȝe ꝥ hit á ȝie be þam ðæle ðe hit hīȝ ȝecȝnb<sup>12</sup>  
 healdan mot ȝ mæȝ. Ne þeaȝt ðu no ȝȝeoȝan ȝmbe ꝥ ȝe ðu  
 æȝ ȝȝeoȝeȝt. ꝥ iȝ be þam ȝeȝceafȝum ðe nane ȝaȝle nabbap.  
 ælc þana ȝeȝceafȝa ðe ȝaȝle hæȝþ. ȝe eac ða ȝe nabbap. ȝillniap  
 ȝimle to bionne. Ða cwæþ ic. Nu ic onȝite ꝥ ꝥ ic æȝ ȝmbe  
 ȝȝeoȝe. ꝥ iȝ ꝥ ælc ȝeȝceafȝ ȝillnaþ ȝimle to bionne. ꝥ iȝ ȝȝiþe  
 ȝȝital<sup>13</sup> on ðæȝe cȝóȝunȝe. Ða cwæþ he. Ðwæþeȝ<sup>14</sup> þu ðonne  
 onȝite þæt ælc þana ȝuhte ðe him beon þeneȝ. ꝥ hit þeneȝ  
 æȝæbne beon ȝehal unbæleþ. ȝorþam ȝiȝ hit toðæleþ biþ.  
 þonne ne biþ hit no hal.<sup>15</sup> Ða cwæþ ic. Ðæt iȝ ȝor. Ða cwæþ  
 he. Eall ȝiȝ habbaþ ȝeah ænne ȝillan.<sup>16</sup> ꝥ iȝ ꝥ hi ȝolbon á  
 bion. þurh þone ænne ȝillan hi ȝillniap þæȝ aneȝ ȝoȝeȝ<sup>17</sup> ðe á  
 biþ. ꝥ iȝ ȝob.<sup>18</sup> Ða cwæþ ic. Sȝa hit iȝ ȝwa þu ȝæȝȝt.<sup>19</sup> Ða  
 cwæþ he. Ðwæt þu miht openlice onȝton ꝥ ꝥ iȝ ȝor mlice  
 ȝob<sup>20</sup> ȝiȝ ꝥ ealle ȝeȝceafȝa ȝ ealle<sup>21</sup> ȝuhte ȝilniap to habbenne.

<sup>c</sup> Boet. lib. iii. prosa 11.—Dedit enim providentia, &c.

<sup>1</sup> Bod. ȝȝwæc. <sup>2</sup> Cott. meolo. <sup>3</sup> Cott. ȝeȝt. <sup>4</sup> Cott. meolo.  
<sup>5</sup> Cott. þurȝ. <sup>6</sup> Cott. ȝȝeþa. <sup>7</sup> Cott. nabelæȝ. <sup>8</sup> Bod. bið ælcne  
 ȝȝhte. <sup>9</sup> Cott. ȝorþæm. <sup>10</sup> Bod. ȝehȝilcum. <sup>11</sup> Cott. naleȝ. <sup>12</sup> Bod.  
 hīȝ ȝecȝnb. <sup>13</sup> Cott. ȝȝeotol. <sup>14</sup> Bod. Ðwæt. <sup>15</sup> Bod. untobæleþ  
 bið hit ȝehal. <sup>16</sup> Bod. Ðæt ealle ȝiȝ habbað ænne ȝillan. <sup>17</sup> Cott.  
 ȝoȝeȝ. <sup>18</sup> Cott. ȝob. <sup>19</sup> ȝwa ȝȝwæȝȝt, desunt in MS. Bod. <sup>20</sup> Cott.  
 ȝob. <sup>21</sup> Cott. eallȝa.

less its savour and its virtue enters every vein, even as any one sifts meal: the meal runs through every hole, and the bran becomes separated. So also our spirit is very widely wandering, without our will, and without our power, by reason of its nature, not by reason of its will, that happens when we sleep. But cattle, and also other creatures, seek that which they desire, more from nature than from will. It is unnatural to everything that it should desire danger or death, but still many a thing is so far compelled that it desires both of them; because the will is then stronger than the nature. Sometimes the will is more powerful than the nature, sometimes the nature overcomes the will. Thus lust does. It is natural to all men, and yet its nature is sometimes denied to it through the man's will. All the desire of cohabitation is from nature, not from will.

§ XII. By this thou mayest plainly know that the Maker of all things has imparted one desire and one nature to all his creatures, that is, that they would exist for ever. It is natural to everything that it should desire to exist for ever; so far as it can and may retain its nature. Thou needest not doubt concerning that which thou before didst question, that is, concerning the creatures which have no souls. Every one of the creatures which have souls, as well as those which have not, desires always to exist. Then said I: Now I understand that about which I before doubted, that is, that every creature is desirous always to exist; which is very clear from the propagation *of them*. Then said he: Dost thou then understand that every one of the things which perceives itself to exist, perceives itself to be together, whole and undivided; because if it be divided, then it is not whole? Then said I: That is true. Then said he: All things, however, have one will, that is, that they would exist for ever. Through this one will they desire the one good which for ever exists, that is God! Then said I: So it is as thou sayest. Then said he: Thou mayest then plainly perceive that it is on account of a thing, good in itself, that all creatures and all things desire

Ða cƿæþ ic. Ne mæg nan mon ƿorþre ƿeggan. ƿorþam<sup>1</sup> ic onȝite  
 ꝥ ealle ȝeƿceafra toƿleopon<sup>2</sup> ƿra ƿra ƿæteȝ. ȝ nane ƿibbe. ne  
 nane enbeȝƿrðneȝre ne heolbon. ac ƿiƿe unȝeƿeclice<sup>3</sup> toƿlupen  
 ȝ to nauhte ƿurben. ƿra ƿra ƿe ær ƿæbon<sup>4</sup> on ȝiȝe ilcan bec.  
 ȝiſ hi næƿþon ænne ȝob ƿe him eallum ȝiornbe. ȝ ƿacode. anb  
 ƿæbbe. Ac nu ƿorþamþe ƿe ƿiton ꝥ an ƿealbent ȝ eallra ðinȝa.  
 ƿe ȝceolon<sup>5</sup> beon nebe ȝeƿaƿan. ƿam ƿe ƿillan. ƿam ƿe nýllan. ꝥ  
 he ȝie ȝe hehȝta hƿoſ eallra ȝoba. Ða ȝmeƿcobe<sup>6</sup> he ƿiþ min ȝ  
 cƿæþ. Eala<sup>7</sup> min cild ea. hƿæt þu eart ƿiþe ȝeȝælȝ. ȝ ic ƿiþe  
 blipe. ƿor ƿinum<sup>8</sup> anbȝite. ƿiþe neah þu onȝeate ða ꝥ ƿiht. ȝ  
 ꝥ ilce ꝥ þu ær ƿæbeȝt ꝥ þu onȝiton ne mihteȝt. ðæȝ þu ƿæpe  
 nu ȝeƿaƿa. Ða cƿæþ ic. Ðƿæt ƿæȝ ꝥ ꝥ ic ær ƿæbe ꝥ ic nȝȝe.<sup>9</sup>  
 Ða cƿæþ he. Ðu ƿæbeȝt ꝥ ðu nȝȝeȝt<sup>10</sup> ælcpe ȝeƿceafte enbe.  
 ac ƿite nu ꝥ ꝥ ȝ ælcpe ȝeƿceafte enbe. ꝥ þu ȝelf ær nembeȝt.  
 ꝥ ȝ ȝob.<sup>11</sup> to þam ƿunbiar ealle<sup>12</sup> ȝeƿceafra. nabbaȝ hi nan ȝob  
 oſeȝ ꝥ to ȝecanne. ne hi nan ƿiht ne maȝon ne uƿon ne uƿon  
 ƿinban :-

CAPUT XXXV <sup>1</sup>

§ I. ÐA he ða ȝiȝ ƿpell aȝæb hæfþe. ða onȝan he eft ƿinȝan.  
 ȝ þu cƿæþ. Ða hƿa ƿra ƿille ðiopllice ƿriȝȝan miþ inneƿearþan  
 Mobe æfteȝ ƿýhte. ȝ nýlle ꝥ hine ænȝ mon oðþe ænȝ ðinȝ  
 maȝe ameƿƿan. onȝinne ðonne ȝecan on innan him ȝelfum. ꝥ  
 he ær ȝmbuton hine ȝohte. ȝ ƿoƿlæte unnȝtte ȝmbhȝȝan ƿra  
 he<sup>13</sup> ƿiþoȝt mæȝe. ȝ ȝeȝæbeȝȝe to þam anum. ȝ ȝeȝeȝe  
 ðonne hiȝ æȝum<sup>14</sup> Mobe. ꝥ hit mæȝ ƿinban on innan him  
 ȝelfum ealle ða ȝob ƿe hit ute ȝeȝ. ðonne mæȝ he ƿiþe ȝaþe  
 onȝitan ealle ꝥ ȝel ȝ ꝥ unnet. ꝥ he ær on hiȝ Mobe hæfþe.  
 ƿra ƿƿeotole ƿra þu miht ða ƿunnan ȝeȝeon. ȝ þu onȝitȝt þu  
 aȝen inȝeƿanc. ꝥ hit biȝ miþele beoȝihtȝe ȝ leohtȝe ðonne ȝeo  
 ƿunne. ƿorþam nan hæȝȝneȝ ðæȝ lichoman. ne nan unþeap ne  
 mæȝ eallunȝa aȝion oſ hiȝ Mobe þa ƿihtȝiȝneȝre.<sup>15</sup> ƿra ꝥ he  
 hiȝe hƿæt hƿeȝu nabbe on hiȝ Mobe. ðeah ȝio ƿƿæȝneȝ þæȝ  
 lichoman. ȝ þa unþeapaȝ oſt abiȝeȝien ꝥ Mobe miþ oſeȝȝio-

<sup>1</sup> Doct. Kb. iii. metrum 11.—Quisquis profundâ mente, &c.

<sup>2</sup> Cott. ƿorþam. <sup>3</sup> Cott. ȝloȝem. <sup>4</sup> Bod. unȝelice. <sup>5</sup> Cott. lange  
 ƿæbon. <sup>6</sup> Cott. ȝeolon. <sup>7</sup> Cott. ȝmeƿcobe. <sup>8</sup> Cott. Ea <sup>9</sup> Bod.  
 mino. <sup>10</sup> Cott. neȝre. <sup>11</sup> Cott. neȝre <sup>12</sup> ꝥ ȝ ȝob, desunt in MS.  
 Bod. <sup>13</sup> Cott. ealla. <sup>14</sup> Bod. hi. <sup>15</sup> Bod. anum. <sup>16</sup> Bod. un-  
 ƿihtȝiȝneȝre.



to possess *it*. Then said I: No man can more truly say; for I know that all creatures would flow away like water, and keep no peace nor any order, but very confusedly dissolve, and come to naught, as we before said in this same book, if they had not one God who guided, and directed, and governed them all! But now, since we know that there is one governor of all things, we must needs be convinced, whether we will, or whether we will not, that he is the highest roof of all goods. Then he smiled upon me, and said: O, my child, how truly happy art thou, and how truly glad am I, on account of thine understanding! Thou hast very nearly discovered the truth; and the same that thou before saidest thou couldest not understand, of that thou hast now been convinced. Then said I: What was that, which I before said I knew not? Then said he: Thou saidst that thou knewest not the end of every creature. But know now, that that is the end of every creature, which thou thyself hast already named, that is, good. To this all creatures tend. They have no good besides this to seek, nor can they discover anything either above or beyond it!

## CHAPTER XXXV.

§ I. WHEN he had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to search deeply with inward mind after truth, and is unwilling that any man, or anything should mislead him, let him begin to seek within himself that which he before sought around him; and let him dismiss vain anxieties as he best may, and resort to this alone, and say to his own mind that it may find within itself all the goods which it seeks externally. Then may he very soon discover all the evil and vanity which he before had in his mind, as plainly as thou canst behold the sun. And thou wilt know thine own mind, that it is far brighter and lighter than the sun. For no heaviness of the body, or any fault, can wholly take away from his mind wisdom, so that he have not some portion of it in his mind; though the sluggishness of the body and *its* imperfections often prepossess the mind with forgetfulness, and affright it with the mist of error,

tulneſſe 7 mið þam geðpolmiſſe hiſ foſtio ꝥ hiſ ne mæge gpa beophhte geinan gpa hiſ polbe. 7 ðeah biþ iimle corn ðære goþfæſtneſſe gæb on þære ſaple puniſenbe. ða hpile þe io ſapl 7 ge lichoma geðerode beoþ. ꝥ corn ſceal bion aþeht mið aſcunga 7 mið lape. gif hiſ gþopan ſceal. Ðu mæg ðonne æniſ man nýhtſiſlice 7 geſceaðſiſlice acſiſan. gif he nan gnot nýhtſiſneſſe on him næfþ. niſ nan gpa gſiþe beðæleb nýhtſiſneſſe. ꝥ he nan nýht anbýrþe nýte. gif mon acſaþ. Forþam hiſ iſ gſiþe nýht ſpell ꝥ Plato ge uþſita gæbe. he cſaþ gpa hpa gpa ungemýnðig ge nýhtſiſneſſe. geceſſe hine to hiſ gemýnbe. ðonne ſint he ðær þa nýhtſiſneſſe gehýbbe mið þæſ lichoman hæſiſneſſe 7 mið hiſ Moðeſ geðneſeðneſſe 7 biſgunga :.

§ II.<sup>e</sup> Ða cſaþ ic. Ic eom geþaſa ꝥ ꝥ þaſ goð ſpell ꝥ Plato gæbe. Ðu ne mýnegodeſt<sup>1</sup> þu me eac nu tupa þære ilcan gſſæce. æpeſt þu cſaþe ꝥ ic hæfþe ſonſiten ꝥ gecýnbelic goð. ꝥ ic on innan me ſelfum hæfþe. ſoþ ðæſ lichoman heſiſneſſe. æt oðrum ceſſe þu me gædeſt þæt ðu hæfþeſt onſiten ꝥ me ſelfum þuhte ꝥ ic hæfþe eallunga ſoþloþen ꝥ gecýnbelice goð. ꝥ ic on innan me ſelfum ſceolþe habban. ſoþ ðære unge- metlican unroðneſſe ðe ic hæfþe ſoþam ſoþlætenan pelan. Ða cſaþ he Ðaþ þu nu gemýnþeſt ða ſoþþe þe ic þe gæbe on þære ſonman bec. ðonne miht<sup>2</sup> ðu be þam ſoþðum genog ſſeotole onſitan ꝥ ꝥ þu æſ gædeſt ꝥ þu nýſteſt.<sup>3</sup> Ða cſaþ ic. Hæſt þæſ ꝥ. hſæt gæbe ic ꝥ ic nýte :.<sup>4</sup> Ða cſaþ he. Ðu gædeſt on þære ilcan bec. ꝥ þu onſeate ꝥ te Gooþ ſeolþe þiſſeſ miððan geaþþeſ. ac þu gædeſt ꝥ þu ne mihte ſitan humeta he hiſ ſeolþe. oðþe hu he hiſ ſeolþe. Ða cſaþ ic. Ic geman genog geaþa<sup>5</sup> min aſen býriſ. 7 ic hiſ þæſ æſ ðe geþaſa. þeah ic hiſ þa be ſumum ðæle onſeate. ic polþe get hiſ maſe æt ðe ge- heopan. Ða cſaþ he. Ne ðe nauht æſ ne tſeode ꝥ te Gooþ gæðþe 7 ſeolþe ealler miððaneapþeſ :. Ða cſaþ ic. Ne me geot<sup>6</sup> nauht ne tſeop. ne nu næſſe ne tſeop.<sup>7</sup> ic þe pille eac ſona ſecgan be hſæm ic hiſ æpeſt<sup>8</sup> onſeate. Ic onſeate þæt ðeſ miððanſeapþeſ þæſ of ſſiðe manegum anb miſſicum<sup>9</sup> ðingum geðaðeþoð. 7 ſſiþe ſæſte to ſonne gelimeþ 7 geſanſoð. næſſen hi geðaðeþoðe 7 geaðoðe. gpa ſiþeſſeapþa geſceafþa. ðonne ne ſuþðon he næſſe ne geſoþhte ne eac geðaðeþoðe. 7 gif he hi

<sup>1</sup> Boet. lib. iii. proſa 12.—Tum ego, Platoni, inquam, &c.

<sup>2</sup> Cott. mýnðgodeſt. <sup>3</sup> Cott. meahſe. <sup>4</sup> Cott. neſſe. <sup>5</sup> Cott. nýſſe. <sup>6</sup> Cott. geape. <sup>7</sup> Cott. giet. <sup>8</sup> Cott. tſioð. <sup>9</sup> Bod. þam ic æpeſt. <sup>10</sup> Cott. miſſicum.

so that it cannot shine so brightly as it would. And nevertheless, a grain of the seed of truth is ever dwelling in the soul, while the soul and the body are united. That grain must be excited by inquiry and by instruction if it shall grow. How then can any man wisely and rationally inquire, if he has no particle of wisdom in him? No one is so entirely destitute of wisdom, that he knows no right answer when any one inquires. Therefore it is a very true saying that Plato the philosopher said. He said: Whosoever is forgetful of wisdom, let him have recourse to his mind; then will he there find the wisdom concealed by the heaviness of the body, and by the trouble and occupation of his mind.

§ II. Then said I: I am convinced that, it was a true saying which Plato said. But hast thou not again twice reminded me of the same argument? First thou saidst that I had forgotten the natural good which I had within myself, through the heaviness of the body. At another time thou saidst to me, that thou hadst discovered that it seemed to myself that I had altogether lost the natural good which I should have within myself, through the immoderate uneasiness which I had on account of lost wealth. Then said he: Since thou now rememberest the words which I said to thee in the first book, thou mayest by those words clearly enough call to mind what thou before saidst thou wert ignorant of. Then said I: What was that? What did I say that I was ignorant of? Then said he: Thou saidst in that same book that thou knewest that God governed this middle-earth; but thou saidst that thou couldest not discover in what manner he governed it, or how he governed it. Then said I: I very well remember mine own folly, and I have already acknowledged it to thee. But though I know it in some measure, I would yet hear more concerning it from thee. Then said he: Thou formerly hadst not any doubt that God ruled and governed all the middle-earth. Then said I: Nor do I now doubt it, nor ever shall doubt it. I will, moreover, at once tell thee through what I at first comprehended it. I perceived that this middle-earth was composed of very many and various things, and very firmly cemented and joined together. If these, such contrary creatures, had not been united and reduced to order *by an all-powerful Being*, then they would

ne bunbe<sup>1</sup> mið hīr unabmbenblicum<sup>2</sup> pacentum. ðonne toſlupan hi ealle.<sup>3</sup> ⁊ næpon<sup>4</sup> no ſpa Ʒepſlice. ne ſpa enbebyrðlice. ne ſpa Ʒemetlice hioſa ſcebe. ⁊ hioſa ſīne funben on hioſa<sup>5</sup> ſƿofum. ⁊ on hioſa tidum. Ʒif an unapenbenblic Lōb næpe. ſeolbe þone Ʒob ꝥ ꝥ he iſ. ꝥ ic hate Lōb ſpa ſpa ealle Ʒerceafta hatap :-

§ III.<sup>f</sup> Ða cƿæp he. Nu ðu þæt ſpa openlice onƷiten hæft. ne ſenſe ic nu nauht ſwiþe ýmbe ꝥ ſƿincan. ꝥ ic ðe ma be Ʒobe ſeccc. ſoþþæm ðu eapt nu ſulneah cumen innon<sup>6</sup> ða ceaſtne þæpe ſoþan Ʒerælphe. þe þu lange ær ne mihteſt aſebian. Ac ſit ſculon ſpa ðeah ſecan ꝥ ꝥ ſit ær mýnton. Ða cƿæp ic. Ðæst iſ ꝥ. Ða cƿæp he. Ðu ne tealban ſit ær ꝥ te ſenht ſæpe<sup>7</sup> Ʒerælphe. ⁊ ða Ʒerælphe ſæpon Lōb. Ða cƿæp ic. Sƿa hit iſ ſpa þu ſeƷt. Ða cƿæp he. Lōb ne beþearf nanef oþſer ſultumer. buton hīr ſelfeſ. hīr Ʒerceafta mið to ſeal-ðanne. Ðe<sup>8</sup> ma þe he ær þoſte to ðam ſeorce. ſoþþam<sup>9</sup> Ʒif he ænſer ſultumer on ænegum ðingum beþoſte. ðonne næfþe he no ſelf Ʒenoz. Ða cƿæp ic. Sƿa hit iſ ſpa þu ſeƷt. Ða cƿæp he. Ðuph<sup>10</sup> hine ſelfne he Ʒerceop ealle<sup>11</sup> ðing. ⁊ eallra ſealt.<sup>12</sup> Ða cƿæp ic. Ne mæƷ ic ðæſ oþſacan. Ða cƿæp he. Ær þe þe hæftou ꝥ Ʒeneht.<sup>13</sup> ꝥ Lōb ſæpe þuph hine ſelfne Ʒob<sup>14</sup> Ða cƿæp ic. Ic Ʒeman ꝥ þu ſpa ſædeſt. Ða cƿæp he. Ðuph<sup>15</sup> Ʒoob Lōb Ʒerceop ælc<sup>16</sup> þing. þoþþam<sup>17</sup> he ſealt<sup>18</sup> þuph hine ſelfne ealles ðæſ þe þe ær cƿæþou ꝥ Ʒob ſæpe. ⁊ he iſ ana ſƿaþolſæſt ſealbenb. ⁊ ſceopa. ⁊ ſceopſioþer.<sup>19</sup> ſoþþæm he ſeht<sup>20</sup> ⁊ þæt eallum Ʒerceaftum. ſpa ſpa Ʒob<sup>21</sup> ſceopa<sup>22</sup> anum ſcipe. Ða cƿæp ic. Nu ic ðe anbette ꝥ ic hæbbe funban þupu. þær ðæp ic ær Ʒereah ane lýtle cýnan.<sup>23</sup> ſpa þæt ic ungeape<sup>24</sup> mihte Ʒe-ſeon<sup>25</sup> ſwiþe lýtellne ſciman leohter of þīrum<sup>26</sup> ðeoſtrum. ⁊ ðeah þu me tæhteſt ær þa þupu. ac ic hīpe ne mihte mare aſebian buton ꝥ ic hīpe Ʒrapobe ýmbuton ꝥ ðe ic ꝥ lýtle leoht Ʒereah tƿincian. ic ðe ſæbe Ʒeſýrn ær on ðīſſe ilcan bec.

<sup>f</sup> Boet. lib. iii. proſa 12.—Tum illa, cum hæc, inquit, &c.

<sup>1</sup> Cott. gebunbe. <sup>2</sup> Cott. unabmbenblicum. <sup>3</sup> Cott. ealla. <sup>4</sup> Bod. næpe. <sup>5</sup> Cott. in on. <sup>6</sup> Cott. næpen. <sup>7</sup> Cott. þon. <sup>8</sup> Cott. ſoþþæm. <sup>9</sup> Cott. Ðupg. <sup>10</sup> Cott. eall. <sup>11</sup> Cott. pýlt. <sup>12</sup> Cott. Ʒeſeah. <sup>13</sup> Cott. Ʒoob. <sup>14</sup> Cott. Ðupg. <sup>15</sup> Cott. eal. <sup>16</sup> Cott. ſoþþæm. <sup>17</sup> Cott. pýlt. <sup>18</sup> Cott. ſceopſioþer ⁊ helma. <sup>19</sup> Cott. ſuht. <sup>20</sup> Cott. Ʒoob. <sup>21</sup> Cott. ſceopa. <sup>22</sup> Cott. cýnan. <sup>23</sup> Cott. ungeape. <sup>24</sup> Cott. Ʒeſion. <sup>25</sup> Cott. þīrum.

never have been formed nor joined together: and if he had not bound them with his indissoluble chains, then would they all be dissolved. Neither would their station and their course be formed so wisely, and so orderly and so suitably in their places, and in their times, if one unchangeable God did not exist. Good, therefore, directed whatever is. This I call God, as all creatures call *it*.

§ III. Then said he: Since thou hast so clearly understood this, I need not now greatly labour in order that I may instruct thee further concerning good; for thou art now almost come into the city of the true happiness, which thou some time ago couldst not discover. But we must nevertheless consider what we have already proposed. Then said I: What is that? Then said he: Have we not before agreed that sufficiency was happiness, and happiness was God? Then said I: So it is as thou sayest. Then said he: God needs no other help besides himself to govern his creatures with, any more than he before needed for the creation; for if he had need of any help in anything, then would he himself not have sufficiency. Then said I: So it is as thou sayest. Then said he: By himself he created all things, and governs all. Then said I: I cannot deny it. Then said he: We have before shown to thee that God was of himself good. Then said I: I remember that thou so saidst. Then said he: Through good, God created everything, for he governs by himself all that which we before said was good: and he is the only stable governor, and pilot, and rudder; for he directs and rules all creatures as a good pilot *steers* a ship. Then said I: Now I confess to thee that I have found a door, where I before saw only a little chink, so that I scarcely could see a very small ray of light in this darkness. And yet thou hadst before pointed out to me the door, but I could not ever the more discover it, though I groped for it whereabout I saw that little light twinkle. I said to thee some time ago in this same book, that I knew not what was the beginning of all



creatures. Thou didst then inform me that it was God. Then again I knew not concerning the end, until thou hadst told me that it was also God. Then said I to thee that I knew not how he governed all these creatures, but thou hast now explained it to me very clearly, as if thou hadst opened the door which I before sought. Then answered he me, and said: I know that I before reminded thee of this same argument, and now methinks that thou understandest, as the later, so the better, concerning the truth. But I would yet show thee some example as manifest as that was which I before mentioned to thee. Then said I: What is that?

§ IV. Then said he: No man can doubt this, that by the proper consent of all creatures God reigns over them, and bends their will conformably to his will. By this it is very evident that God governs everything with the helm and with the rudder of his goodness. For all creatures naturally of their own will endeavour to come to good, as we have often before said in this same book. Then said I: Indeed I cannot doubt it, for God's power would not be entirely perfect if creatures obeyed him against their will: and again the creatures would not be worthy of any thanks or any honour if they unwillingly obeyed their lord. Then said he: There is no creature which attempts to contend against its Maker's will, if it desire to retain its nature. Then said I: There is no creature which contends against its Maker's will except foolish man, or, again, the rebellious angels. Then said he: What thinkest thou? If any creature determined that it would contend against his will, what could it do against *one* so powerful as we have proved him? Then said I: They cannot do anything, though they will it. Then wondered he, and said: There is no being which can or will oppose so high a God. Then said I: I do not imagine that there is anything which opposes, except what we before said. Then smiled he, and said: Be assured that that is the highest good, which so

macaþ. ⁊ eall ðmz ƷerƷeop. ⁊ eallum ſƷa Ʒepeclice macaþ. ⁊ ſap  
eapelice<sup>1</sup> buton ælcum ƷerƷince hit eall ſet. Ða cƷæþ ic. Ʒel  
me licobe þ þu ær ſæbert. ⁊ þiſer me lýt nu Ʒet<sup>2</sup> bet. ac mæ  
ſceamaþ nu þ ic hit ær ne onƷeat. Ða cƷæþ he. Ic Ʒit<sup>3</sup> þ þu  
Ʒehenbert oft Ʒeccan on ealþum leaſum ſpellum þ te loþ  
Saturnes ſunu ſceolbe beon<sup>4</sup> Ʒe hehta Gob ofer oppe Gobas.<sup>5</sup>  
⁊ he ſceolbe bion ðæſ heofenes ſunu. ⁊ ſcolbe Ʒiſſian on heo-  
ſenum. ⁊ ſcolbon Ʒizantæſ bion eorþan ſuna. ⁊ þa ſceolbon<sup>6</sup>  
Ʒiſſian ofer eorþan. ⁊ þa ſceolþan<sup>7</sup> hi beon<sup>8</sup> ſƷilce<sup>9</sup> hý Ʒæſion  
ƷerƷýſſena bearn. forþæmþe<sup>10</sup> he ſceolbe beon heofenes ſunu.  
⁊ hi eorþan. Ða ſceolbe Ðam Ʒizantum ofſincan þ he hæþe  
hæra<sup>11</sup> Ʒice. Ʒolbon Ða toþneſcan Ðone heofon under him. Ða  
ſceolbe he ſenþan Ðunpaſ. ⁊ lýſetu.<sup>12</sup> ⁊ Ʒinþaſ. ⁊ toſƷýppan cull  
hwa ƷeƷeopc miþ. ⁊ hi ſelſe ofſlean. Ðýllice<sup>13</sup> leaſunga hſ  
Ʒoþhton. ⁊ mihton eape ſecƷan forþpell. Ʒif him þa leaſunga  
næſon<sup>14</sup> ſƷetpan. ⁊ Ðeah ſƷaþe Ʒelic þýum. hi mihton ſecƷan  
hſlc Ðýſiz Neſſioþ Ʒe Ʒizant Ʒoþhte. Ʒe Neſſioþ Ʒæſ Churſer  
ſunu. Chur Ʒæſ Chameſ ſunu. Cham<sup>15</sup> Noer. Ʒe Neſſioþ heſ  
ſýſcan ænne top on Ðam<sup>16</sup> ſelba þe Ðennap<sup>17</sup> hætte. ⁊ on þæpe  
Ðioþe þe Ðeſpa hætte. ſƷiþe neah þæpe Ðýſiz Ðe muu nu læt  
Babilonia. þ hi Ðýþon for þæm þingum þ<sup>18</sup> hi Ʒolbon Ʒiton hi  
heah hit Ʒæpe to þæm heſone. ⁊ hu Ðicke<sup>19</sup> Ʒe heſon þæpe ⁊  
hu ſæſt. oððe hſæt þæp ofer þæpe. Ac hit Ʒebýſeþe. ſƷa hit  
cýnn<sup>20</sup> Ʒaſ. þ Ʒe Ʒobcunþa anpealþ<sup>21</sup> hi toſtenete æſ hi hi hſ.  
fullſýſcan moſton.<sup>22</sup> ⁊ topeapp þone top.<sup>23</sup> ⁊ hiopa manuſne<sup>24</sup>  
ofſloz. ⁊ hiopa ſƷſæce toþælþe on tpa<sup>25</sup> ⁊ huns ſenſontiz Ʒe-  
þeoba.<sup>26</sup> Ða Ʒebýſer ælcum Ðapa þe Ʒimþ Ʒiþ þæm Ʒobcunþan  
anpealþe.<sup>27</sup> ne Ʒerexþ<sup>28</sup> him nan Ʒeopþſcipe on þæm. ac ſýþ Ʒe  
Ʒepanoþ þe hi ær hæþon :

§ V.<sup>h</sup> Ac loca nu hſæþer Ðu Ʒille þ Ʒit Ʒiet ſƷýſſen<sup>29</sup> æfter  
æniſne Ʒerſeabſſnerſe ſuþþor. nu Ʒit þ aſunþen<sup>30</sup> habbaþ. þ

<sup>1</sup> Doct. lib. iii. proſa 12.—Sed viſas rationes ipſas, &c.

<sup>1</sup> Cott. eþelice.

<sup>2</sup> Cott. Ʒet.

<sup>3</sup> Bod. Hſæt ic Ʒet.

<sup>4</sup> Cott. muu.

<sup>5</sup> Cott. oðra Gobu.

<sup>6</sup> Cott. ſceolben.

<sup>7</sup> Cott. ſceolben.

<sup>8</sup> Cott.

bion.

<sup>9</sup> Cott. ſƷelce.

<sup>10</sup> Cott. forþæm þe.

<sup>11</sup> Bod. hſpe.

<sup>12</sup> Cott.

hgeta.

<sup>13</sup> Cott. Ðýllica.

<sup>14</sup> Cott. næſen.

<sup>15</sup> Bod. Channeſ ſunu.

Chaan.

<sup>16</sup> Cott. þæm.

<sup>17</sup> Cott. Neuraþ.

<sup>18</sup> Cott. þe.

<sup>19</sup> Cott.

þice.

<sup>20</sup> Cott. cýn.

<sup>21</sup> Cott. palþ.

<sup>22</sup> Cott. moſton.

<sup>23</sup> Cott.

top.

<sup>24</sup> Cott. manuſne.

<sup>25</sup> Cott. tu.

<sup>26</sup> Cott. Ʒeþeoba.

<sup>27</sup> Cott.

anpalþe.

<sup>28</sup> Cott. Ʒerýþ.

<sup>29</sup> Bod. Ʒerýſſen.

<sup>30</sup> Cott. unþen.



powerfully does everything, and has created all things, and so widely over all extends, and so easily without any labour disposes everything. Then said I: I well liked what thou before saidst, and this pleases me still better, but I am now ashamed that I did not know it before. Then said he: I wot thou hast often heard tell in old fables, that Jove, the son of Saturn, should be the highest god above other gods; and he should be the son of heaven, and should reign in the heavens; and the giants should be the sons of earth, and should reign over the earth; and then they should be as if they were sisters' children, for he should be the son of heaven, and they of earth. Then should it bethink the giants that he possessed their kingdom. Then were they desirous to break the heaven under him. Then should he send thunders, and lightnings, and winds, and therewith overturn all their work, and slay them. Such fictions they invented, and might easily have related true history, if the fictions had not been more agreeable to them, and yet very like to these. They might have related what folly Nimrod the giant wrought. Nimrod was the son of Cush; Cush was the son of Ham, *and* Ham of Noah. Nimrod gave order to erect a tower in the field which is called Shinar, and in the country which is called Dura, very near to the city which men now call Babylon. They did it for these reasons; that they wished to know how high it was to the heaven, and how thick the heaven was, and how firm, or what was over it. But it happened, as was fit, that the divine power dispersed them before they could complete it, and overthrew the tower, and slew many a one of them, and divided their speech into seventy-two languages. So happens it to every one of those who strive against the divine power. No honour accrues to them thereby, but that is diminished which they before had.

§ V. But see now whether thou art desirous that we still should seek after any argument further, now we have dis-

pit ær sohton. ic þene þeah gif pit giet<sup>1</sup> uncra porb to romne  
 gleaþ. ꝥ þær arprunze sum gpearca up goþfærtneſse ðara þe  
 pit ær ne zeraþon. Ða cƿæþ ic. Do gƿa gƿa ðu wille. Ða cƿæþ  
 he. Þƿæt nænne mon nu ne tƿeoþ ꝥ Lof gý gƿa mihtiz ꝥ he  
 mæge ƿýrcan ꝥ ꝥ he wille. Ða cƿæþ ic. Ne tƿeoþ þær nan<sup>2</sup> mon  
 ðe auht ƿat. Ða cƿæþ he. Þƿæþer æniz mon þene<sup>3</sup> ꝥ auht ge  
 þær ðe Lof ðon ne mæge. Ða cƿæþ ic. Ic hit ƿat ꝥ nauht ný  
 ðær ðe he ðon ne mæge. Ða cƿæþ he. Ƴenýt þu hƿæþer he  
 mæge æniz<sup>4</sup> ýfel ðon. Ða cƿæþ ic. Ic ƿat ꝥ he ne mæg. Ða  
 cƿæþ he. Soþ ðu gýzt. forþam hit is nauht. þær ýfel auht  
 ƿæſie þonne mihte<sup>5</sup> hit Lof ƿýrcan. forþý hit is nauht. Ða  
 cƿæþ ic. Me ƿincþ ꝥ þu me ðƿelge and ðýðerne.<sup>6</sup> gƿa mon cild  
 beþ. lætzt me hiþer 7 ðiþer<sup>7</sup> on gƿa ƿicne ƿubu ꝥ ic ne mæg  
 ut aſeðian. forþæm ðu á ýmbe gƿicce feht ezt on ða ilcan  
 gƿiæce. þa þu ær gƿæce<sup>8</sup> 7 forlætz ezt ða ær ðu hi geenðob  
 habbe.<sup>9</sup> 7 feht on uncƿe. þý ic nat nu<sup>10</sup> hƿæt þu ƿilt. Me  
 ƿincþ ꝥ ðu hƿeſſeþt ýmbuton<sup>11</sup> gume ƿunðerlice 7 ſelðcƿe  
 gƿiæce. ýmbe þa anfealðneſſe þaſe goðcunðneſſe. Ic geman<sup>12</sup>  
 ꝥ þu me ær nehtezt sum ƿunðorlic gƿell. be ðam þa ðu me  
 nehtezt ꝥ hit ƿæſie eall an zexælþa 7 ꝥ hehte goð. 7 cƿæðe ꝥ  
 ða zexælþa ƿæron<sup>13</sup> on ðam<sup>14</sup> hehtan goðe<sup>15</sup> fæzte. 7 ꝥ hehte  
 goð ƿæne Lof ſelf.<sup>16</sup> 7 he ƿæne full ælcne zexælþe. and þu  
 cƿæðe ꝥ ælc zexæliz mon ƿæne Lof. 7 ezt ðu fæbert ꝥ Lober  
 goðneſſ<sup>17</sup> 7 hiſ zexælizneſſ 7 he ſelf þæt ꝥ ƿæne<sup>18</sup> eall an. 7 ꝥ  
 þonne ƿæne ge hehta goð. 7 to þæm goðe ealle þa zexceapta  
 fundiaþ ðe heora gecýnð healbap. 7 ƿilniaþ ꝥ hi<sup>19</sup> to cumen. 7  
 eac ðu fæbert ꝥ te Lof ƿeolbe<sup>20</sup> eallra hiſ zexceapta mið þam<sup>21</sup>  
 gƿeorƿoþne<sup>22</sup> hiſ goðneſſe.<sup>23</sup> 7 eac fæbert ꝥ ealle<sup>24</sup> zexceapta  
 hiora agnum ƿillum ungenebbe him ƿæron<sup>25</sup> unðerƿeolbe.<sup>26</sup> 7  
 nu on lazt þu fæbert<sup>27</sup> ꝥ ýfel næne nauht. 7 eall ðý þu ge  
 nehtezt to goðe gƿiþe zexceaplice buton ælcne leaſne ƿæ  
 ðeljan. Ða cƿæþ he. Ðu fæbert ær ꝥ ic þe ðƿeolbe.<sup>28</sup> Ac me

<sup>1</sup> Bod. pit gif ger. <sup>2</sup> Cott. nænne. <sup>3</sup> Bod. ƿæpe. <sup>4</sup> æniz, deest  
 in MS. Bod. <sup>5</sup> Cott. meahzte. <sup>6</sup> Cott. ðƿelle 7 ðýðne. <sup>7</sup> Cott.  
 lætzt me hiþer 7 hiþer. <sup>8</sup> þe þu ær gƿæce, deest in MS. Bod.  
<sup>9</sup> Cott. hæbbe <sup>10</sup> nu, deest in MS. Cott. <sup>11</sup> Cott. ýmbe utan. <sup>12</sup> Bod.  
 genam. <sup>13</sup> Cott. ƿæpen. <sup>14</sup> Cott. þæm. <sup>15</sup> Cott. goðe. <sup>16</sup> Cott.  
 goð ƿæne Lof. <sup>17</sup> Cott. goober. <sup>18</sup> Bod. ꝥ he ƿæne. <sup>19</sup> Cott.  
 hý. <sup>20</sup> Cott. ƿeolbe. <sup>21</sup> Cott. þæm. <sup>22</sup> Cott. gƿeorƿoþne. <sup>23</sup> Cott.  
 goðneſſe. <sup>24</sup> Cott. ealle. <sup>25</sup> Cott. ƿæpen. <sup>26</sup> Cott. unðerƿeolbe.  
<sup>27</sup> Cott. fæbert. <sup>28</sup> Bod. þe ðƿeolbe.

covered what we before sought. I think, however, if we again strike our words together, there may spring out some spark of truth of those things which we have not yet observed. Then said I: Do as thou wilt. Then said he: No man doubts that God is so mighty that he is able to work whatsoever he will. Then said I: No man doubts this, who knows anything. Then said he: Does any man think that there is aught which God cannot do? Then said I: I know that there is nothing which he cannot do. Then said he: Dost thou imagine that he can do any evil? Then said I: I know that he cannot. Then said he: Thou sayest for it is nothing. If evil were anything, then could God do it. Therefore it is nothing. Then said I: Methinks thou misleadest and deludest me, as any one does a child: thou leadest me hither and thither in so thick a wood that I cannot find the way out. For thou always, on account of some small matter, betakest *thyself* to the same argument that thou before wert speaking of, and again leavest that before thou hast ended it, and beginnest a fresh one. Therefore I know not what thou wouldest. Methinks thou revolvest about some wonderful and extraordinary argument concerning the oneness of the divine nature. I remember that thou formerly madest to me a wonderful speech, wherein thou toldest me that it was all one, happiness and the highest good: and saidst that the felicities were fixed in the highest good, and the highest good was God himself, and he was full of all happiness. And thou saidst that every happy man was a God! And again thou saidst, that God's goodness, and his happiness, and himself, that this was all one, and was, consequently, the highest good; and to this good all creatures which retain their nature tend, and are desirous to come. And moreover thou saidst, that God governed all his creatures with the rudder of his goodness; and also saidst, that all creatures of their own will, uncompelled, were subject to him. And now, at last, thou saidst that evil was nothing! And all this thou hast proved for truth very rationally, without any ambiguity. Then said he: Thou

þincþ ſelfum ꝥ ic þe nauht ne ƿelobe.<sup>1</sup> ac ſæbe ðe ſwiþe lang  
ſpell 7 punðorlic ſwiþe<sup>2</sup> ƿerceanlice be ðam Lobe ðe wit unc ge-  
fyrn togebædon. 7 nu zet<sup>3</sup> ic teohhne ꝥ ic ðe hƿæt hƿeƿu<sup>4</sup>  
uncuþer ƿercean be þam ilcan Lobe. Ðit iſ ƿecſnð ðære ƿob-  
cunðnerre ꝥ hio mæz beon ungemenged wið oþre<sup>5</sup> ƿercean.  
buton oþerſa ƿercean ſultume. ſƿa ſƿa nan oþer ƿercean  
ne mæz. ne mæz nan oþer<sup>6</sup> ƿercean be him ſelfum bion. ſƿa  
ſƿa ƿio<sup>7</sup> Parmenider ſe ſceop gebboðe<sup>8</sup> and cƿæp. Se ælmihtiga<sup>9</sup>  
Lob iſ eallra ðinza peccenð 7 he ana unapenðenlic<sup>10</sup> ƿuniap. 7  
eallra ðara apenðenlicra<sup>11</sup> felt. Forþæm ðu ne ðearft nauht  
ſwiþe punðriƿan ðeah þe ſƿirian<sup>12</sup> æfter ðam<sup>13</sup> þe þe ongunnon.  
ſƿa mið læſ ſoƿða. ſƿa mið ma. ſƿæþer þe hit ƿercean maƿon.  
Ðeah þe nu ſculon manega 7 mihtlice<sup>14</sup> biſna and biſpell  
peccan. ðeah hangaþ ure ƿob ealne ƿeƿ on þæm þe þe æfter  
ſƿiƿuþ. ne fo þe na<sup>15</sup> on ða biſena<sup>16</sup> and on biſpell<sup>17</sup> for ðara  
learaþa ſƿella lufan. ac forþamþe<sup>18</sup> þe ƿolbon mið gebeacnian<sup>19</sup>  
ða ſuþfæſtnerre. 7 ƿolbon ꝥ hit ƿurðe to nýtte ðam ge-  
hepenðum.<sup>20</sup> Ic gemunðe nu ƿuhte<sup>21</sup> þæſ ƿiſan Platoneſ lara  
ſuma. hu he cƿæp. ꝥ<sup>22</sup> je mon ſe þe biſpell geƿan<sup>23</sup> ƿolbe. ne  
ſceolke fon on to ungelic biſpell ðære ſƿiæce ðe he ðonne  
ſƿiæcan ƿolbe. ac zeheop<sup>24</sup> nu geþýlðelice hƿæt ic nu ſƿiæcan  
ſille. ðeah hit þe gefyrn ær unnýt ðuhte. hƿæþer þe ſe enbe  
abet lician ſille. :

§ VI.<sup>1</sup> Onƿun ða ſinƿan. 7 cƿæp. Geſælz biþ ſe mon. þe  
mæz ƿereon. ðone hluttran æſellm. ðæſ hehtan ƿober. 7 of  
him ſelfum. aƿeoppan mæz. ða ðioſtro hƿ ƿober. ƿe ſculon  
zet of ealðum leaſum ſpellum ðe ſum biſpell peccan. Ðit ge-  
laſp ƿio. ꝥ te an heaƿpere. ƿæſ on ðære þeobe.<sup>25</sup> þe Thracia  
hætte. ƿio ƿæſ on Eneca ƿice. ſe heaƿpere ƿaſ ſwiþe. unge-  
ſiægllice ƿob.<sup>26</sup> þæſ nama ƿæſ Oꝛfeuſ. he hæfðe an ſwiþe ænlic  
ƿiſ. ƿio ƿæſ hæten Eupýðice. þa onƿann<sup>27</sup> monn ſecƿan. be þam  
heaƿpere. ꝥ he mihte heaƿpian ꝥ ſe ƿuða<sup>28</sup> ƿaƿobe. 7 ða ſcanar

<sup>1</sup> Boet. lib. iii. metrum 12.—Felix qui potuit boni, &c.

<sup>2</sup> Cott. ƿelle.

<sup>3</sup> Cott. 7 ſwiþe.

<sup>4</sup> Cott. ƿer.

<sup>5</sup> Cott. hƿeƿu.

<sup>6</sup> Cott. oþra.

<sup>7</sup> Cott. oþra.

<sup>8</sup> ƿio, deest in MS. Cott.

<sup>9</sup> Cott.

<sup>10</sup> Cott. gebboðe.

<sup>11</sup> Cott. ælmihtiga.

<sup>12</sup> Cott. unapenðenlic.

<sup>13</sup> Cott.

<sup>14</sup> et Boi. apenðenlicra.

<sup>15</sup> Cott. ſƿiſian.

<sup>16</sup> Cott. þæm.

<sup>17</sup> Cott.

<sup>18</sup> mihtice.

<sup>19</sup> Cott. no.

<sup>20</sup> Cott. biſna.

<sup>21</sup> Cott. on þa biſpel.

<sup>22</sup> Cott

<sup>23</sup> forþæm þe.

<sup>24</sup> Cott. becan.

<sup>25</sup> Boi. gehepenðon.

<sup>26</sup> Cott. ƿýlde.

<sup>27</sup> Cott. ꝥ te.

<sup>28</sup> Cott. ſecƿan.

<sup>29</sup> Cott. gehæp.

<sup>30</sup> Cott. þeobe.

<sup>31</sup> Cott. ƿob.

<sup>32</sup> Cott. onƿun.

<sup>33</sup> Cott. ƿuða.

saidst just now that I deceived thee; but methinks that I have not deceived thee, but have stated to thee a very long and wonderful argument, very rationally, concerning that God to whom we some time ago prayed: and I still intend to teach thee something unknown concerning the same God. It is the nature of the divinity, to be able to exist unmixed with other beings, without the help of other beings, in such a way as nothing else is capable of. No other thing is able to exist of itself. Thus formerly Parmenides the poet sung, and said: The Almighty God is ruler of all things, and he alone remains unchangeable, and governs all changeable things. Therefore thou needest not greatly wonder, when we are inquiring concerning what we have begun, whether we may prove it with fewer words, or with more. Though we should produce many and various examples and fables, yet our mind always hangs on that which we are inquiring after. We do not betake ourselves to examples and fables, for love of fictitious speeches, but because we desire therewith to point out the truth, and desire that it may be useful to the hearers. I called to mind just now some instructions of the wise Plato, how he said that the man who would relate a fable, should not choose a fable unlike the subject of his discourse. But hear now patiently what I shall further say, though it formerly appeared to thee unprofitable, whether the end may better please thee.

§ VI. He began then to sing, and said: Happy is the man who can behold the clear fountain of the highest good, and can put away from himself the darkness of his mind! We will now from old fables relate to thee a story. It happened formerly that there was a harper in the country called Thrace, which was in Greece. The harper was inconceivably good. His name was Orpheus. He had a very excellent wife, who was called Eurydice. Then began men to say concerning the harper, that he could harp so that the wood moved, and the

hi rēnebon.<sup>1</sup> for þam rpege. 7 pilb beor.<sup>2</sup> þær polbon to rnan.  
 7 rcanbon.<sup>3</sup> rpile hi came<sup>4</sup> ræron. rpa rille. ðeah hi men.  
 oððe hunba7. rþ eobon. ꝥ hi hi na ne onrcunebon. ða ræbon<sup>5</sup>  
 hi. ꝥ ðær hearperer rþ. rceolbe acpelan. 7 hne raple. mon  
 rceolbe. læbon<sup>6</sup> to helle. ða rceolbe re hearpere. reorþan rpa  
 rapu7. ꝥ he ne mihte. on gemon7 orþum mannum bion. ac  
 reah to ruba. 7 ræt on þæm muntum. æ7per 7e ðæ7er. 7e  
 nihte7. reop 7 hearroðe. ꝥ þa ruba7 bīrobon. 7 ða ea rrobon. 7  
 nan heort. ne onrcunobe. nænne leon. ne nan hara. nænne  
 hund. ne nan neat. nýrre nænne anban. ne nænne ege. to  
 orþum. for þære mihte<sup>7</sup> ðær rone7. Ða ðæm hearpere þa  
 ruhte. ꝥ hine þa.<sup>8</sup> naner ðinge7 ne lýrre on ðurre populbe. ða  
 rohte he. ꝥ he polbe 7erecan. helle robu.<sup>9</sup> 7 ongunnan him.  
 oleccan mið hir hearpan. 7 biðban ꝥ. hi him a7e7an.<sup>10</sup> eft hir  
 rþ. Ða he þa ðibe7 com. þa rceolbe cuman. þære helle hund.  
 on7ean hine. þær nama þær Lepuerur.<sup>11</sup> re rceolbe habban.  
 þmo hearbu. 7 ongan ræ7enian.<sup>12</sup> mið hir rreorte. 7 ple7ian<sup>13</sup>  
 rþ hine. for hir hearpunga. Ða þa7 ðær eac. rþbe e7erlic 7eat-  
 penib. ðær nama rceolbe beon<sup>14</sup> Lapon. re hæ7be eac ðmo  
 hearbu. 7 re<sup>15</sup> þær rþbe o7ealb. Ða ongan<sup>16</sup> ðe<sup>17</sup> hearpere.  
 hine biðban. ꝥ he hne gemunbbýrbe. þa hyle ðe he þær þære.  
 7 hine 7erundne. eft þanon bnohte. ða 7ehet he him ꝥ. for-  
 þæm he þær o7lýr.<sup>18</sup> ðær relbcupan rone7. Ða eobe he rþþor  
 o7 he 7emette.<sup>19</sup> ða 7naman Lýðena.<sup>20</sup> ðe polcyrce men. hara7.  
 Rapca7. ða hi rec7a7. ꝥ on nanum men. nýron nane ape. ac  
 ælcum menn. rreacan<sup>21</sup> be hir 7erýrhtum. ða hi rec7a7. ꝥ  
 realb.<sup>22</sup> ælce7 monner rýrbe. ða ongan<sup>23</sup> he biðban. hio7a<sup>24</sup>  
 milrre.<sup>25</sup> þa ongunnon hi repan mið him. Ða eobe he<sup>26</sup> rþ-  
 þor.<sup>27</sup> 7 him unon ealle hellpan on7ean. 7 læðbon hine. to  
 hio7a cýninge.<sup>28</sup> 7 ongunnon ealle rprecan mið him. 7 biðban  
 ðær þe he bæð. Anð ꝥ un7ille hpeol. ðe Ixion þær<sup>29</sup> to 7e-  
 bunden. Lau7a<sup>30</sup> cýning for hir rýlbe. ꝥ orrcob. for hir  
 hearpunga. Anð Tantalur re cýning. ðe on þurre populbe. un-

<sup>1</sup> Bod. hupgedon. <sup>2</sup> Cott. pilbu biop. <sup>3</sup> Cott. rtonban. <sup>4</sup> Cott. tamu. <sup>5</sup> Cott. læban. <sup>6</sup> Cott. me7rbe. <sup>7</sup> þa, deest in MS. Cott. <sup>8</sup> Bod. 7atu. <sup>9</sup> Cott. a7e7an. <sup>10</sup> Bod. Apuerur. Cott. Lepuerur. <sup>11</sup> Cott. onæ7nian. <sup>12</sup> Bod. ple7ian. <sup>13</sup> Cott. bion. <sup>14</sup> re, deest in MS. Cott. <sup>15</sup> Cott. ongon. <sup>16</sup> Cott. re. <sup>17</sup> Bod. onlyr. <sup>18</sup> Cott. mette. <sup>19</sup> Cott. mettena. <sup>20</sup> Cott. rreacan. <sup>21</sup> Cott. ralben. <sup>22</sup> Cott. ongon. <sup>23</sup> Cott. heopa. <sup>24</sup> Cott. bhyre. <sup>25</sup> Bod. hi. <sup>26</sup> Cott. —þþor. <sup>27</sup> Cott. cuninge. <sup>28</sup> þær, deest in MS. Bod. <sup>29</sup> Cott.

stones stirred themselves at the sound, and wild beasts would run thereto, and stand as if they were tame; so still, that though men or hounds pursued them, they shunned them not. Then said they, that the harper's wife should die, and her soul should be led to hell. Then should the harper become so sorrowful that he could not remain among other men, but frequented the wood, and sat on the mountains, both day and night, weeping and harping, so that the woods shook, and the rivers stood still, and no hart shunned any lion nor hare any hound; nor did cattle know any hatred, or any fear of others, for the pleasure of the sound. Then it seemed to the harper that nothing in this world pleased him. Then thought he that he would seek the gods of hell, and endeavour to allure them with his harp, and pray that they would give him back his wife. When he came thither, then should there come towards him the dog of hell, whose name was Cerberus; he should have three heads, and began to wag his tail, and play with him for his harping. Then was there also a very horrible gatekeeper, whose name should be Charon. He had also three heads, and he was very old. Then began the harper to beseech him that he would protect him while he was there, and bring him thence again safe. Then did he promise that to him, because he was desirous of the unaccustomed sound. Then went he farther, until he met the fierce goddesses, whom the common people call Paræ, of whom they say, that they know no respect for any man, but punish every man according to his deeds; and of whom they say, that they control every man's fortune. Then began he to implore their mercy. Then began they to weep with him. Then went he farther, and all the inhabitants of hell ran towards him, and led him to their king; and all began to speak with him, and to pray that which he prayed. And the restless wheel which Ixion the king of the Lapithæ was bound to for his guilt; that stood still for his harping. And Tantalus the king, who in this world was immoderately

gemetlice ȝifne pæf. ⁊ him þær þ̅ ilce. ȝel fȝlyge.<sup>1</sup> þær  
ȝifeineffe. he ȝeftalbe. And ȝe Uultor.<sup>2</sup> ȝeolbe forlætan. þ̅  
he ne flat. þa hƿne Tȝtief. ðær cȝuning.<sup>3</sup> þe hune ær. mið ȝȝ.  
ritnobe. And eall hellpara. ritu ȝeftalbon. þa hƿile ðe he be-  
foran þam cȝuninge hearpobe. Ða he þa lange. ⁊ lange hearp-  
pobe. þa clpobe.<sup>4</sup> ȝe hallparana cȝuning. ⁊ cƿæp. Utan<sup>5</sup> aȝifan.  
þæm efne hƿ ƿif. forþam<sup>6</sup> he hi. hæfþ ȝearnob.<sup>7</sup> mið hƿ  
hearpunȝa. Bebeab him ða. ðæt he ȝeara ƿite.<sup>8</sup> þ̅ he<sup>9</sup> hune  
næfne. unðerbæc ne beape. riþþan<sup>10</sup> he þonanƿearþ<sup>11</sup> ƿæpe. ⁊  
ræbe. ȝif he hune unðerbæc beape. þ̅ he ȝeolbe. forlætan þæt  
ƿif. Ac ða huƿe mon mæȝ ȝiþe uneape. oððe na<sup>12</sup> forþeoðan.  
ƿila ƿei<sup>13</sup> hƿæt Ofſear þa. læbbe hƿ ƿif mið him. oþþe he com.  
on þ̅ ȝemæpe. leohter ⁊ þeoȝno. þa eobe þ̅ ƿif æfter him. Ða  
he forþ<sup>14</sup> on þ̅ leoht com. Ða befeah he hune unðerbæc. ƿif  
ðær ƿifeȝ. þa loȝbe<sup>15</sup> heo<sup>16</sup> him ȝona. Ðær leaȝan<sup>17</sup> ȝpell. læpaþ  
ȝehƿilcne man. þara þe ƿilnaþ. helle ƿioȝna.<sup>18</sup> to flonne. ⁊ to  
fær ȝoȝer.<sup>19</sup> ȝoȝer leohte. to cumenne<sup>20</sup> þ̅ he hune ne beȝo. to  
hƿ ealðum<sup>21</sup> ȝelum. ȝra þ̅ he hi eft. ȝra fullice fullƿemne.  
ȝra he hi ær bȝðe. forþam<sup>22</sup> ȝra hƿa ȝra. mið fullon<sup>23</sup> ƿillan. hƿ  
Mob ƿent. to ða ȝflum. þe he ær forlet. ⁊ hi ðonne fullƿemeþ.  
and he him þonne. fullice liciap. ⁊ he hi næfne. forlætan ne  
þeneþ. þonne<sup>24</sup> forlȝt he. eall hƿ ærpan ȝob.<sup>25</sup> buton he hit  
eft ȝebete : . Ðer enbað nu. ȝeo ðrubbbe boc Boetief. and on-  
ȝiþ ȝeo ȝeoþe : .

## CAPUT XXXVI.\*

§ I. ÐA ȝe ȝiȝdom ða þiȝ leoþ ȝiþe lurtbærllice ⁊ ȝerceanb-  
ƿillice aȝungen hæfþe. þa hæfþe ic þa ȝet<sup>26</sup> hƿæt<sup>26</sup> hƿeȝa<sup>27</sup> ȝe-  
mȝnd on minum Mobe þæpe unnotneffe þe ic ær hæfþe. ⁊  
cƿæp. Eala ȝiȝdom. þu þe eart boba and forȝnel<sup>28</sup> ðær ȝoȝan  
leohter. hu ƿunboplic me ðincþ þ̅ þ̅ þu me neceȝ. forþæm ic

\* Boet. lib. iv. prosa 1.—Hæc cum Philosophia dignitate, &c.

<sup>1</sup> Cott. ȝlyge. <sup>2</sup> Cott. ultor. <sup>3</sup> Bod. cȝuning. <sup>4</sup> Cott. cleopobe.  
<sup>5</sup> Cott. ƿuton. <sup>6</sup> Cott. forþæm. <sup>7</sup> Cott. ȝearnap. <sup>8</sup> Cott. ȝeape  
ȝiȝe. <sup>9</sup> he, deast in MS. Bod. et Cott. <sup>10</sup> Bod. forþam. <sup>11</sup> Cott.  
þonanƿearþ. <sup>12</sup> oðþe na, desunt in MS. Bod. <sup>13</sup> Cott. ƿila ƿei.  
<sup>14</sup> Cott. ƿapþum. <sup>15</sup> Cott. loȝbe. <sup>16</sup> Cott. hu. <sup>17</sup> leaȝan, deast  
in MS. Cott. <sup>18</sup> Cott. ƿioȝno. <sup>19</sup> Cott. ȝo þan. <sup>20</sup> Cott. cumanne.  
<sup>21</sup> Cott. ealban. <sup>22</sup> Cott. forþæm. <sup>23</sup> Cott. fulla. <sup>24</sup> Cott. ȝood.  
<sup>25</sup> Cott. ȝet. <sup>26</sup> Cott. hƿyle. <sup>27</sup> Cott. hƿeȝa. <sup>28</sup> Cott. ȝeoȝnel.



greedy, and whom that same vice of greediness followed there; he became quiet. And the vulture should cease, so that he tore not the liver of Tityus the king, which before therewith tormented him. And all the punishments of the inhabitants of hell were suspended, whilst he harped before the king. When he long and long had harped, then spoke the king of the inhabitants of hell, and said: Let us give the man his wife, for he has earned her by his harping. He then commanded him that he should well observe that he never looked backwards after he departed thence, and said, if he looked backwards, that he should lose the woman. But men can with great difficulty, if at all, restrain love! Well-away! what! Orpheus then led his wife with him till he came to the boundary of light and darkness. Then went his wife after him. When he came forth into the light, then looked he behind his back towards the woman. Then was she immediately lost to him. This fable teaches every man who desires to fly the darkness of hell, and to come to the light of the true good, that he look not about him to his old vices, so that he practise them again as fully as he did before. For whosoever with full will turns his mind to the vices, which he had before forsaken, and practises them, and they then fully please him, and he never thinks of forsaking them: then loses he all his former good, unless he again amend it! Here ends the third book of Boethius, and begins the fourth.

## CHAPTER XXXVI.

§ I. WHEN Wisdom had very delightfully and wisely sung this lay, then had I as yet some little remembrance in my mind of the sorrow which I formerly had, and said: O Wisdom, thou who art the messenger and forerunner of the true light, how wonderful does that appear to me which thou

ongite þætte eall þ̅ ðu me ær peahter<sup>1</sup> me peahte<sup>1</sup> Lof ðurh  
 þe. 7 ic hit pyrte<sup>2</sup> eac ær be sumum ðæle. ac me hæfðe þio  
 unrotnes amernne. þ̅ ic hit hæfðe mið ealle forpiten. 7 þ̅  
 iſ eac minre unrotnesſe ge mæſta ðæl. þ̅ ic punðrige forþr  
 ge goða<sup>3</sup> Lof læte ænig ſſel beon.<sup>4</sup> oððe gif hit peah bion<sup>5</sup>  
 geſle. 7 he hit geparian pīle. for hſſ he hit ðonne<sup>6</sup> ſona ne  
 pſeccc.<sup>7</sup> Ðpæt þu miht<sup>8</sup> ðe ſelf ongitan þ̅ þ̅ iſ to punðruanne.  
 7 eac oþer ðing.<sup>9</sup> me pīncþ get<sup>10</sup> mane punðor. þ̅ iſ þ̅ te ðſſr<sup>11</sup>  
 7 unpſhtſrnes nu pīcſap oþer ealne<sup>12</sup> miðban earþ. 7 ge ſſſðom  
 7 eac oþre cſæſtaſ næbbap nan loſ ne nænne peorþſſſe on  
 ðſſre poſulbe. ac licþaſ forpene ſſa ſſa meox<sup>13</sup> unðer ſeltune.  
 7 ſſele men on ælcum lanbe ſinbon nu pſſſe. 7 ða goðan  
 habbaſ manigfealb pītu. Ðpa mæſ forðæpan þ̅ he þ̅ ne pīoſge  
 7 pſſſſe pæſte ne punðrige. þ̅ te æſſe pſſſſ ſſel gepſſſſ  
 ſſeulbe unðer ðæſ ælmihtigan Lober anpealbe. nu pe pīton þ̅  
 he hit pæt. 7 ælc goð<sup>14</sup> pīle. Ða cſæþ he. Līſ hit ſſa iſ ſſa ðu  
 geſſſ. ðonne iſ þæt egerſſſe ðonne ænig oþer bſoga. 7 iſ  
 enðeleaſ punðor. ðam<sup>15</sup> zelcoſt þe on ſumæſ cſſſſſſ hſebe  
 ſien gſſbenu ſatu 7 pſſſſſnu<sup>16</sup> forpene. 7 tſeopenu mon  
 peorþſge. Ðit niſ no<sup>17</sup> ſſa ſſa þu penſt. ac gif ðu eall þ̅ ge-  
 munan pīlt þ̅ pe ær pſſæcon. mið ðæſ Lober ſultune. ðe pe  
 nu ſſmbe<sup>18</sup> pſſeap. ðonne miht<sup>19</sup> þu ongitan þ̅ þa goðan bioþ<sup>20</sup>  
 ſſmle pealbende. 7 þa ſſelan nabbap nænne anpealb.<sup>21</sup> 7 þ̅ ða  
 cſæſtaſ ne bioþ næſſe buton heſinge. ne buton ebleane. Ða  
 þa unþeapæſ næſſe ne bioþ unpīnoðe. Ac þa goðan<sup>22</sup> bioþ  
 ſſmle geſælge. 7 þa ſſelan ungerælge. Ic ðe mæſ eorpan ðæſ  
 pſſe manega bſſna<sup>23</sup> þa ðe maſon getſſſſſan.<sup>24</sup> to þam<sup>25</sup> þ̅  
 þu naſt hſæt þu lænſ pīoſge. Ac ic ðe pīlle nu giet getæcan  
 ðone peſ þe ðe zelæt to þæne heoſenlican bſſſſ. ðe þu ær of  
 come. pīðban þu ongiteſ pſſh mine lane hſæt pīo poþe geſælþ  
 bīp. 7 hſæp hīo bīp. Ac ic ſſeal æpeſt ðm Moð geſſſſan.<sup>26</sup>  
 þ̅ hit mæge hit pſ eþ up ahebban ær ðon hit fleoſan onginne  
 on ða heahneſſe. þ̅ hit mæge hal 7 opſoſſ fleoſan to hſ  
 earþe. 7 poſlætān ælce þapa gebſeſbneſſa ðe hit nu þſoſap.

<sup>1</sup> Bod. mihte.<sup>2</sup> Cott. pyrte.<sup>3</sup> Cott. goða.<sup>4</sup> Cott. bion.<sup>5</sup> bion, deest in MS. Bod.<sup>6</sup> þonne, deest in MS. Cott.<sup>7</sup> Cott. pſeccc.<sup>8</sup> Cott. meahſ.<sup>9</sup> Cott. þineſ.<sup>10</sup> Cott. get.<sup>11</sup> Cott. bſſſſ.<sup>12</sup> Cott. eallne.<sup>13</sup> Cott. meox.<sup>14</sup> Cott. goð.<sup>15</sup> Cott. þæm.<sup>16</sup> Cott.<sup>17</sup> pſſſſnu.<sup>18</sup> Cott. Niſ hit no.<sup>19</sup> Cott. embe.<sup>20</sup> Cott. meahſ.<sup>21</sup> Cott. beoð.<sup>22</sup> Cott. anpalb.<sup>23</sup> Cott. goðan.<sup>24</sup> Cott. bſſna.<sup>25</sup> Bod. getſſſſſan.<sup>26</sup> Cott. to þon.<sup>27</sup> Cott. geſeþeþan.

declarest to me! Therefore I am persuaded that all which thou before saidst to me, God said to me through thee! And I also knew it before in some measure; but this sorrow had distracted me, so that I had entirely forgotten it. And this, besides, is the chief part of my unhappiness, that I wonder why the good God should suffer any evil to exist: or, if it yet must exist, and he wills to permit it, why he then does not speedily punish it. Indeed, thou mayest thyself know that this is to be wondered at. And also another thing seems to me even a greater wonder, that is, that folly and wickedness now reign over all the middle-earth, and wisdom and also other virtues have no praise nor any honour in this world, but he despised like dirt on a dunghill: and in every land wicked men are now honoured, and the good have manifold punishments. Who can forbear lamenting and wondering at such a marvel, that ever such evil should take place under the government of Almighty God, when we know that he sees it, and wills all good. Then said he: If it is as thou sayest, then is this more dreadful than any other prodigy, and is endless wonder: most like to this, that in a king's court gold and silver vessels should be despised, and men should esteem wooden ones. It is not as thou supposest. But if thou wilt call to mind all that which we have before said, then, with the help of God, concerning whom we are now speaking, thou wilt be able to understand that the good are always powerful, and the wicked have no power; and that virtues are never without praise or without reward, nor are vices ever unpunished; but the good are always happy, and the wicked unhappy. I can show thee very many examples of this which may encourage thee, so that thou mayest not know what thou any longer shouldest lament. But I will now teach thee the way which will lead thee to the heavenly city, whence thou formerly camest, since thou knowest through my instruction what the true happiness is, and where it is. But I must first give wings to thy mind, that it may the sooner raise itself up, before it begins to fly on high; in order that it may, sound and untroubled, fly to its native country, and leave behind it every one of the troubles

gætte him on rainum hræðræne. forcrige him on minne peg. ic bio hiſ laſcrif.<sup>1</sup>

§ II.<sup>1</sup> Ða ƿe ƿiſdom þa ðiſ ƿell aſeht<sup>2</sup> hæfðe. þa onƿann læ eft rihtu ƿ cræþ. ic hæbbe ƿiþe ƿiſte feþeþa. ꝥ ic mæg flotan ofer ðone hean hnoſ þæſ heofoneſ. Ac þær ic nu moſte þu Moð ƿerþerigan mið þam ƿiþerum. ꝥ þu mihteſt nu me flotan. þonne miht ðu oferſion ealle þaſ eorþlican þu ƿt. Eſ þu mihteſt ðe flon ofer þam roþone. ðonne mihteſt þu ƿerou þa folcnu under þe. ƿ mihteſt þe flotan ofer þam ƿiþe þe iſ becrif þam roþone ƿ þære lſte. ƿ mihteſt þe ƿerian nu þære ſannan becrif þam cunſlum. ƿ ðonne ƿeorþan on þam roþone. ƿ riððan to þam cealban ƿtiorþan þe ƿe hatap ðe cunſer ƿtiorþa. þe iſ eall riht. þe ſanðraþ ofer oþrum ƿtiorþan uſor ðonne æniht ofer cunſol. riððon þu ðonne forþ ofer cunſe lort alicof. ðonne biſt þu buſan ðam ƿiſtan roþone. ƿ lætſt þonne behinþan þe þone helſtan heofon. riððan ðu miht habban ðiane ðæl ðæſ ſoþan leohteſ. þær ƿeſaþ an cſning ƿe læſſe unſeald eallra oþra cſninga. ƿe ƿemetgaþ ðone bꝛubel. ƿ þe ƿealdleþer ealler ymbþeopſteſ heofoneſ ƿ eorþan. ƿe an ðenia iſ ƿeſcæþſiſ ƿ beoſiht. ƿe ƿtiorþ þam hræðræne eallra ƿeſcæfta. Ac ƿiſ þu æfre cſmiſt on þone peg ƿ to ðære ƿtope þe ðu nu ƿeot forſiten haſt. þonne ƿilt þu cꝛeþan. Ðiſ iſ min riht eſel. hionan ic ƿaſ ær cumen. ƿ hionon ic ƿaſ acenned. heſ ic ƿille nu ſtanþan fæſte. nelle ic nu næfre hionon. Ic ƿaſ þeald ƿiſ ðe æfre ƿeſſiþ ꝥ þu ƿilt oððe moſt eft ſunðian þaſa þioſtra ðiſte ƿorulbe. þonne ƿerihſt ðu nu þa unrihtſian cſninga ƿ ealle þa ofermodan ƿican bion ƿiþe unmihtige ƿ ƿiþe eayme ƿreccan. þa ilcan ðe þiſ eayme folc nu heaþoſt onþæt.

§ III.<sup>2</sup> Ða cræþ ic.<sup>3</sup> Eala ƿiſdom. micel iſ ꝥ ƿ ſunðorlic ꝥ þu ƿehteſt. ƿ ic eac nauht ne cꝛeoze ðat ðu hit mæge ƿe læſtan. Ac ic þe halſige ꝥ þu me no leng ne lette.<sup>4</sup> ac ƿetæc me þone peg. forþæm þu miht onſitan ꝥ me lſt þæſ peges. Ða cræþ he. Ðu ƿealt ƿeſt onſitan ꝥ þa ƿoban habbaþ ſſmle unſeald. and þa ſſelan næfre nænne. ne nænne cræft. forþam hioþa nan ne onſit ꝥ te. ƿob<sup>5</sup> ƿ ſſel bioþ ſmle ƿepinnan.

<sup>1</sup> Boet. lib. iv. metrum 1.—Sunt etenim pennæ volucres, &c.

<sup>2</sup> Boet. lib. iv. prosa 2.—Tum ego, Papæ, inquam, &c.

<sup>3</sup> Cott. labbeor. <sup>4</sup> Cott. aſeht. <sup>5</sup> ic, deest in MS. Cott. <sup>1</sup> Bod. læde. <sup>2</sup> Cott. ƿoob.

which it now endures. Let it sit in my chariot, *and* be conducted in my path; I will be its guide.

§ II. When Wisdom had ended this speech, then began he again to sing, and said: I have very swift wings, so that I can fly over the high roof of heaven. But I must furnish thy mind with wings, that thou mayest fly with me: then mayest thou look down upon all these earthly things. When thou art able to fly over the sky, thou mayest behold the clouds under thee, and mayest fly over the fire which is between the sky and the air; and mayest go with the sun between the stars, and then be in the sky, and afterwards near the cold star which we call Saturn's star. It is all icy. It wanders above other stars, higher than any other heavenly body. After thou art elevated far above it, then wilt thou be above the swift sky, and wilt leave behind thee the highest heaven. After this thou mayest have thy portion of the true light. There reigns one king who has power over all other kings. He regulates the bridle and the rein of all the circuit of heaven and earth. The only judge is steadfast and bright. He directs the chariot of all creatures. But if thou ever comest into the path, and to the place which thou hast now forgotten, then wilt thou say: This is my proper country: hence I formerly came, and hence was I born: here I will now stand fast; I will never *go* hence! But, I wot, if it ever happen to thee that thou wilt or must again explore the darkness of this world, then wilt thou observe unjust kings, and all the proud rich, to be very feeble, and very wretched exiles: the same whom this miserable people now most dreads!

§ III. Then said I: O Wisdom, great is that and wonderful which thou dost promise, and I, moreover, doubt not that thou canst perform it! But I beseech thee that thou wouldest not any longer hinder me, but teach me the way, for thou mayest perceive that I am desirous of the way. Then said he: Thou must first understand that the good always have power, and the wicked never *have* any, nor any ability; for none of them comprehends that good and evil are always

gif þu gōðan<sup>1</sup> ðonne rimle habbaþ anwealb.<sup>2</sup> þonne nabbap þa  
 ſfelun næfre nænne. forþam<sup>3</sup> ꝥ gōð and ꝥ ſfel rint gwiþe un-  
 rampnæhe. Ac ic ðe wolbe gēt<sup>4</sup> be æþrum ðara hƿæt hƿeƿa<sup>5</sup>  
 gƿeotolon geƿeccan. ꝥ ðu mæge þý bet gelyfan<sup>6</sup> ðe ic þe oþre  
 hƿile ƿeccc be þam<sup>7</sup> oþrum. oþre hƿile be þam<sup>8</sup> oþrum. Tƿa  
 ðing findon þe ælceƿ monner ingeþanc<sup>9</sup> tofundaþ. ꝥ iƿ þonne  
 ƿilla 7 anwealb.<sup>10</sup> gif ðonne hƿæm þara tƿeƿa hƿæƿeƿeƿe<sup>11</sup> ƿana  
 biþ. ðonne ne mæge he miþ þam<sup>12</sup> oþrum nan ƿuht fremman.<sup>13</sup>  
 forþam<sup>14</sup> nan nýle onginnan ꝥ ꝥ he nele.<sup>15</sup> buton he nebe<sup>16</sup>  
 gelyfe. 7 þenb he eall ƿille. he ne mæge. gif he þæƿ þinget an-  
 wealb<sup>17</sup> næfþ. be þæm þu miht<sup>18</sup> gƿeotole onginan. gif þu ænne<sup>19</sup>  
 mon gelyht ƿillnian<sup>20</sup> þæƿ þe he næfþ. ꝥ þam biþ anwealb  
 ƿana.<sup>21</sup> Ða cƿæþ ic. Ðæt iƿ gōþ. ne mæge ic þæƿ oþracan. Ða  
 cƿæþ he. Gif þu þonne hƿæne<sup>22</sup> gelyht<sup>23</sup> þe mæge don ꝥ ꝥ he  
 don ƿile. ne þe ðonne nauht ne tƿeoþ ꝥ ge hæbbe anwealb. Ða  
 cƿæþ ic. Ne tƿeoþ me þæƿ nauht. Ða cƿæþ he. Ælc mon biþ  
 ƿealbend þæƿ þe he ƿelt. næfþ he nanne anwealb þæƿ þe he ne  
 ƿelt. Ða cƿæþ ic. Ðæƿ ic eum geƿara. Ða cƿæþ he. Hƿæƿeƿe ƿu  
 nu gēt<sup>24</sup> mæge gemunan ꝥ ic þe ær ƿehte.<sup>25</sup> ꝥ ƿaƿ ꝥ te ælceƿ  
 monner ingeþanc ƿilnaþ to þære gōðan geƿælþa to cumenne.<sup>26</sup>  
 þeah he ungelice hƿona eapnige.<sup>27</sup> Ða cƿæþ ic. Ðæt ic geman.  
 genoz gƿeotole me iƿ ꝥ geƿæð. Ða cƿæþ he. Gemunƿ þu ꝥ ic  
 þe ær<sup>28</sup> ƿæðe ꝥ hi ƿæƿe eall an gōð<sup>29</sup> 7 geƿælþa. ge þe geƿælþa  
 geð. he geƿ gōð.<sup>30</sup> Ða cƿæþ ic. Ic hæbbe genoz geƿe on ge-  
 mýnðe. Ða cƿæþ he. Ealle men ge gōbe<sup>31</sup> ge ýfele ƿilnaþ to  
 cumanne to gōðe.<sup>32</sup> þeah hi hi mytlice<sup>33</sup> ƿillmgen.<sup>34</sup> Ða cƿæþ  
 ic. Ðæt iƿ gōþ ꝥ þu geƿƿt. Ða cƿæþ he. Genoz gƿeotol ꝥ iƿ ꝥ  
 te for þý rint gōbe men gōbe.<sup>35</sup> ðe hi gōð<sup>36</sup> gemetap. Ða cƿæþ  
 ic. Genoz open hi iƿ. Ða cƿæþ he. Ða gōðan<sup>37</sup> beƿitaþ ꝥ  
 gōð<sup>38</sup> ꝥ hi ƿillnaþ. Ða cƿæþ ic. Sƿa me þincþ. Ða cƿæþ he. Ða

<sup>1</sup> Cott. gōðan. <sup>2</sup> Cott. anwealb. <sup>3</sup> Cott. forþam. <sup>4</sup> Cott. gēt.  
<sup>5</sup> Cott. hƿeƿe. <sup>6</sup> Cott. gelyfan. <sup>7</sup> Cott. þæm. <sup>8</sup> Cott. þæm. <sup>9</sup> Cott.  
 ingeþanc. <sup>10</sup> Cott. anwealb. <sup>11</sup> Cott. hƿæƿeƿe. <sup>12</sup> Cott. þæm.  
<sup>13</sup> Cott. fullƿemman. <sup>14</sup> Cott. forþam. <sup>15</sup> Cott. nýle. <sup>16</sup> Bod. ne.  
<sup>17</sup> Cott. anwealb. <sup>18</sup> Cott. meahƿ. <sup>19</sup> Cott. ænne. <sup>20</sup> Cott. ƿillnian.  
<sup>21</sup> Cott. an ƿælþe ƿana. <sup>22</sup> Cott. hƿone. <sup>23</sup> Bod. gelyht. <sup>24</sup> Cott.  
 gēt. <sup>25</sup> Cott. ƿehte. <sup>26</sup> Cott. cumanne. <sup>27</sup> Cott. eapnien.  
<sup>28</sup> ær, deest in MS. Cott. <sup>29</sup> Cott. gōð. <sup>30</sup> Cott. gōð. <sup>31</sup> Cott.  
 gōð. <sup>32</sup> Cott. gōð. <sup>33</sup> Cott. mytlice. <sup>34</sup> Cott. ƿillmen. <sup>35</sup> Cott.  
 gōðe. <sup>36</sup> Bod. gōbe. <sup>37</sup> Cott. gōðan. <sup>38</sup> Cott. gōð.

enemies. If, therefore, the good always have power, then the wicked never have any, because good and evil are very incongruous. But I would inform thee somewhat more distinctly concerning each of them, that thou mayest the better believe what I shall sometimes tell thee concerning the one, and sometimes concerning the other. There are two things which every man's intention requires, that is, will and power. If, therefore, there is to any man a deficiency of either of the two, he cannot with the other effect anything. For no one will undertake what he is unwilling *to do*, unless he needs must: and though he fully wills he cannot *perform it*, if he has not power of that thing. Hence thou mayest clearly know, when thou seest any man desirous of that which he has not, that to him power is wanting. Then said I: That is true: I cannot deny it. Then said he: But if thou seest any one who can do what he desires to do, then there is no doubt to thee that he has power. Then said I: I have no doubt of it. Then said he: Every man is powerful so far as he exercises power: he has no power when he does not exercise power. Then said I: Of that I am convinced. Then said he: Canst thou now call to mind what I before told thee, that is, that the mind of every man desires to arrive at the true happiness, though they pursue it differently? Then said I: That I remember; it is clearly enough proved to me. Then said he: Dost thou remember that I before said to thee, that it was all one, good and happiness? He who seeks happiness seeks good. Then said I: I have it sufficiently fixed in *my* memory. Then said he: All men, both good and evil, desire to come to good, though they desire it variously. Then said I: That is true which thou sayest. Then said he: It is sufficiently evident that good men are good because they find good. Then said I: It is evident enough. Then said he: The good obtain the good which they desire. Then said I: So methinks. Then said he: The wicked would not be wicked if they found the good

ŷfelan næpon na<sup>1</sup> ŷfele. ȝif hi ȝemetan ꝥ ȝoð<sup>2</sup> ꝥ hi pilniap. ac for þý hi rint ŷfele þe<sup>3</sup> hi hit ne ȝemetap.<sup>4</sup> ȝ for þý hi hit ne ȝemetap.<sup>5</sup> ðe hi hit on riht ne recap. Ða cƿæp ic. Sƿa hit iŷŷra ðu reȝit. Ða cƿæp he. Forþæm hit iŷ nan tƿeo ꝥ þa ȝoðan<sup>6</sup> biop rihte ƿalbenbe. ȝ þa ŷfelan nabbaþ nænne anƿealb.<sup>7</sup> for þý ða ȝoðan<sup>8</sup> ꝥ ȝoð on riht recap. ȝ ða ŷfelan on ƿoh. Ða cƿæp ic. ðe þe ƿenþ ꝥ þiŷ ȝoþ ne riht.<sup>9</sup> ðonne ne ȝeleŷþ<sup>10</sup> he naner ȝoþer :-

§ IV.<sup>a</sup> Ða cƿæp he. Ðƿæþer ƿenȝt þu nu. ȝif tƿegen men funniap to anre ȝtope. ȝ habbaþ emn micelne ƿillan to to cumenne. ȝ oþer hæfþ hiŷ ƿota anƿealb ꝥ he mæȝ ȝan þæp he ƿile<sup>11</sup> iŷra iŷra eallum monnum ȝecýnbe ƿæpe ꝥ hi mihton.<sup>12</sup> oþer næfþ hiŷ ƿota ȝeƿealb ꝥ he mæȝe ȝan. ȝ pilnaþ þeah to ƿarienne.<sup>13</sup> ȝ onȝinþ cƿýpan<sup>14</sup> on ðone ilcan ƿeȝ. hƿæþer ðara tƿeȝra<sup>15</sup> þincþ þe mihtȝra.<sup>16</sup> Ða cƿæp ic. Niŷ ꝥ ȝelic. re biþ mihtȝra re ðe ȝæþ. þonne re þe cƿýpp.<sup>17</sup> forþam<sup>18</sup> he mæȝ cuman ep þýber<sup>19</sup> ðe he ƿile ðonne re oþer. reȝe<sup>20</sup> elles ꝥ ðu ƿille ꝥ ƿat ælc man.<sup>21</sup> Ða cƿæp he. Sƿa ȝelice<sup>22</sup> beoþ<sup>23</sup> þam ȝoðum<sup>24</sup> ȝ ðam<sup>25</sup> ŷfelum. æȝþæp hioþa<sup>26</sup> pilnaþ for ȝecýnbe þæt he cume to þam hehtan ȝobe. Ac re ȝoða mæȝ cuman þýber he pilnaþ. forþam he hiŷ on riht pilnaþ. ȝ re ŷfela ne mæȝ cuman to þam<sup>27</sup> þe he pilnaþ. forþam he hit on ƿoh<sup>28</sup> recp. Ic nat þeah þe elles hƿæt ðince. Ða cƿæp ic. Ne þincþ me nauht oþre of þinum iŷpellum. Ða cƿæp he. Genog rihtre þu hit onȝit. ȝ ꝥ iŷ eac tacn ðimre hæle.<sup>29</sup> iŷra iŷra læca ȝeȝuna iŷ ꝥ he cƿeþaþ ðonne hio ȝeocne<sup>30</sup> mon ȝe-riop. ȝef he hƿelc<sup>31</sup> unŷæȝlic<sup>32</sup> tacn him on ȝeŷeoþ. me þincþ nu ꝥ þin ȝecýnþ ȝ ðin ȝeȝuna flite rihte rihtlice ƿiþ ðæm býriȝe :-

§ V.<sup>o</sup> Ic habbe nu onȝiten ꝥ ðu eapt ȝeapo to onȝitanne mine lape.<sup>33</sup> forþý ic þe ƿolbe ȝeȝæþerȝan manȝu iŷpell ȝ

<sup>a</sup> Boet. lib. iv. prosa 2.—Rursus inquit: Si duo sint, &c.

<sup>o</sup> Boet. lib. iv. prosa 2.—Sed quoniam te ad intelligendum, &c.

<sup>1</sup> Cott. no. <sup>2</sup> Cott. ȝoðb. <sup>3</sup> Bod. ꝥ. <sup>4</sup> Cott. metað. <sup>5</sup> Cott. metað. <sup>6</sup> Cott. ȝoðan. <sup>7</sup> Cott. anƿalb. <sup>8</sup> Cott. ȝoðan. <sup>9</sup> Cott. ðe þe ne ƿenð ꝥ þiŷ ȝoð riht. <sup>10</sup> Cott. ȝelýfð. <sup>11</sup> þæp he ƿile, desunt in MS. Bod. <sup>12</sup> Cott. meahthen. <sup>13</sup> Cott. ȝeƿanne. <sup>14</sup> Cott. cƿeoþan. <sup>15</sup> Cott. tƿeȝa. <sup>16</sup> Cott. mehtȝra. <sup>17</sup> Cott. cƿieþð. <sup>18</sup> Cott. forþæm. <sup>19</sup> Cott. þýber. <sup>20</sup> Cott. riȝa. <sup>21</sup> Cott. mon. <sup>22</sup> Cott. ilce. <sup>23</sup> Cott. bið. <sup>24</sup> Cott. ȝoðum. <sup>25</sup> Cott. þæm. <sup>26</sup> Cott. heopa. <sup>27</sup> Cott. þæm. <sup>28</sup> Cott. ƿoȝ. <sup>29</sup> Cott. hælo. <sup>30</sup> Cott. he riocne. <sup>31</sup> Cott. hi hƿlc. <sup>32</sup> Cott. unŷæȝlic. <sup>33</sup> Cott. mina lape.



which they desire; but they are wicked because they do not find it, and they do not find it because they do not seek it rightly. Then said I: So it is as thou sayest. Then said he: Therefore there is no doubt that the good are always powerful, and the wicked have no power, because the good seek good rightly, and the wicked wrongly. Then said I: He who thinks that this is not true, then believes he no truth.

§ IV. Then said he: Whether dost thou think? if two men are going to one place, and have equally great desire to arrive there, and one has the use of his feet, so that he may go where he will, as it were natural to all men that they could; and the other has not the use of his feet that he can go, and yet is desirous to go, and begins to creep the same way, whether of the two dost thou think the more powerful? Then said I: There is no comparison. He is more powerful who goes than he who creeps, because he can more easily come whither he will than the other. Say what else thou wilt, every man knows that. Then said he: In like manner it is with the good and with the wicked. Each of them desires naturally that he may come to the highest good. But the good is able to come whither he desires, because he desires it rightly, and the wicked cannot come to that which he desires, because he seeks it wrongly. I know not but thou mayest think differently. Then said I: I do not think at all differently from what thou sayest. Then said he: Very rightly thou understandest it: and that is also a token of thy health; as it is the custom of physicians to say, when they see a sick man, if they perceive in him any healthy token. Methinks now that thy nature and thy habit contends very powerfully against error.

§ V. I have now found that thou art prompt to understand my doctrine: therefore I am desirous to collect for thee many



arguments and many examples, so that thou mayest the more easily understand what I am about to say. Observe now, how feeble wicked men are, when they cannot come thither where *even* irrational creatures are desirous to come; and how much more feeble they would be if they had no natural inclination to it. Behold with how heavy a chain of folly and unhappiness they are bound! Even children, when they can just go, and also old men, as long as they can go, are desirous of some honour and some praise. Children ride on their sticks, and play at various sorts of play, wherein they imitate old men. But the unwise are not willing to attempt anything from which they may expect to themselves praise or rewards. But *they* do what is worse; *they* run erring hither and thither under the roof of all things; and that which irrational creatures know, unwise men do not know. Therefore the virtues are better than the vices. For every man must be convinced, whether he will, or whether he will not, that he is the most powerful who is able to arrive at the highest roof of all things, that is God; whom nothing is above, nor anything beneath, nor about, but all things are in him, in his power. God is greatly to be loved. Didst thou not before say, that he was most powerful in walking who could go, if he would, to the end of this earth, so that no part of this earth were beyond it? The same thou mayest conceive with regard to God, as we before said, that he is most powerful who can come to him, because he nowhere beyond that can come!

§ VI. From all these arguments thou mayest understand that the good are always powerful, and the wicked are destitute of all power and all ability. Why, then, dost thou think they forsake virtues and follow vices? But I suppose thou wilt say, that it is through ignorance that they are not able to distinguish them. But what wilt thou then say is worse than this want of reason? Why do they allow themselves to be ignorant? Why will they not inquire after virtues and after wisdom? But I know that drowsiness oppresses them, and overcomes them with sloth, and covetousness blinds them. We have before said, that nothing was worse than ignorance. But what shall we now say, if the intelligent have vices, and

gryman<sup>1</sup> æfter ƿiðbome 7 æfter cræftum. Ic ƿat ðeah ꝥ þu  
 ƿilt cƿeþan ꝥ ƿrænner 7 ungemetcræftnes hi ofritte. Ac hƿæt  
 iſ ðonne unſcƿenſne<sup>2</sup> ðonne ſe mon þe bioð<sup>3</sup> to ungemetlice  
 ofeƿgriðeð mið þam<sup>4</sup> tæðran flærce. buton he eft ƿerƿice 7  
 ƿinne ƿiþ þa unſearaſ ſƿa he ſƿiþort mæge. Ac hƿæt ƿilt ðu  
 þonne cƿeþan. ƿiþ hƿa ƿuht nýlle ƿiþ ƿinnan. ac mið fullan<sup>5</sup>  
 ƿillan foſlæst ælc ƿob 7 fulƿæp þam ſƿele. 7 biþ ðeah ƿerceab-  
 ƿiſe. Ic ſecge ſie unmihtig 7 euc ealles nauht. forþam ſƿa hƿa  
 ſƿa ðone ƿemænnan ƿob eallra ƿoba foſlæst. buton tƿeonne biþ  
 ſe nauht. Ac ſƿa hƿa ſƿa ƿillnaþ ꝥ he cræftig ſie. he ƿillnaþ ꝥ  
 he ƿiſ ſie.<sup>6</sup> ſƿa hƿa ſƿa þonne cræftig biþ. he biþ ƿiſ. 7 ſe ðe  
 ƿiſ biþ. he biþ ƿob.<sup>7</sup> ſe þe ðonne ƿob biþ. ſe biþ ƿerælig. 7 ſe  
 ðe ƿerælig biþ. ſe biþ eabig. 7 ſe þe eabig biþ. ſe biþ Lof.<sup>8</sup> be-  
 þam<sup>9</sup> bæle ðe þe ær ſiehton<sup>10</sup> on þiſſe ilcan bec. Ac ic ſene nu  
 hƿonne ꝥ ðýrge men ƿillon ƿunðrian ƿæſ þe ic ær ſæðe. ꝥ ƿaſ  
 ꝥ te ſƿele men næron<sup>11</sup> nauhtar. forþæmþe þara iſ ma ðonne  
 þara ofra. Ac ðeah hi hiſ nu næſne ne ƿeleſan. þeah ic iſ ſƿa.  
 ne maƿon ſe næſne ƿereccan þone ſƿelan mon clænne 7 un-  
 tƿiſealne. ſe<sup>12</sup> ma þe þe maƿon hatan oððe habban ðeabnc  
 mon for cƿucene. ne biþ ſe cƿuca ðonne nýttra þe ſe ðeaba.  
 ƿiþ him hiſ ſƿel ne hƿeorþ. Ac ſe þe unƿereclice hoſar. 7 hiſ  
 ƿeetnc nýle healban. ne biþ ſe nauht :

§ VII.<sup>1</sup> Ic ſene ðeah ꝥ þu ƿille cƿeþan ꝥ hit ne ſie ealles  
 ſƿa ƿelic. ꝥ ſe ſƿela mæge bon ſƿel ðeah he ƿob ne mæge. 7 ſe<sup>2</sup>  
 ðeaba ne mæge nauþer bon. ac ic ðe ſecge þæt ſe anƿealb<sup>13</sup>  
 þara ſƿelena ne cýmþ of nanum cræfte. ac of unſearum. ac ƿiþ  
 þa ſƿelan ſýmle ƿobe<sup>14</sup> ſæron.<sup>15</sup> ðonne ne ðýbon hi nan ſƿel.  
 ne biþ<sup>16</sup> ꝥ nane mihta ꝥ mon mæge ſƿel bon. ac<sup>17</sup> beoþ un-  
 mihta. ƿiþ ꝥ ƿoþ iſ ꝥ ſe ær ƿerſƿan ſiehtan<sup>18</sup> ꝥ ꝥ ſƿel nauht ne  
 ſie. þonne ne ƿýrcþ ſe nauht. ſe ðe ſƿel ƿýrcþ. Ða cræþ ic.  
 Leuox ƿoþ ꝥ iſ ꝥ þu ſerxt.<sup>19</sup> Ða cræþ he. þu ne ſiehton<sup>20</sup> þe  
 ær ꝥ nan ƿuht næſne mihtigra ðonne ꝥ hehte ƿob.<sup>21</sup> Ða cræþ  
 ic. Ðra hit iſ ſƿa ðu ſerxt.<sup>22</sup> Ða cræþ he. Ne hit þeah ne mæc

<sup>1</sup> Doct. lib. iv. proſa 2.—Sed poſſunt, inq̄ues, mali, &c.

<sup>2</sup> Bod. grypſgan.

<sup>3</sup> Cott. unſcƿenſne.

<sup>4</sup> Cott. bioð.

<sup>5</sup> Cott. þam.

<sup>6</sup> Cott. fulle.

<sup>7</sup> Bod. ƿiſſge.

<sup>8</sup> Cott. ƿob.

<sup>9</sup> Bod. ƿob.

<sup>10</sup> Cott. þam.

<sup>11</sup> Cott. ſiehton.

<sup>12</sup> Cott. næſne.

<sup>13</sup> Cott. bon.

<sup>14</sup> Cott. anpalb.

<sup>15</sup> Cott. ƿobe.

<sup>16</sup> Cott. ſæron.

<sup>17</sup> Cott. bioð.

<sup>18</sup> Bod. j.

<sup>19</sup> Cott. ſiehton.

<sup>20</sup> Cott. ſerxt.

<sup>21</sup> Cott. ſiehton.

<sup>22</sup> Cott. ƿob.

<sup>23</sup> Cott. ſerxt.

will not inquire after wisdom and after virtues? I know, however, that thou wilt say that luxury and intemperance oppress them. But what is weaker than the man who is utterly overcome by the frail flesh, unless he afterwards desist, and contend against vices as he best may? But what wilt thou say if any creature will not contend against *them*, but with full will forsakes all good, and does evil, and is nevertheless intelligent? I say that he is feeble, and moreover altogether nothing! For whosoever forsakes the universal good of all goods, without doubt he is nothing. But whosoever desires that he may be virtuous, desires that he may be wise. Whosoever, then, is virtuous is wise: and he who is wise is good; he then who is good is happy; and he who is happy is blessed; and he who is blessed is a god, so far as we have before mentioned in this same book. But I rather think that foolish men will wonder at that which I have just now said, that is, that wicked men were nothing; because there is a greater number of them than of the others. But though they never believe it, yet it is so. We can never reckon the wicked man pure and sincere, any more than we can call or esteem a dead man living. Nor indeed is the living better than the dead, if he repent not of his evil. But he who lives recklessly, and will not preserve his nature, is not he nothing?

§ VII. I think, however, thou wilt say that this is not altogether so likely, because the wicked can do evil, though he cannot *do* good, and the dead can do neither. But I say to thee that the power of the wicked does not come from any virtues, but from vices. But if the evil were always good, then would they do no evil. It is not from power that any one is able to do evil, but it is from weakness. If that is true which one some time ago asserted, that evil is nothing, then he works nothing who works evil. Then said I: Very true is that which thou sayest. Then said he: Did we not prove before that nothing was more powerful than the highest good? Then said I: So it is as thou sayest. Then said he: Yet it

nan yfel bon. Ða cƿæp ic. Ðæt iſ ƿop. Ða cƿæp he. Ðƿæþer  
 ænig mon ƿene ꝥ ænig mon ƿie ƿƿa mihtag ꝥ he mæge bon eall  
 ꝥ þæt he ƿille. Ða cƿæp ic. Ne ƿenþ þæſ nan mon ðe hiſ ƿepit  
 hæſþ. Ða cƿæp he. Ðƿæt yfele men mazon ðeah yfel bon.  
 Ða cƿæp ic. Eala ꝥ<sup>1</sup> hi ne mihton. Ða cƿæp he. Ðit iſ ƿeotol  
 ꝥ hi mazon bon yfel. ⁊ ne mazon nan zob. ꝥ iſ ƿopþam ðe ꝥ  
 yfel niſ nauht. ac þa zoban.<sup>2</sup> ƿiſ hi ƿulne anpealb habbaþ. hi  
 mazon bon to zobes<sup>3</sup> ꝥ ꝥ hi ƿillaþ. ƿopþý iſ ƿe ƿulla anpealb<sup>4</sup> to  
 tellanne to þam<sup>5</sup> hehtum zobum.<sup>6</sup> ƿopþam<sup>7</sup> æþþer ƿe ƿe an-  
 pealb.<sup>8</sup> ƿe þa opþu zob.<sup>9</sup> and þa cƿæſtaſ. ƿe ƿe longe æp  
 nembon. ƿindon fæſte on þam hehtan zobes.<sup>10</sup> ƿƿa ƿƿa ælceſ  
 huſeſ ƿah biþ fæſt æþþer ƿe on ðæne flope. ƿe on þæm hƿopa.  
 ƿƿa biþ ælc zob<sup>11</sup> on Lode fæſt. ƿopþæm he iſ ælceſ zobes  
 æþþer ƿe hƿof ƿe flop. Ðý iſ á to ƿilnianne þæſ anpealbes. ꝥ  
 mon mæge zob<sup>12</sup> bon. ƿopþam ꝥ iſ ƿe beſta anpealb.<sup>13</sup> ꝥ mon  
 mæge ⁊ ƿille ƿell<sup>14</sup> bon. ƿƿa læſſan ƿrebum ƿƿa maran. ƿƿæþer  
 he hæbbe. ƿopþam ƿƿa hƿa ƿƿa ƿillaþ<sup>15</sup> zob<sup>16</sup> to bonne. he ƿillaþ  
 zob<sup>17</sup> to habbenne.<sup>18</sup> ⁊ mið zobes to bionne. ƿop þiſ<sup>19</sup> iſ ƿe  
 Flatoner cƿibe ƿenoz ƿop. ðe he cƿæp. Ða ƿiſ an ane mazon bon  
 to zobes<sup>20</sup> ꝥ hi ƿilniap.<sup>21</sup> Ða yfelan mazon onginnon ꝥ hi ƿilniap.  
 Ic naſ nu þeah ðu ƿille cƿepan ꝥ Ða zoban onginnon hƿilum ꝥ  
 hi ne mazon ƿopþþingzan. Ac ic cƿeþe. ꝥ<sup>22</sup> hi hit hƿingzaþ ƿimle  
 ƿopþ. þeah hi ꝥ ƿeopc ne mægen ƿulfræmman. hi habbaþ ðeah  
 ƿulne ƿillan. ⁊ ƿe untƿeoſealþa ƿilla biop<sup>23</sup> to tellenne<sup>24</sup> ƿop  
 ƿulfræmmod ƿeopc. ƿopþam<sup>25</sup> he næſpe ne ƿoplyrt ðam leaſum  
 oððe hep. oððe þæp. oððe æþþæp. þeah ƿillaþ Ða yfelan ƿýncan  
 ꝥ ꝥ hi lýrt. ðeah hit nu ne ƿie<sup>26</sup> nýt. ne ƿopleoſaþ hi æc þone  
 ƿillan. ac habbaþ hiſ ƿite. opþe hep. oððe eller hƿæp. oððe  
 æþþer. ƿe yſla ƿilla<sup>27</sup> to þonne hƿopa ƿelt. ƿopþý hi ne mazon  
 beſitan ꝥ zob<sup>28</sup> ꝥ hi ƿillniap.<sup>29</sup> ƿop ðý hi hit þuph<sup>30</sup> ðone ƿillan  
 ƿeaþ. nales þuph ƿihtne ƿeg.<sup>31</sup> Se yſela<sup>32</sup> ƿilla næſþ nænne ƿe-  
 ſeþſcipe ƿiþ þa ƿeſælþa. Ða ƿe ƿiſþom þa ðiſ ƿpell aſeht hæſþe.  
 Ða ongan he eft ƿingzan and ðuſ cƿæp.

<sup>1</sup> Bod. þaſ. Cott. þæp.    <sup>2</sup> Cott. zoban.    <sup>3</sup> Cott. zobes.    <sup>4</sup> Cott.  
 anpealb.    <sup>5</sup> Cott. þæm.    <sup>6</sup> Cott. zobum.    <sup>7</sup> Cott. ƿopþæm.    <sup>8</sup> Cott.  
 anpealb.    <sup>9</sup> Cott. zob.    <sup>10</sup> Cott. zobes.    <sup>11</sup> Cott. zob.    <sup>12</sup> Cott.  
 zob.    <sup>13</sup> Cott. anpealb.    <sup>14</sup> Cott. ƿell.    <sup>15</sup> Cott. ƿilniap.    <sup>16</sup> Cott. zob.  
<sup>17</sup> Cott. zob.    <sup>18</sup> Cott. habbanne.    <sup>19</sup> Cott. ƿopþý.    <sup>20</sup> Cott. zobes.  
<sup>21</sup> Cott. ƿillaþ.    <sup>22</sup> Bod. þeah.    <sup>23</sup> Cott. bið.    <sup>24</sup> Cott. tellanne.  
<sup>25</sup> Cott. ƿopþæm.    <sup>26</sup> Cott. hit nýt ne ƿie.    <sup>27</sup> Bod. ƿilla yfel.    <sup>28</sup> Cott.  
 zob.    <sup>29</sup> Cott. ƿilniap.    <sup>30</sup> Cott. þupg.    <sup>31</sup> Bod. nallaþ þuphtne  
 ƿeg.    <sup>32</sup> Cott. yſla.    <sup>33</sup> Cott. aſeht.

cannot do any evil. Then said I: That is true. Then said he: Does any one think that any man can be so powerful that he is able to do all that he wills? Then said I: No man thinks it who has his senses. Then said he: But wicked men, nevertheless, can do evil. Then said I: O that they were not able! Then said he: It is evident that they can do evil, and cannot do any good. That is because evil is nothing. But the good, if they have full power, are able to do whatsoever good they will. Therefore full power is to be reckoned among the highest goods; for both power and the other goods and excellences, which we long ago mentioned, are fixed in the highest good. As the wall of every house is fixed both to the floor and to the roof, so is every good fixed in God, for he is both the roof and floor of every good. Therefore is the power that man may do good, ever to be desired: for that is the best power, that any one is able and willing to do well, whether with less means or with greater, whichever he may have. For whosoever wills to do good, is desirous to have good, and to be with good. Therefore is Plato's saying very true, which he said: The wise alone can do the good which they desire; the wicked can only attempt what they desire. I know not, however, but thou wilt say that the good sometimes begin what they cannot accomplish. But I say that they always accomplish it. Though they may not perfect the work, they have nevertheless full will, and the sincere will is to be reckoned for the perfect work. Therefore they never fail of rewards either here or there, or both. If the wicked have will to work what they list, though it is not now perfect, they lose not also the will, but have its punishment either here or elsewhere, or both. So greatly does the evil will control them! For this reason they cannot obtain the good which they desire, because they seek it through this will, *and* not through the right way. The evil will has no fellowship with happiness. When Wisdom had finished this speech, then began he again to sing, and thus said:

## CAPUT XXXVII.\*

§ I. **GEFER** nu au spell be þam oþermōðum ⁊ þam unriht-  
 riſum cýningum. þa þe geſioþ rihtan on þam hehtan heahſet-  
 lum. þa ſcmaþ on manegra cýnna hræglum. ⁊ bioþ ſuton  
 ſymbſtanþenþe miþ miclon geſerſcipe huopa þegna. ⁊ þa bioþ  
 miþ ſetlum. ⁊ miþ gýlþenum hýlt ſpeorbum. ⁊ miþ man-  
 ſcaldum hepegeatpum gehyrſte. ⁊ þneatþ eall moncýnn miþ  
 huopa þriýmme. ⁊ ſe ðe huopa ſelt. ne muſuþ nauþer ne ſuenþ  
 ne ſienþ. þe ma ðe þeþenþe hund. ac bioþ ſpiþe ungeſnæglíce  
 upahafen on hýr Mōbe ſoþþam ungemetlican anpealbe. Ac gýr  
 him mon þonne ariht of þa clapaſ. ⁊ him oſtiþ þara þenunga  
 ⁊ þæſ anpealþe. ðonne miht þu geſeon ꝥ he bioþ ſpiþe anlic  
 þara hýr þegna ſumum ðe him ðaþ þeniaþ. buton he ſoþþa ſie.  
 And gýr him nu þeaf gehyrþ ꝥ him riþþ ſume hwiþe þara  
 þenunga of tohen. ⁊ þara clapa. ⁊ þæſ anpealþe. þonne þincþ  
 him ꝥ he ſie on carþerne gehroht. oððe on ſacentum. ſoþþam  
 of þam unmetta. ⁊ þam ungemetlican geþeþelan. of þam ſpet-  
 mettum. ⁊ of miſtlicum ðriýmum þæſ liþe. onþæcnaþ ſio  
 roþe þraþ þæne þneanneſſe. ⁊ gehreþþ huopa Mōb ſpiþe ſpiþlice.  
 þonne þeaxaþ eac þa oþermetta ⁊ ungeþwærneſ. ⁊ þonne hi  
 þeoriþaþ geholzen. ðonne wýrþ ꝥ Mōb beſprungan miþ þam ſelne  
 þæne hatheortneſſe. oþþæt hi þeoriþaþ geſærte miþ þæne un-  
 rihtneſſe. ⁊ ſwa gehærte. Siððan ꝥ ðonne geþon biþ. ðonne  
 onginþ him leozan ſe tohopa þæne þneace. ⁊ ſwa hþæſ ſwa hýr  
 wýrgunþ ſillaþ. ðonne gehet him þæſ hýr neccleþt. Ic þe ſæþe  
 geſýrn ær on þiſſe ilcan bec. ꝥ ealle geſceapta ſiþnobon ſumer  
 zobes. ſoþ geþynþe. ac ða unrihtſiþan cýngaſ ne maþon nan  
 zob ðon. ſoþ þam ic þe nu ſæþe. niþ ꝥ nan ſunþor. ſoþþam hi  
 hi unþerþoþaþ eallum þam unþeapum þe ic ðe ær nemþe. ſceal  
 ðonne neþe to þara hlaſorþa some þe he hine ær unþerþeobþe.  
 ⁊ ꝥ te wýrþe iſ. ꝥ he him nýle ſuþþum wýrþunþan. þæſ he hit  
 anginþan ſolþe. ⁊ ðonne on þam geþinne þurþþunþan mihte.  
 þonne næþþe he hýr nane ſcýlþe :-

§ II.<sup>a</sup> Ða ſe ſiþþom ða þiſleop aſungen hæþþe. þa ongan he  
 eft ſpellian ⁊ þur cþæþ. Geſiht ðu nu on hu miclum. ⁊ on hu

\* Boet. lib. iv. metrum 2.—Quos vides sedere calso, &c.

<sup>a</sup> Boet. lib. iv. prosa 3.—Videans igitur, quanto in casu, &c.



## CHAPTER XXXVII.

§ I. HEAR now a discourse concerning proud and unjust kings, whom we see sitting on the highest thrones; who shine in clothes of many kinds, and are surrounded by a great company of their thanes, who are adorned with belts and golden-hilted swords, and with manifold weapons, and terrify all mankind with their greatness. And he who governs them regards neither friend nor foe, any more than a mad hound; but is inconceivably lifted up in his mind, through unbounded power. But if any man should strip off from him the clothes, and deprive him of the retinue and the power, then wouldest thou see that he is very like to any one of those his thanes who serve him, unless he be worse. And moreover, if it by chance happen unto him that he at any time is deprived of the retinue, and of the clothes, and of the power, then it seems to him that he is brought to prison or to chains. Because from excess, and from immoderate clothing, and from dainty food, and from various drinks of the cup, the fury of lust is excited, and disquiets their minds very greatly: then increases also arrogance and wickedness; and when they are offended, then is the mind scourged with the heat of anger, until they are distracted with unhappiness, and so enslaved! After this takes place, the hope of revenge begins to deceive them, and whatsoever his anger wills his recklessness promises him. I said to thee long before, in this same book, that all creatures were naturally desirous of some good: but unjust kings can do no good, for the reason I have now given thee. That is no wonder, for they subject themselves to all the vices which I have already named to thee. *Every one of them*, therefore, necessarily must *submit* to the judgment of the lords, to whom he has already subjected himself; and what is still worse, that he will not even strive against them. If he were willing to attempt it, and then were able to persevere in the contest, then would he be free from his guilt.

§ II. When Wisdom had sung this lay, then began he again to speak, and thus said: Seest thou in how great, and

biopum. 7 on hu ðiorcpum honareap<sup>1</sup> þara unþeapa þa ýfel-  
 pillendan rciciap. 7 hu ða zoban<sup>2</sup> rcinap beophoton þonne runne.  
 forþam<sup>3</sup> þa zoban<sup>2</sup> næfre ne beoþ beðælbe þara ebleana hiora<sup>4</sup>  
 zober.<sup>5</sup> ne þa ýfelan næfre þara pita ðe hi geeapniap. Ælc þing  
 þe on ðigge populke zebon biþ. hæfþ eblean. 7 ynce hpa þ þ he  
 7 ynce. oððe ðo þ þ he ðo. á he hæfð þ þ he earnap.<sup>6</sup> Nif þ  
 eac nauht unriht<sup>7</sup> 7pa 7pa gio Romana þeap 7ær.<sup>8</sup> 7 zet<sup>9</sup> i7 on  
 manegum ðeobum.<sup>10</sup> þ mon heþ ænne hearoðbeah<sup>11</sup> 7ylbenne  
 æt 7umer ærnepezer enbe. 7ærþ þonne micel folc to. 7 7pnar<sup>12</sup>  
 ealle enbeme7.<sup>13</sup> ða þe hiora ærninge t7eap. 7 7pa hpic 7pa  
 æ7e7t tu ðam beaze cýmp. þonne mot 7e hine habban hum. ælc  
 pilnap þ he 7cile æ7e7t to cuman 7 linc habban. ac anum he  
 ðeah gebýnar.<sup>14</sup> 7pa ðeþ eall moncýnn. on 7ý7 anb7earþan h7e.  
 7pnar. and onet7ap. and pillnað ealle7<sup>15</sup> þær he7tan zobet.<sup>16</sup>  
 ac hit i7 nanum<sup>17</sup> men zetiohhob. ac i7 eallum monnum. for-  
 þæm i7 ælcum þearf þ he h7ie eallan<sup>18</sup> mæ7ne<sup>19</sup> æ7ter þære  
 mebe. þære mebe ne 7ý7þ næfre nan zob<sup>20</sup> man beðæleb. ne  
 mæ7 hine mon no mið rihte hatan 7e zooba. 7if he biþ þær  
 he7tan zobet beðæleb.<sup>21</sup> forþæm nan zob<sup>22</sup> þeop ne biþ  
 buton zobum<sup>23</sup> ebleanum. ðon ða ýfelan þ þ hi bon. 7ýmle biþ  
 7e beah<sup>24</sup> zobet<sup>25</sup> ebleaner þam zobum<sup>26</sup> 7ehealben on ecne77e.  
 ne mæ7 þara ýfelena ýfel þam zoban<sup>27</sup> beniman heora zobet  
 7 hiora plite7. ac 7if hi þ zob buton himfelsum hæfben.  
 ðonne meah7e hi mon h7 beniman.<sup>28</sup> oþer t7e7a oððe 7e ðe  
 hit æp 7ealbe. oððe oþer mon.<sup>29</sup> Ac þonne forliet zob<sup>30</sup> man  
 h7 leanum.<sup>31</sup> ðonne he h7 zob forlæt. On7it nu þ te ælcum  
 men h7 æ7en zob<sup>32</sup> 7ifþ zob eblean. þ zob þ te onunnan him  
 7elfum biþ. Ðpa 7ipna monna pile c7eþan þ æn7 zob man 7ie  
 beðæleb ðær he7tan zobet. forþam he 7úmle æ7ter þam  
 77incþ. Ac 7emun ðu 7úmle ðær miclan 7 þær 7æ7nan ebleaner.

<sup>1</sup> Cott. horo reapa.    <sup>2</sup> Cott. gooban.    <sup>3</sup> Cott. forþæm.    <sup>4</sup> Cott. gooban.    <sup>5</sup> Cott. goober.    <sup>6</sup> Cott. geeapnað.    <sup>7</sup> Cott. unpuht.    <sup>8</sup> Bod. Romana þeap7 i7.    <sup>9</sup> Cott. 7iet.    <sup>10</sup> Cott. bioðum.    <sup>11</sup> Cott. beaz.    <sup>12</sup> Cott. 7ýnað.    <sup>13</sup> Bod. enbeme7t.    <sup>14</sup> Cott. gebýneð.    <sup>15</sup> Cott. ealle.    <sup>16</sup> Cott. goober.    <sup>17</sup> Cott. anum.    <sup>18</sup> Cott. ealle.    <sup>19</sup> Cott. mægene.    <sup>20</sup> Cott. zob.    <sup>21</sup> Cott. ne mæ7 hine mon no mið rihte hatan 7e zooba. 7if he bið þær he7tan goober beðæleb.    <sup>22</sup> Cott. goob.    <sup>23</sup> Cott. goobum.    <sup>24</sup> Cott. beaz.    <sup>25</sup> Cott. goober.    <sup>26</sup> Cott. goobum.    <sup>27</sup> Cott. gooban.    <sup>28</sup> Bod. hiora zob. buton himfelsum næfben. þonne mihte hi mon hi beniman.    <sup>29</sup> Bod. 7ealbe oðþa oþer ma.    <sup>30</sup> Cott. goob.    <sup>31</sup> Bod. 7eale7an.    <sup>32</sup> Cott. goob.

in how deep, and in how dark a sink of vices the evil-willing are involved, and how the good shine brighter than the sun? For the good are never destitute of the rewards of their good, nor the wicked ever of the punishments which they deserve. Everything which is done in this world has recompense. Let any one work what he may, or do what he may, he will ever have that which he earns. Moreover, it is not unjust, as was formerly the custom of the Romans, and still is in many nations, that man should have a golden crown at the end of some course. Many people then come thereto, and all run equally, those who have confidence in their running; and whichever first arrives at the crown, then may he have it to himself. Every one desires that he may first arrive, and have it; but nevertheless it falls to one. So does all mankind in this present life,—runs and hastens, and is desirous of the highest good. But it is offered to no one man, but is *offered* to all men. Therefore it is needful to every one that he strive with all his power after the reward. Of the reward no good man is ever deprived. A man cannot rightly call himself good if he be destitute of the highest good, for no good servant is without good rewards. Let the wicked do what they may, the crown of good reward will always be possessed by the good for ever. The evil of the wicked cannot deprive the good of their good, and of their excellence. But if they had that good from without them, then might some one deprive them of it; either he who formerly bestowed it, or another man. But a good man then loses his rewards when he forsakes his good. Understand, then, that to every man his own good gives good reward; that good which is in himself. What wise man will say, that any good man is destitute of the highest good? for he always labours after it. But meditate thou always on the great and the fair reward,

forþam<sup>1</sup> ꝥ eblean iſ oſer ealle oþre<sup>2</sup> lean to luſienne.<sup>3</sup> ꝥ ðo þær lean to þam forþrecenan goðum<sup>4</sup> þe ic ðe ær tealbe on ðriððan bec. þonne hi þonne geƿaderuðe<sup>5</sup> bioþ. ðonne miht<sup>6</sup> þu onſitan ꝥ þa geſælpa ꝥ ꝥ hehte goð<sup>7</sup> biþ eall an. ꝥ ꝥ hiþ Loð. ꝥ þonne ðu miht<sup>8</sup> eac onſitan ꝥ ælc goð<sup>9</sup> man biþ eabiȝ. ꝥ ꝥ ealle geſælge men beoþ<sup>10</sup> Loðar. ꝥ habbaþ ecu eblean hiopa<sup>11</sup> goðer<sup>12</sup>.

§ III.<sup>1</sup> Forþam<sup>13</sup> ne ðearf nænne ƿiſne mon tƿeogan. ꝥ ða ſſelan nabban eac ece<sup>14</sup> eblean heopa ſſeleſ. ꝥ biþ ece ƿite. Deah ðu nu ƿene ꝥ hiopa hƿiſlc<sup>15</sup> geſelg<sup>16</sup> ne heþ for ƿopulbe. he hæfþ ðeah ſſmle<sup>17</sup> hiſ ſſel mið him. ꝥ eac þær ſſeleſ<sup>18</sup> eblean ða hƿile þe hit him licap. Niſ nu nan ƿiſ man ꝥ nýte ꝥ te goð<sup>19</sup> ꝥ ſſel bioþ ſſmle<sup>20</sup> ungeſƿæpe betƿux<sup>21</sup> him. ꝥ ſſmle<sup>22</sup> on tƿa<sup>23</sup> ƿillaþ. ꝥ ſſa ſſa ðær goðan goðneſ biþ hiſ aȝen goð<sup>24</sup> ꝥ hiſ aȝen eblean. ſſa biþ eac þær ſſelan ſſel hiſ aȝen ſſel. ꝥ hiſ eblean. ꝥ hiſ aȝen ƿite. ne tƿeoþ nænne mon ȝif he ƿite hæfþ. ꝥ he næbbe ſſel. Dƿæt ƿenap þa ſſelan ꝥ he beon bebælbe ðara ƿita ꝥ ſſint fulle ælceſ ſſeleſ. nallaſ<sup>25</sup> no ꝥ an ꝥ hi bioþ aſſylbe. ac forneah to nauhtegebone. Onȝit nu be þam goðum hi miſel ƿite þa ſſelan ſſmle habbaþ. ꝥ geħýp ȝýc<sup>26</sup> ſum biſpell. ꝥ geheald þa ſel þe ic þe ær ſæbe. Eall ꝥ. ꝥ te annere hæfþ. ꝥ þe recȝap þæt te ſie. ða hƿile þe hit æt ſomne biþ. ꝥ ða ſamſƿæðneſſe þe hataþ goð. Sƿa ſſa an man biþ man. ða hƿile ðe ſio ſaſl ꝥ þe lichoma biþ ætſomne.<sup>27</sup> þonne hi þonne geſindnebe bioþ ðonne<sup>28</sup> ne bið he ꝥ ꝥ he ær þær. ꝥ ilce þu miht<sup>29</sup> geſencan be ðam lichoman ꝥ be hiſ limum. ȝif þara luma hƿiſlc<sup>30</sup> of biþ. ðonne ne biþ hit no full mon ſſa hit ær ſaſ. ȝif eac hƿiſlc goð<sup>31</sup> man ſſom goðe geſite. ðonne ne biþ he þe<sup>32</sup> ma fullice goð. ȝif he eallunga ſſom goðe<sup>33</sup> geſite. þonan hit gebyſiaþ ꝥ ða ſſelan ſſolætaþ ꝥ ꝥ hi ær biðon<sup>34</sup> ne<sup>35</sup> bioþ

<sup>1</sup> Doet. lib. iv. proſa 8.—Quæ cum ita ſint, &c.

<sup>1</sup> Cott. forþam. <sup>2</sup> Cott. oðra. <sup>3</sup> Cott. luſienne. <sup>4</sup> Cott. goðum.

<sup>5</sup> Cott. geƿaderuðu. <sup>6</sup> Cott. meah. <sup>7</sup> Cott. goð. <sup>8</sup> Cott. meah.

<sup>9</sup> Cott. goð. <sup>10</sup> Cott. bioð. <sup>11</sup> Cott. heopa. <sup>12</sup> Cott. goðer. <sup>13</sup> Cott.

forþam. <sup>14</sup> Cott. næbben eac ecu. <sup>15</sup> hƿiſlc, deest in MS. Bod.

<sup>16</sup> Bod. geſælpe. <sup>17</sup> Cott. ſſmle. <sup>18</sup> Cott. ſſeleſ. <sup>19</sup> Cott. goð.

<sup>20</sup> Cott. ſſmle. <sup>21</sup> Cott. betƿox. <sup>22</sup> Cott. ſſmle. <sup>23</sup> Cott. tu.

<sup>24</sup> Cott. goð. <sup>25</sup> Cott. nallaſ. <sup>26</sup> Cott. ȝet. <sup>27</sup> Cott. ætſomne

bioð. <sup>28</sup> hi þonne geſindnebe bioð þonne, deest in MS. Bod. <sup>29</sup> Cott.

meah. <sup>30</sup> Cott. hƿiſlc. <sup>31</sup> Cott. goð. <sup>32</sup> Cott. þon. <sup>33</sup> goðe,

deest in MS. Cott. <sup>34</sup> Cott. bydon. <sup>35</sup> Cott. ꝥ ne.

for that reward is above all other rewards to be loved: and add that reward to the before-mentioned goods which I formerly recounted to thee in the third book. When they are added together, then mayest thou perceive that happiness and the highest good are all one, and that is God. And then thou mayest also perceive that every good man is happy, and that all happy men are gods, and have eternal reward of their good!

§ III. Therefore no wise man needs to doubt that the evil have also eternal recompense of their evil, that is, eternal punishment. Though thou mayest think that any of them is happy here in respect of the world, he nevertheless has always his evil with him, and also the recompense of the evil, *even* whilst it gives him pleasure. There is no wise man who is ignorant that good and evil are always discordant between themselves, and always are at variance in their wishes. And as the goodness of the good is his own good, and his own reward, so is also the evil of the wicked his own evil, and his reward, and his own punishment. No man if he has punishment, doubts that he has evil. What! do the wicked think that they are exempted from punishments, and *yet* are full of all evil? Not only are they foul, but almost brought to nothing. Understand, therefore, from the good, how great punishment the wicked always have: and hear, moreover, an example; and well retain those which I before mentioned to thee. Whatsoever has unity, that we say exists while it remains together; and this unity we call good. Thus a man is a man whilst the soul and the body are together. But when they are separated, then is he not that which he was before. The same thou mayest conceive concerning the body, and concerning its limbs. If any of the limbs is off, then it is not full man, as it was before. So if any good man depart from good, then is he not any more fully good, if he at all depart from good. When it happens that the wicked leave off what they before did, *they* are not what they before were.

þ þ hi ær wæron. Ac þonne hi þ Ʒob<sup>1</sup> forlætaþ Ʒ peorþaþ  
 Ʒfele. ðonne ne beoþ<sup>2</sup> hi nauhtar buton anlicnef. þ mon mæƷ  
 Ʒerion þ hi Ʒio men wæron.<sup>3</sup> ac hi habbaþ þær menniſceƷ  
 ðonne þone betƷcan ðæl forlopen. Ʒ þone forcupeſtan<sup>4</sup> Ʒe-  
 healben. hi forlætaþ þ ƷecƷnðelice Ʒob. þ<sup>5</sup> Ʒint menniſclice  
 wearaþ. Ʒ habbaþ weah mannef anlicnefƷe ða hwile þe hi  
 libbaþ:-

§ IV.<sup>u</sup> Ac ƷƷa ƷƷa manna Ʒobnef<sup>6</sup> hi ahefþ ofer þa men-  
 niſcan ƷecƷnð. to þam<sup>7</sup> þ hi beoþ Ʒobaf Ʒenemnebe.<sup>8</sup> ƷƷa eac  
 hiopa Ʒfelnef aƷƷƷþ hi unþer ða menniſcan ƷecƷnð. to þam<sup>9</sup>  
 þ hi bioþ Ʒfele Ʒehatene. þ þe cƷepaþ Ʒie nauht. Forþam Ʒif  
 ðu ƷƷa Ʒeplætne mon metƷt þ he biþ aheƷƷeþ Ʒrom Ʒobe<sup>10</sup> to  
 Ʒfele. ne miht<sup>11</sup> ðu hine na mið Ʒihte nemnan man. ac neaƷ.  
 Lef þu þonne<sup>12</sup> on hwilcum men onƷitƷt. þ he biþ ƷitƷe Ʒ  
 neaƷeƷe. ne Ʒcealt þu hine na hatan man. ac ƷulƷ. Anð þone  
 wepaþ þe biþ þƷeoƷtme. þu Ʒcealt hatan hund. nallaþ<sup>13</sup> mann.  
 Anð ðone leaƷan ƷƷeƷan. þu Ʒcealt hatan fox. næf mann. Anð  
 ðone unƷemetlice moƷegan Ʒ ƷƷrienðan.<sup>14</sup> ðe to micelne anðan  
 hæfþ. ðu Ʒcealt hatan leo. næf mann. Anð þone Ʒænan. þe biþ  
 to Ʒlaþ. ðu Ʒcealt hatan aƷƷa ma þonne man. Anð þone unƷe-  
 metlice eaƷƷan. þe him onbƷæt maƷe<sup>15</sup> þonne he ƷƷƷe.<sup>16</sup> þu  
 miht<sup>17</sup> hatan hapa. ma ðonne man. Anð þam<sup>18</sup> unƷeƷƷeþƷegan  
 Ʒ ðam<sup>19</sup> hælgan.<sup>20</sup> þu miht<sup>21</sup> ƷecƷƷan<sup>22</sup> þ hi biþ Ʒinðe Ʒelicea.  
 oððe unƷƷallum ƷuƷelum. ðonne ƷemetƷeƷtum monnum. Anð  
 þam þe ðu onƷitƷt þ he hiþ<sup>23</sup> on hiƷ lichaman luƷtum. þ he bið  
 anlicoƷt Ʒettum ƷƷinum. þe Ʒimle Ʒillnaþ<sup>24</sup> lieƷan on Ʒulum  
 Ʒolum. Ʒ hi nƷllaþ aƷƷƷlgan<sup>25</sup> on hlutƷum ƷeƷteƷum.<sup>26</sup> ac  
 weah hi Ʒelbum hwonne beƷƷemðe weorþon. ðonne Ʒleaþ he eft  
 on þa Ʒolu Ʒ beƷealƷiaþ weaƷ on. ða Ʒe ƷiƷðom þa ƷiƷ ƷƷell  
 aƷeƷt hæƷe. ða onƷan he Ʒingan Ʒ ƷƷƷ cƷeap.

<sup>u</sup> Boet. lib. iv. pross 3.—Sed cum ultra homines, &c.

<sup>1</sup> Cott. Ʒobð. <sup>2</sup> Cott. bioð. <sup>3</sup> Cott. wæron. <sup>4</sup> Bod. forcupeþan.  
<sup>5</sup> Bod. Ʒ. <sup>6</sup> Cott. Ʒobnef. <sup>7</sup> Cott. þon. <sup>8</sup> Cott. Ʒenemnebe. <sup>9</sup> Cott.  
 þon. <sup>10</sup> Cott. Ʒobðe. <sup>11</sup> Cott. meahƷ. <sup>12</sup> þonne, deest in MS. Cott.  
<sup>13</sup> Cott. nallef. <sup>14</sup> Bod. ƷƷrienðe. <sup>15</sup> Cott. ma. <sup>16</sup> Cott. þƷƷe.  
<sup>17</sup> Cott. meahƷ. <sup>18</sup> Cott. þam. <sup>19</sup> Cott. þam. <sup>20</sup> Cott. Ʒalan.  
<sup>21</sup> Cott. meahƷ. <sup>22</sup> Cott. ƷecƷan. <sup>23</sup> Cott. hið. <sup>24</sup> Cott. Ʒimle  
 mllað. <sup>25</sup> Cott. næƷƷe nallað aƷƷƷhan. <sup>26</sup> Cott. ƷeƷteƷum.

But when men forsake good, and become wicked, then are they nothing but a resemblance; so that one may see that they formerly were men, but they have lost the best part of humanity, and kept the worst. They forsake the good of their nature, that is human manners, and have nevertheless the likeness of man while they live.

§ IV. But as the goodness of men raises them above human nature, so far that they are named gods; so also their wickedness degrades them below human nature, so far that they are called evil, which we say is nothing. Therefore if thou shouldest meet a man so debased that he is turned from good to evil, thou canst not rightly name him man, but beast. If then thou observest with respect to any man, that he is a rapacious man, and a spoiler, thou shouldest not call him a man, but a wolf. And the fierce *man* who is a brawler, thou shouldest call a hound, not a man. And the deceitful, crafty *man*, thou shouldest call a fox, not a man. And the immoderately proud and angry *man*, who has great malice, thou shalt call a lion, not a man. And the dull *man* who is too slow, thou shouldest call an ass more than a man. And the excessively timid *man* who is more fearful than he needs, thou mayest call a hare more than a man. And to the inconstant and the light, thou mayest say, that they are more like the wind, or restless birds, than modest men. And to him whom thou observest that he is lying in the lusts of his body, *thou mayest say*, that he is most like to fat swine, which always desire to lie in foul mire, and will not wash *themselves* in pure waters; but if they sometimes rarely are made to swim, then cast they *themselves* again into the mire, and wallow therein. When Wisdom had ended this speech, then began he again to sing, and thus said:

## CAPUT XXXVIII.\*

§ I. IL ðe<sup>1</sup> mæx peccan of ealþum leaþum ƿrellum ƿum  
 ƿriþe anlic ƿrell þære ƿræce þe ƿit nu ýmbe ƿræcon. Ðit ge-  
 býrebe ƿio on Tƿioiana ƿerinne þ̃ þær ƿær an cýning þær nama  
 Aulixef. ƿe hæfþe tƿa ðioða unþer þam Kaþere. Ða ðioða  
 ƿæron hatene Iƿaciȝe 7 Retie. 7 ðær Kaþereȝ nama ƿær Aȝa-  
 memnon. Ða ƿe Aulixef mið þam Kaþere to þam ƿerolhte for.  
 ða hæfþe he ƿume hundreð ȝcira. ða ƿæron hi ƿume ten ȝear  
 on þam ƿerinne. ða ƿe cýning eft ham ceþbe ƿrom þam Kaþere.  
 7 hi þ̃ lanð hæfþon ȝerunnen. ða næfþe ma ȝcira þonne an. þ̃  
 ƿær ðeah þ̃ne ȝieþne. ða ȝerþob hine heah þeber 7 ȝtorum ȝæ.  
 ƿearþ ða forþƿiſan on an iȝlonð ut on<sup>2</sup> ðære ƿenbel ȝæ. þ̃  
 ƿær þær Apolliner bohtor. Iober ȝuna. ƿe Iob ƿær hioȝa  
 cýning. 7 licette þ̃ he ȝceolbe bion ƿe hehȝta Gob. 7 þ̃ býȝȝe  
 folc him ȝelýfþe. forþamþe he ƿær cýne cýnner. 7 hi nýſton  
 nænne oþerne Gob on ðære timan. buton hioȝa cýningȝa hi  
 ƿeorþobon for Gubȝa. ða ȝceolbe þær Iober fæþeȝ beon eac  
 Gob. þær nama ƿær Saturnuȝ. 7 hiȝ ȝa ilce eal cýn<sup>3</sup> hi hæfþor  
 for Gob. þa ƿa hioȝa an ƿe Apollinuȝ ðe ƿe ær ýmb ƿræcon  
 ðær Apolliner bohtor ȝceolbe bion ȝýbene. þære nama ƿær  
 Kynke. ƿio hi ȝæbon ȝceolbe bion ȝriþe ðrýcƿæſtaȝu. 7 ƿio  
 ƿunobe on ðam iȝlanðe þe ƿe cýning on forþƿiſen ƿearþ ðe ƿe  
 ær ýmbe ƿræcon. Ðio hæfþe ðær ȝriþe micle ƿerobe hipe  
 ðeȝna. 7 eac oþerȝa mæþena. Sona ȝa hio ȝeȝeah ðone for-  
 þƿiſenan cýning þe ƿe ær ýmbȝræcon. þær nama ƿær Aulixef.  
 ða onȝan hio hine lufan. 7 hioȝa æȝþer oþerne ȝriþe unȝe-  
 methce. ȝa þ̃ te he for hipe lufan forlet hiȝ ȝice eall. 7 hiȝ  
 cýȝien. 7 ƿunobe mið hipe of ðone ƿƿȝt þ̃ hiȝ þeȝnaȝ him ne  
 mihton lenȝ mið ȝerunian. ac for hioȝa earþer lufan 7 for  
 ðære ƿræce tihobon hine to forlætanne. Ða onȝunnon leaȝe  
 men ȝȝncan ƿrell. 7 ȝæbon þ̃ hio ȝceolbe mið hipe ðrýcƿæſt.  
 þa men forþneþan. ð̃ ƿeorþan hi an ƿilbe ðeopa lic. 7 ȝiððan  
 ƿlean on þa ƿaccentan 7 on corȝaȝ. Sume hi ȝæbon þ̃ hio  
 ȝceolbe forȝceorþan to leon. 7 ðonne ȝeo ȝceolbe ȝræcan.<sup>4</sup>  
 þonne ȝýnðe hio. Sume ȝceolþan bion eforȝaȝ. 7 ðonne hi  
 ȝceolþan hioȝa ȝaȝ ȝioȝian. þonne ȝrýmetoban hi. Sume  
 ƿurþon to ƿulȝan. ða ðuton. ðonne hi ȝræcan ȝceolþon.

\* Boet. lib. iv. metrum 8.—Vela Neritii ducis, &c.

<sup>1</sup> Bod et Cott. þa.   <sup>2</sup> Bod. et Cott. uton.   <sup>3</sup> Bod. et Cott. ælcma.



## CHAPTER XXXVIII.

§ 1. I CAN relate to thee, from ancient fables, a story very like to the subject which we have just now spoken about. It happened formerly in the Trojan war, that there was a king whose name *was* Ulysses, who had two countries under the Cæsar. The countries were called Ithaca and Retia, and the Cæsar's name was Agamemnon. When Ulysses went with the Cæsar to the battle, he had some hundred ships. Then were they some ten years in that war. When the king again returned homeward from the Cæsar, and they had conquered the land, *he* had not more ships than one; but that was *a* ship with three rows of oars. Then opposed him a great tempest and a stormy sea. *He* was then driven on an island out in the Wendel sea. Then was there the daughter of Apollo, the son of Jove. Jove was their king, and pretended that he should be the highest god, and that foolish people believed him because he was of royal lineage, and they knew not any other God at that time, but worshipped their kings for gods. Then should the father of Jove be also a god, whose name was Saturn; and likewise all his kindred they held for gods. Then was one of them the Apollo whom we before mentioned. Apollo's daughter should be a goddess, whose name was Circe. She, they said, should be very skilful in sorcery; and she dwelt in the island on which the king was driven, about whom we before spoke. She had then a very great company of her servants, and also of other maidens. As soon as she saw the king driven *thither*, whom we before mentioned, whose name was Ulysses, then began she to love him, and each of them the other, beyond measure; so that he for love of her neglected all his kingdom, and his family, and dwelt with her until the time that his thanes would no longer remain with him; but for love of their country, and on account of exile, determined to leave him. Then began false men to work spells. And they said that she should by her sorcery overthrow the men, and cast them into the bodies of wild beasts, and afterwards throw them into chains and fetters. Some, they said, she should transform to lions, and when *they* should speak then they roared. Some should be wild boars, and when they should lament their misfortune then they grunted. Some became wolves. These howled

Sume purðon to þam ðeopcýnne þe mon hat tigrur. Ða peopð eall ge zereþrice forþerfeð to mytlicum ðeopcýnnum. ælc to sumum ðiope. buton þam cýnunge anum. Ælcne mete hi onfuneðon þe men etað. 7 pilnoðon ðara þe ðeop etað. Næfðon hi nane aulicneffe manna ne on lichoman ne on ftemme. 7 ælc rihte ðeah hi 7erit fpa fpa he ær rihte. þ 7erit far fpiþe forþienðe for þam ermpum ðe hi ðrozan. Ðæt þa menn ðe þýrum leafrungum zelefðon. ðeah rihton þæt hio mið þam ðrýcraefte ne mihte ðara manna Mòðon penðan. þeah hio ða lichoman onpende. Gala þ hit i7 micel craeft ðær Mòðer for ðone lichoman. Be fpilcum 7 be fpilcum þu miht onfitan þ 7e craeft þær lichoman biþ on þam Mòðe. 7 þ 7e ælcum men ma ðeruaþ hi7 Mòðer unþearf. ðær Mòðer tior eallne þone lichoman to him. 7 þær lichoman mettrumnef ne mæx þ Mòð eallunga to him zetion:-

§ II.<sup>w</sup> Ða cweþ ic. Ic eom zefara þ þ i7 for. þ þu ær fæberc. þ þær þ hit nauht neaht þære þæt mon ða ýfel-pillenðan men hete netenu. oððe pilþeop.<sup>1</sup> ðeah hi mannes onlicneffe hæbben. Ac gif ic hæfðe fpilcne anwealb<sup>2</sup> fpylce ge ælmihteza Gof hæfð. ðonne ne lete ic no ða ýfelan ðeruan ðam<sup>3</sup> zobum<sup>4</sup> fpa fpiþe fpa hi nu boþ. Ða cweþ he. Ni7 hit him no fpa longe afeþ fpa þe ðýncþ. ac ðu miht onfitan þ him biþ fpiþe hrafðlice 7erfneþ<sup>5</sup> hioþa onforþneffe. fpa ic þe nu rihte feczan wille. ðeah ic zet emtan<sup>6</sup> næbbe for oþerpe<sup>7</sup> fpiþæce. ðær hi ðone unnyttan anwealb<sup>8</sup> næfðen þe hi penaf þ hi habbaþ.<sup>9</sup> ðonne næfðon hi fpa micel wite fpa hi habban feulon. Ða ýfelan biþ micle<sup>10</sup> ungerælfgrænan þonne. ðonne<sup>11</sup> hi magan purhtion<sup>12</sup> þæt ýfel þ hi lýt. þonne hi þonne bion. þonne hi hit ðon ne mazon. ðeah ði7<sup>13</sup> ðýrge men ne zeferan.<sup>14</sup> Ðit i7 fpiþe ýfel þ mon<sup>15</sup> ýfel wille. 7 hit<sup>16</sup> i7 þeah micle fýrre þ hit mon mæz bon.<sup>17</sup> forþæm<sup>18</sup> ge ýfela<sup>19</sup> willa biþ tofenceþ. fpa þe pecelf<sup>20</sup> beforþan fýre. gif mon þ peopc purhtion<sup>21</sup> ne<sup>22</sup> mæz. Ac ða ýfelan<sup>23</sup> habbaþ hplum ðuo ungerælpa.<sup>24</sup> an i7 þ hi ýfel willaþ. oþer þ þ hi magon. þuððe þ hi hit purhtior.<sup>25</sup>

<sup>w</sup> Boet. lib. iv. prosa 4.—Tum ego, Fator, inquam, &c.

<sup>1</sup> Cott. pilþeop. <sup>2</sup> Cott. anwealb. <sup>3</sup> Cott. þæm. <sup>4</sup> Cott. zobum.  
<sup>5</sup> Cott. 7erfneþ. <sup>6</sup> Cott. æmettan. <sup>7</sup> Cott. oðpe. <sup>8</sup> Cott. unnettan anwealb.  
<sup>9</sup> Cott. hæbben. <sup>10</sup> Cott. hioð fymle. <sup>11</sup> Bod. þone.  
<sup>12</sup> Cott. magon purhtion. <sup>13</sup> Cott. hi7. <sup>14</sup> Cott. zeferan. <sup>15</sup> Cott. mon þ.  
<sup>16</sup> Bod. he. <sup>17</sup> bon, deest in MS. Cott. <sup>18</sup> Cott. forþæm forþæm.  
<sup>19</sup> Cott. ýfela. <sup>20</sup> Cott. þær pec. <sup>21</sup> Cott. purhtion. <sup>22</sup> ne, deest in MS. Bod.  
<sup>23</sup> Cott. ýfelan. <sup>24</sup> Cott. unwealpa. <sup>25</sup> Cott. purhtioð.

when they should speak. Some became that kind of wild beast that man calls tiger. Thus was all the company turned to wild beasts of various kinds; each to some beast, except the king alone. Every meat they refused which men eat, and were desirous of those which beasts eat. They had no resemblance of men either in body or in voice, yet every one knew his mind, as he before knew *it*. That mind was very sorrowful through the miseries which they suffered. Indeed, the men who believed these fictions, nevertheless knew that she by sorcery could not change the minds of men, though she changed the bodies. How great an excellence is that of the mind in comparison of the body! By these *things*, and the like thou mayest learn, that the excellence of the body is in the mind; and that to every man the vices of his mind are more hurtful. *Those* of the mind draw all the body to them, and the infirmity of the body cannot entirely draw the mind to it.

§ II. Then said I: I am convinced that that is true which thou before saidst, that is, that it would not be unfit that we should call evil-willing men cattle, or wild beasts, though they have the resemblance of man. But if I had such power as the Almighty God has, then would I not let the wicked injure the good so much as they now do. Then said he: It is not permitted to them so long as thou supposest. But thou mayest be assured that their prosperity will very soon be removed, as I will shortly inform thee, though I have not leisure now on account of other discourse. If they had not the vain power, which they think they have, then would they not have so great punishment as they shall have. The wicked are much more unhappy when they are able to accomplish the evil which they list, than they are when they are unable to do it; though these foolish men do not believe it. It is very wicked that any man wills evil, and it is still much worse that he is able to do it, for the evil will is dispersed like incense before the fire, if man is not able to accomplish the work. But the wicked have sometimes three misfortunes: one is, that they will evil; the second, that they are able *to do it*; the third,

forþam<sup>1</sup> Iob hæfþ geotiohhob to fellenne<sup>2</sup> witu 7 erimþa þam yfelum<sup>3</sup> monnum for hiora fylum weorcum. Ða cweþ ic. Ðra hit is 7 gwa ðu wegt. 7 þeah ic wolbe gewyrcean. gif ic mihte.<sup>4</sup> 7 hi næfbon þa heafðgæla 7 hi mihton yfel don. Ða cweþ he. Ic wene þeah 7 him lofge we anwealb<sup>5</sup> ær þonne ðu woldest.<sup>6</sup> oððe hi wenen. forþam nan riht nis lang<sup>7</sup> færes on þis anwealdan life. þeah monnum þynce 7 hit lang is. Ac rihte oft we midla anwealb<sup>8</sup> ðara yfelena gehwilt rihte færllice. gwa gwa gneat beam on rýða<sup>9</sup> wýrcþ hlybne bynt ðonne men læst wenaþ. 7 forþam<sup>10</sup> ege hi biop<sup>11</sup> rimle rihte earne. Luf hi ðonne hiora yfel earne gebed. hu ne biþ þonne rimle 7 lange yfel wýrde ðonne 7 weorce. Ðeah nu þa yfelan næfne ne wýrðon<sup>12</sup> deaðe. Ðeah ic<sup>13</sup> wolbe cweþan 7 hi wæron<sup>14</sup> earmorte.<sup>15</sup> Luf þa earmþa ealle<sup>16</sup> soþe<sup>17</sup> sint. Ðe we lange<sup>18</sup> ær ymbe wehton.<sup>19</sup> 7 ða yfelan<sup>20</sup> her on worulde<sup>21</sup> habban weolban.<sup>22</sup> þonne is wec weortol. 7 þa earmþa beoþ<sup>23</sup> enwealde we cece<sup>24</sup> biop. Ða cweþ ic. Ðæt is wunðorlic 7 ðu wegt.<sup>25</sup> 7 rihte eapolic byrgum monnum to onwitanne. Ac ic onwite þeah 7 hit belimþ geot pel to fære gnræce þe wit ær ymbe gnræcon. Ða cweþ he. Ic ne gnræce nu no to byrgum monnum. ac gnræce to þam þe williaþ<sup>26</sup> fýðom onwitan. forþam 7 biþ tacn fýðome. 7 hine mon willige<sup>27</sup> gehewan<sup>28</sup> 7 onwitan. Ac gif byrga hweone trefe<sup>29</sup> ænige ðara gwella. Ðe we ær ymbe<sup>30</sup> gnræcon on rihte ilcan bec. ðonne gewerce he. gif he mæge. oþer trefa oððe þara gwella rum leaƿ oððe ungelic ðære gnræce þe wit æfter gnræaþ. oððe wriðbe wea onwite 7 geleaf 7 wit on riht wripen.<sup>31</sup> gif he þara nan ne deþ.<sup>32</sup> ðonne nat he hwæt<sup>33</sup> he menþ.<sup>34</sup>

§ III.<sup>2</sup> Ac ic ðe mæg get<sup>35</sup> tæcan oþer ðing þe byrgum monnum wile ðincan get<sup>36</sup> ungelicfærllice.<sup>37</sup> 7 is ðeah geot

<sup>2</sup> Boet. lib. iv. prosa 4.—Nam hoc quoque quod dicam, &c.

<sup>1</sup> Cott. forþamþe. <sup>2</sup> Cott. fellanne. <sup>3</sup> Cott. fylum. <sup>4</sup> Cott. mealt. <sup>5</sup> Cott. anwealb. <sup>6</sup> Cott. polbe. <sup>7</sup> Cott. long. <sup>8</sup> Cott. anwealb. <sup>9</sup> Cott. wuda. <sup>10</sup> Cott. forþamþe. <sup>11</sup> Cott. beoð. <sup>12</sup> Cott. wunben. <sup>13</sup> ic, deest in MS. Cott. <sup>14</sup> Cott. wæpen. <sup>15</sup> Cott. earmorte 7 ungewel-gorte. <sup>16</sup> Cott. ealla. <sup>17</sup> Cott. soþa. <sup>18</sup> Cott. longe. <sup>19</sup> Cott. wehton. <sup>20</sup> Cott. fylan. <sup>21</sup> Cott. weorlde. <sup>22</sup> Cott. weolben. <sup>23</sup> Cott. pel williaþ. <sup>24</sup> Cott. pelmige. <sup>25</sup> Boet. gepan. <sup>26</sup> Cott. trefe. <sup>27</sup> Cott. ymb. <sup>28</sup> Cott. gnræcen. <sup>29</sup> Cott. nýre. <sup>30</sup> Cott. nan þara lifest. <sup>31</sup> Cott. mænþ. <sup>32</sup> Cott. get. <sup>33</sup> Cott. get. <sup>34</sup> Cott. ungelic-færllice.

that they accomplish it. For God has decreed to give punishments and miseries to wicked men for their wicked works. Then said I: So it is as thou sayest; and yet I would wish, if I might, that they had not the unhappiness of being able to do evil. Then said he: I think, however, that that power will be lost to them sooner than *either* thou or they would expect. For nothing is of long duration in this present life, though it seem to men that it be long. But very frequently the great power of the wicked falls very suddenly, even as a great tree in a wood makes a loud crash when men least expect; and through fear they are always very miserable. But if their wickedness makes them miserable, is not then the long evil always worse than the short? Though the wicked never died, I should still say that they were most miserable. If the miseries are all true, which we long ago discoursed about, that the wicked should have in this world, then is it evident that those miseries are infinite which are eternal. Then said I: That is wonderful which thou sayest, and very difficult to be understood by foolish men. But I nevertheless perceive that it appertains well enough to the discourse which we were before holding. Then said he: I am not now speaking to foolish men, but am speaking to those who desire to understand wisdom; for it is a token of wisdom that any one is willing to hear and understand it. But if any of the foolish doubt any of the reasonings which we have already uttered in this same book, let him show, if he can, some one of the arguments *which* is either false, or inapplicable to the subject about which we are inquiring; or thirdly, let him turn, understand, and believe that we argue rightly. If he will do none of these *things*, then he knows not what he means.

§ III. But I can still teach thee another thing, which to foolish men will seem yet more incredible, and is nevertheless suitable enough to the argument which we are holding. Then

zelc þam ƿelle ðe ƿit æfter ƿƿýnaþ. Ða cƿæþ ic. Ðƿæt iſ þ̅  
 la ðinga. Ða cƿæþ he. Ðit iſ þ̅ þ̅ ða ƿſelan<sup>1</sup> biþ micle ƿerælig-  
 nan ðe on ðiſſe ƿopulbe<sup>2</sup> habbaþ micelne ƿean 7 manigfeald<sup>3</sup>  
 ƿite<sup>4</sup> ƿop hýna<sup>5</sup> ƿſelum.<sup>6</sup> Ðonne þa ƿen þe nane ƿræce nabbap.  
 ne nan ƿite on þiſſe ƿopulbe ƿop hiopa ƿſle. Ne ƿene ðeah nan  
 mon þ̅ ic ƿop þæm anum ðýllic ƿræce. ðe ic ƿolbe unþeapap  
 tælan. 7 ƿobe hæſan. 7 miþ ðære biſne<sup>7</sup> men ðneacian 7  
 tihcan<sup>8</sup> to ƿoðum ðeapum. ƿopþam<sup>9</sup> ege ðæg ƿiteſ. ac ƿop  
 opnum þingum<sup>10</sup> ic hit ƿræce<sup>11</sup> zet ƿrþop. Ða cƿæþ ic. ƿop  
 hƿilcum<sup>12</sup> opnum ðingum ƿolber<sup>13</sup> ðu þ̅ ƿræcan.<sup>14</sup> buton ƿop-  
 þam<sup>15</sup> ðe þu nu næber. Ða cƿæþ he. Lemunſ<sup>16</sup> ðu þ̅ ƿit ær  
 ƿræcon. þ̅ ƿæg þ̅ þa ƿoban<sup>17</sup> hæþen<sup>18</sup> ƿýmle anƿealb<sup>19</sup> 7 ƿe-  
 ſelþa. 7 þa ƿſelan<sup>20</sup> næþen næſſe nauþer. Ða cƿæþ ic. Ðæt  
 ic ƿeman. Ða cƿæþ he. Ðƿæt ƿenſt ðu nu. ƿiſ þu ƿerihſt  
 hƿýlcne ƿrþe unƿeræligne mon. 7 onƿitſt ðeah hƿæt hƿegu<sup>21</sup>  
 ƿober<sup>22</sup> on him. hƿæþer he ƿe ƿra unƿerælig ƿra ƿe þe nan ƿiht  
 ƿober<sup>23</sup> næſþ. Ða cƿæþ ic. Ðe me þýncþ ƿeræligna. ðe hƿæt  
 hƿegu<sup>24</sup> hæſþ. Ða cƿæþ he. Ac hu þýncþ ðe þonne be þam<sup>25</sup> þe  
 nan ƿiht ƿober<sup>26</sup> næſþ. ƿiſ he hæſþ<sup>27</sup> ƿumne eacan ƿſeler. ƿe þu  
 ƿilt ƿecgan þonne zet<sup>28</sup> ƿis unƿeræligna ðonne ƿe oþer. ƿop þæg  
 ƿſeler<sup>29</sup> eacan. Ða cƿæþ ic. Ði ne ƿceolbe me ƿra ðincan.<sup>30</sup>  
 Ða cƿæþ he. Telo þonne þ̅ ðe ƿra þincþ.<sup>31</sup> onƿit ðonne miþ  
 unneþanþan<sup>32</sup> Ðobe þ̅ þa ƿſelan<sup>33</sup> habbaþ ƿmle<sup>34</sup> hƿæt hƿegu<sup>35</sup>  
 ƿober on ƿemonx hiopa ƿſel. þ̅ iſ hiopa ƿite þ̅ mon mæg ƿiðe  
 eaðe ƿeneccan miþ ƿihte him to ƿobe.<sup>36</sup> Ac þa þe him biþ un-  
 ƿitnobe eall hiopa ƿſel on ðiſſe ƿopulbe. habbaþ ƿum ƿſel  
 hæſigne 7 ƿneccenlicne þonne ænig<sup>37</sup> ƿite ƿe on þiſſe ƿopulbe.  
 þ̅ iſ þ̅ him biþ unƿeritnobe<sup>38</sup> hiopa ƿſel on þiſſe ƿopulbe.<sup>39</sup> þ̅  
 iſ þ̅ ƿreotologyt tacn<sup>40</sup> þæg mæſtan ƿſeler on þiſſe ƿopulbe.<sup>41</sup>

<sup>1</sup> Cott. ƿſelan. <sup>2</sup> Cott. ƿeopulbe. <sup>3</sup> Cott. ƿitn. <sup>4</sup> Cott. hiopa.  
<sup>5</sup> ƿſelum, deest in MS. Cott. <sup>6</sup> Cott. býrne. <sup>7</sup> Cott. þneacian 7  
 tihcan. <sup>8</sup> Cott. ƿopþam. <sup>9</sup> Cott. þingum. <sup>10</sup> Cott. ƿræc. <sup>11</sup> Cott.  
 hƿýlcum. <sup>12</sup> Cott. ƿolber. <sup>13</sup> Cott. ƿræcan. <sup>14</sup> Cott. ƿopþam.  
<sup>15</sup> Cott. ƿemanſt. <sup>16</sup> Cott. ƿoðan. <sup>17</sup> Cott. hæþon. <sup>18</sup> Cott.  
 anƿalb. <sup>19</sup> Cott. ƿſelan. <sup>20</sup> Cott. hƿegu. <sup>21</sup> Cott. ƿober. <sup>22</sup> Cott.  
 ƿober. <sup>23</sup> Cott. hƿegu. <sup>24</sup> Cott. þæm. <sup>25</sup> Cott. ƿober. <sup>26</sup> Bod.  
 næſþ. <sup>27</sup> Cott. ƿit. <sup>28</sup> Cott. ƿſeler. <sup>29</sup> Cott. þýncan. <sup>30</sup> Ða  
 cƿæþ he. Telo þonne þ̅ þe ƿra þincþ, deest in MS. Cott. <sup>31</sup> Cott. un-  
 neþanþan. <sup>32</sup> Cott. ƿſelan. <sup>33</sup> Cott. ƿýmle. <sup>34</sup> Cott. hƿegu. <sup>35</sup> Cott.  
 ƿobe. <sup>36</sup> Bod. an. <sup>37</sup> Cott. unƿitnob. <sup>38</sup> Cott. ƿeopulbe. <sup>39</sup> Cott.  
 tacn. <sup>40</sup> Cott. ƿeopulbe.

said I: What thing is that? Then said he: It is this, that those wicked persons are much happier who in this world have great misery, and manifold punishment for their evil, than those are who have no suffering nor punishment in this world for their guilt. Let no one, however, think that I speak thus merely because I would reprove vices, and praise virtue, and by the example urge and persuade men to good conduct through fear of punishment: but I speak it still more for other reasons. Then said I: For what other reasons wouldest thou speak it, except what thou hast just mentioned? Then said he: Dost thou recollect what we before said, that is, that the good always had power and happiness, and the wicked never had either? Then said I: That I remember. \*Then said he: But what thinkest thou, if thou seest any man very unhappy, and yet perceivest something of good in him; is he as unhappy as the man who has no good *in him*? Then said I: He appears to me happier, who has something *of good*. Then said he: But what then dost thou think concerning him who has no good, if he has some addition of evil? He, thou wilt say, is still more unhappy than the other, through the addition of evil. Then said I: Why should not I think so? Then said he: Consider that it so appears to thee, *and* understand with inward mind that the wicked have always something of good among their evil, that is their punishment, which we may very easily, and justly reckon to them as good. But those whose evil is all unpunished in this world, have an evil heavier and more dangerous than any punishment in this world is; that is, that their evil is unpunished in this world, which is the most evident token of the greatest evil in this world, and of the worst recompense

Ʒ þær ƿýrƿtan<sup>1</sup> ebleaner æfter ðýrre ƿorulbe. Ða cræð ic. Ne<sup>2</sup> mæg ic ðær ofracan. Ða cræþ he. Forþæm ƿint ungerælignan þa ýfelan. forþæm him biþ buton Ʒerýrhtum forƷifen hiopa ýfel ðonne þa ƿien þe him biþ hiopa ýfel Ʒeleanoð be heopa<sup>3</sup> Ʒerýrhtum. forþæm hit ƿ ƿiht þ mon ýfelhƷe þa ýfelan.<sup>4</sup> Ʒ hit ƿ ƿoh<sup>5</sup> þ hi mon læte unƿitnobe. Ða cræþ ic. Þra ofræcþ þær. Ða cræþ he. Ne mæg nan man ofracan þ hit ne ƿie eall Ʒoð<sup>6</sup> þ te ƿiht biþ.<sup>7</sup> Ʒ eall ýfel þ te ƿoh biþ. Ða cræþ ic. Ic eom ƿriþe Ʒeðnefeð mið ðýrre ƿƿræce. Ʒ ƿunðriƷe<sup>8</sup> forþh<sup>9</sup> ƿra ƿihtƿiþ beama ænige unƿihtre ƷiƷe ƿille forƷifan. Ða cræþ he. Be hƿam<sup>10</sup> cƿeƿt þu þ. Ða cræþ ic. Forþanþe<sup>11</sup> ðu ær cræbe þ he unƿiht ðýðe. þ he lete unƿýtnoð<sup>12</sup> þa ýfelan. Ða cræþ he. Ðæt ƿ hƿ ƿeophƷcƷe. þ he ƿra ƷiƷol<sup>13</sup> ƿ. Ʒ ƿra ƿumeblice ƷiƷð. þ ƿ micel ƷiƷu<sup>14</sup> þ he Ʒebit<sup>15</sup> oððæt ða ýfelan<sup>15</sup> onƷitaþ hýra<sup>15</sup> ýfel Ʒ Ʒecƿƿnaþ<sup>17</sup> to Ʒobe.<sup>18</sup> Ða cræþ ic. Nu ic onƷite þ hit niƷ ece ƷiƷu þ he ƷiƷ þam<sup>19</sup> ýrlum. ac ƿ hƿæt hƷeƷu<sup>20</sup> elbunƷ<sup>21</sup> Ʒ anbib þær hehtan beman. Forþam<sup>22</sup> anbibe Ʒ forþam<sup>23</sup> Ʒerýlbe me þincþ þ he ƿie þe ƿiþoƿi forƷepen. Ʒ þeah me hcaþ ðiƷ ƿell Ʒenoz ƿell. Ʒ þýncþ me Ʒenoz Ʒelic<sup>24</sup> þæm þe ðu ær Ʒæbeƿt.

Ʒ IV.<sup>25</sup> Ac ic ðe halƷige<sup>25</sup> Ʒet<sup>26</sup> þ ðu me ƷeƷe<sup>27</sup> hƷæþen ðu ƿene þ þa ýfelan<sup>28</sup> habban ænig ƿite æfter ðýrre ƿorulbe.<sup>30</sup> oððe þa Ʒoðan<sup>30</sup> ænig eblean heopa<sup>31</sup> Ʒober.<sup>32</sup> Ða cræþ he. Þu ne Ʒæbe ic ðe ær þ þa Ʒoðan<sup>33</sup> habbaþ eblean hiopa<sup>34</sup> Ʒober.<sup>35</sup> æƷþen Ʒe heƿ. Ʒe on ecneƷre. Ʒ ða ýfelan<sup>36</sup> eac habbaþ eblean heopa<sup>37</sup> ýfeleƷ.<sup>38</sup> æƷþen Ʒe heƿ. Ʒe eƿt on ecneƷre. Ac ic ƿille ðælan ða ýfelan<sup>39</sup> ðam ýfelum<sup>40</sup> nu on tƷa.<sup>41</sup> forþamþe<sup>42</sup> oƿen ðæl ƿapa ýfelena<sup>43</sup> hæƷð ece ƿite. forþam hi nanne miðheoƿneƷre ne Ʒeeapnoboð. oƿen ðæl Ʒceal beon ƷeclænƷob.<sup>44</sup> anb ða

<sup>2</sup> Doet. lib. iv. prosa 4.—Sed, quæso, inquam, te, &c.

<sup>1</sup> Cott. ƿýrƿertan. <sup>2</sup> Ne, deest in MS. Bod. <sup>3</sup> Cott. hiopa. <sup>4</sup> Cott. ƷiƷe þa ýlan. <sup>5</sup> Cott. ƿoh. <sup>6</sup> Cott. Ʒoð. <sup>7</sup> bið, deest in MS. Cott. <sup>8</sup> Cott. ƿunðƿie. <sup>9</sup> Cott. forþhƷ. <sup>10</sup> Cott. hƷæm. <sup>11</sup> cƿeƿt þu þ. Ða cræð ic forþam, desunt in MS. Cott. <sup>12</sup> Cott. unƿitnobe. <sup>13</sup> Cott. ƷiƷol. <sup>14</sup> Cott. ƷiƷo. <sup>15</sup> Cott. ýrlan. <sup>16</sup> Cott. hiopa. <sup>17</sup> Cott. ƷecƷeƿnað. <sup>18</sup> Cott. Ʒoðe. <sup>19</sup> Cott. þæm. <sup>20</sup> Cott. hƷilc hƷaƷu. <sup>21</sup> Cott. elbunƷ. <sup>22</sup> Cott. forþæm. <sup>23</sup> Cott. forþæm. <sup>24</sup> Cott. ƷeƷonƷelic. <sup>25</sup> Cott. heaƷige. <sup>26</sup> Cott. Ʒet. <sup>27</sup> Cott. ƷeƷe. <sup>28</sup> Cott. ýrlan. <sup>29</sup> Cott. Ʒeopulbe. <sup>30</sup> Cott. Ʒoðan, deest in MS. Cott. <sup>31</sup> Cott. hiopa. <sup>32</sup> Cott. Ʒober. <sup>33</sup> Cott. Ʒoðan. <sup>34</sup> Cott. heopa. <sup>35</sup> Cott. Ʒober. <sup>36</sup> Cott. ýrlan. <sup>37</sup> Cott. hiopa. <sup>38</sup> Cott. ýfele. <sup>39</sup> Cott. ýrlan. <sup>40</sup> þam ýfelum, desunt in MS. Cott. <sup>41</sup> Cott. tƷa. <sup>42</sup> Cott. forþam þe. <sup>43</sup> Cott. ýfelena. <sup>44</sup> Cott. ƷeclænƷob.



after this world. Then said I: I cannot deny this. Then said he: Therefore the wicked are more unhappy, because their wickedness is undeservedly forgiven them, than they are if their wickedness is recompensed according to their deserts. Therefore it is right that evil should be inflicted on the wicked, and it is wrong that they should be suffered to go unpunished. Then said I: Who denies this? Then said he: No man can deny that everything is good which is right, and everything evil which is wrong. Then said I: I am very much troubled with this discourse, and wonder why a righteous a judge should bestow any unjust gift. Then said he: Wherefore sayest thou that? Then said I: Because thou before saidst that he did wrong, inasmuch as he left the wicked unpunished. Then said he: That is his glory, that he is so bountiful, and bestows so abundantly. It is a great gift that he waits till the wicked are sensible of their evil and turn to good. Then said I: Now I understand that it is not an eternal gift which he gives to the wicked, but is rather the delay and waiting of the highest judge. On account of his waiting and forbearance, methinks he is the more despised; and yet this argument pleases me well enough, and seems to me like enough to what thou before saidst.

§ IV. But I beseech thee, now, that thou wouldest tell me whether thou thinkest that the wicked have any punishment after this world; or the good any reward for their goodness? Then said he: Did I not say to thee before, that the good have recompense for their goodness both here and for ever; and the wicked also have recompense for their evil, both here, and also for ever? But I will now divide the wicked from the wicked in two parts. For one part of the wicked shall have eternal punishment, because they have deserved no mercy; and the other part shall be cleansed and proved in the

amereb on þam<sup>1</sup> heofonlicon fýne. ꝥa heþ biþ ŷýlfor.<sup>2</sup> for-  
þam<sup>3</sup> he hæfþ ŷume geeapnunga ŷumere milbheortneŷŷe for-  
þam<sup>4</sup> he mot cuman æfter þam<sup>5</sup> earforum to ece aþe. Læt  
ic þe mihte peccan maþe.<sup>6</sup> æþþe Ʒe be þam<sup>7</sup> Ʒobum.<sup>8</sup> Ʒe be  
þam<sup>9</sup> ýflum. Ʒif<sup>10</sup> ic nu æmtan<sup>11</sup> hæfþe. Ac ic onþræbe þ  
ic forlete<sup>12</sup> þ þit ær æfter arþýnebon.<sup>13</sup> þ þæŷ þ þit wolbon  
Ʒeþeccan þ þu onƷeate þ þa ýflan nærbon<sup>14</sup> nænne anþealb.<sup>15</sup>  
ne nænne þeopþŷape. ne on ðiŷŷe þopulbe.<sup>16</sup> ne on þæne to-  
þearþan. forþæm þe þuhte ær þ eallra ðinga ŷýnneŷt þ þu  
þenber<sup>17</sup> þ þu hæfþon<sup>18</sup> to micelne. Ʒ þ ealne þeƷ<sup>19</sup> Ʒioþober<sup>20</sup>  
þ þu ealne þeƷ<sup>21</sup> næron on wite. Ʒ ic þe Ʒæbe ealne<sup>22</sup> þeƷ þ þu  
næfne ne biop buton wite. þeah ðe Ʒa ne ðince. Ac ic wæt  
ðeah þ þu wilt Ʒioþian þ þu Ʒa langne<sup>23</sup> fýnrt habbaþ leaþ<sup>24</sup> ýfel  
to ðonne. Ʒ ic þe Ʒæbe ealne þeƷ þ þe fýnrt biþ Ʒiþe lýtle hwile.  
and ic ðe ƷeƷe Ʒet.<sup>25</sup> Ʒa Ʒa he lengra biþ. Ʒa þu biop unge-  
fælgian. þ þu þæne ealra mæŷt unŷælþ þ<sup>26</sup> þ þe fýnrt þæne  
op þomeŷ ðæƷ. And ic ðe Ʒæbe eac þ þa þæron unƷealgian  
ðe þu unŷhtlice hioþa ýfel forþonen þæne. þonne þa þæren  
þe þu<sup>27</sup> hioþa<sup>28</sup> ýfel nýhtlice ongeþneceþ þæne. Ʒet<sup>29</sup> þu Ʒe-  
býneþ þ ðe þincþ þ þa opþroƷan biþ<sup>30</sup> Ʒealgian<sup>31</sup> ðonne<sup>32</sup> þa  
ƷeƷitnoban.

§ V.<sup>a</sup> Ða cwæþ ic. Ne ðincþ me næfne nanþuht Ʒa Ʒoþlic  
Ʒa me þincþ ðin<sup>33</sup> Ʒpell þæm tumum<sup>34</sup> þe ic þa Ʒeþene. Ac Ʒif  
ic me þenbe to ðiŷeŷ folceþ þome. þonne niþ hit no þ an þ þe  
nýllaþ þiŷŷe ðinne pace Ʒelefan. ac þu hit nelliþ<sup>35</sup> fupþum Ʒe-  
hian.<sup>36</sup> Ða cwæþ he. Niþ þ nan þunþon. Ðæt þu wæt þ þa  
men þe habbaþ unhale eagan. ne maƷon ful eaþe locian onƷean  
þa þunþan ðonne hio beophtor<sup>37</sup> Ʒcniþ. ne fupþum on fýne.<sup>38</sup>  
ne on nan þuht beophter<sup>39</sup> þu ne lýft locian. Ʒif þe æppel leþ

<sup>a</sup> Bost. lib. iv. prosa 4.—Tum ego, Cum tuas, inquam, &c

<sup>1</sup> Cott. þæm. <sup>2</sup> Cott. feolþop. <sup>3</sup> Cott. forþæm. <sup>4</sup> Cott. for-  
þæm. <sup>5</sup> Cott. þæm. <sup>6</sup> Cott. meahthe maþe peccan. <sup>7</sup> Cott. þæm.  
<sup>8</sup> Cott. Ʒobum. <sup>9</sup> Cott. þæm. <sup>10</sup> Cott. þæp. <sup>11</sup> Cott. æmttan.  
<sup>12</sup> Cott. forlete. <sup>13</sup> Cott. Ʒpýnebon. <sup>14</sup> Cott. nærþen. <sup>15</sup> Cott.  
anþalb. <sup>16</sup> Cott. þeopulbe. <sup>17</sup> Cott. þenber. <sup>18</sup> Cott. hæþben.  
<sup>19</sup> Cott. eall neƷ. <sup>20</sup> Cott. Ʒioþober. <sup>21</sup> Cott. eall neƷ. <sup>22</sup> Cott.  
ealne. <sup>23</sup> Cott. longne. <sup>24</sup> Cott. leaþe. <sup>25</sup> Cott. Ʒet. <sup>26</sup> þ, deest  
in MS. Cott. <sup>27</sup> þe þu, deest in MS. Cott. <sup>28</sup> Cott. heþa. <sup>29</sup> Cott.  
Ʒet. <sup>30</sup> Cott. biopþ. <sup>31</sup> Bod. et Cott. unƷealgian. <sup>32</sup> Cott. þonne  
þonne. <sup>33</sup> Cott. þincþ þine. <sup>34</sup> Cott. tumum. <sup>35</sup> Cott. nýllaþ.  
<sup>36</sup> Cott. Ʒeþeþan. <sup>37</sup> Cott. beophter. <sup>38</sup> Cott. opþp. <sup>39</sup> Cott.

heavenly fire, as silver here is, because it has some deserving of some mercy, wherefore it may come after these troubles to everlasting honour. Still I could instruct thee more both concerning the good and concerning the evil, if I now had leisure. But I fear that I should neglect what we were before seeking after, that is, that we would argue so that thou mightest perceive that the wicked have no power, nor any honour, either in this world or in that to come. For formerly this appeared to thee the worst of all things, that thou thoughtest they had too much; and thou always didst lament that they were not always punished: and I always said to thee, that they never are without punishment, though it appear not so to thee. But I know, however, that thou wilt lament that they have so long time permission to do evil; and I have always said to thee, that the time is a very little while; and I now say to thee, that the longer it is, the more unhappy they are, *and* it would be to them the greatest unhappiness of all, that the time continued till doomsday. And I said to thee also, that they would be more unhappy if their evil were unjustly passed over, than they would be if their evil were justly punished. Yet it so happens that thou thinkest those who have impunity are happier than those who are punished.

§ V. Then said I: Nothing ever appears to me so true as thy arguments appear to me, at the times when I hear them. But if I turn myself to the judgment of this people, they not only are unwilling to believe this thy doctrine, but they will not even hear it. Then said he: That is no wonder. Thou knowest that the men who have unsound eyes cannot very easily look at the sun when she shines brightest, nor indeed do they choose to look on fire, or on anything bright, though the apple of the eye be left. In like manner the sinful minds

bīp. gpa bīoþ<sup>1</sup> þa gynnfullan. Mōð ablenð mib hīopa<sup>2</sup> ŷfelan<sup>3</sup> pillan. ꝥ hi ne magon gergion ꝥ lioht<sup>4</sup> þære beorhtan goþfæst-  
neŷŷe. ꝥ iŷ ge hehŷta Ƴiðom. Ac him bīp gpa þæm fuðlum. 3  
þæm bīorūm. þe magon<sup>5</sup> bet locian on niht ðonne on bæz. ge  
bæz blent 3 ðioŷtnaþ hīopa eazan. 3 ðære nihte Ƴioŷtŷio hi  
onlihtaþ. Forþþ penap ða ablenðan Mōð. ꝥ ꝥ ŷie ŷio mæŷte ge-  
rælp ꝥ men geð aleŷeð ŷfel to ðonne. 3 ŷie bæb him mote bion  
unŷitnob. forþæm hi ne<sup>6</sup> lŷt Ƴŷiuan æfter ælcne Ƴŷræce gpa  
lange oð he ꝥ Ƴŷht Ƴiton. ac penðap on hīopa unŷihtan<sup>7</sup> pillan  
3 Ƴŷŷiuaþ æfter þæm. Ðý ic nat hu nŷta<sup>8</sup> þu me tæht to  
þæm ðýŷegum monnum. ðe næŷŷe æfter me ne Ƴŷŷiuaþ. Ic  
ne Ƴŷiece næŷŷie to þæm. Ac ic Ƴŷiece to ðe. forþæm ðu  
teohhtaŷ ꝥ ðu Ƴŷŷiuaþ æfter me. 3 Ƴŷioþ Ƴŷneŷt on þam  
Ƴŷoþe ðonne hi bon. Ne peccē ic hpæt hi ðeman. Ic læte nŷ  
to ðinum ðome ma þonne to hīopa. forþam hi ealle lociaþ mib  
bam<sup>9</sup> eagum on þa eorþlican ðing. 3 hi hum liciap eallunga.  
æzþeŷ ge on þaŷ Mōþeŷ eagum. ge on þaŷ lichoman. Ac ðu  
ana hŷilum beŷcŷlŷt mib oþre eazan on þa heoŷanlican þing.  
mib oþre<sup>10</sup> þu locaŷt nu zet on þaŷ eorþlican. forþæm penap  
þa ðýŷgan ꝥ ælc mon ŷie blinð gpa hi Ƴint. 3 ꝥ nan mon ne  
mæze geon<sup>11</sup> ꝥ hi gergion ne magon. Ðæt ðýŷ iŷ anliccoŷt þe  
ŷum cūð ŷie full hal 3 full ælcæpegeþoren. 3 gpa fullice ðionbe  
on eallum cŷŷtum 3 cŷæŷtum. þa hŷile þe hit on cūðthabe  
bīoþ.<sup>12</sup> 3 gpa forþ eallne ðonne ziozoþ hæð. oþ þe he Ƴŷŷþ ælceŷ  
cŷæŷteŷ mebe me. 3 ðonne lŷtle æŷ hiŷ mibŷeþhþe þeoþþe<sup>13</sup>  
bæm<sup>14</sup> eagum blinð. 3 eac þaŷ Mōþeŷ eazan þeoþþan gpa ab-  
lenbe ꝥ he<sup>15</sup> nanŷiht ne gemune þaŷ ðe he æŷpe æŷ zereah  
oððe zehenbe. 3 þene þeah ꝥ he ŷie ælceŷ ðingz gpa mebe me  
gpa he æŷpe mebe maŷt<sup>16</sup> þæne. 3 þenþ ꝥ ælcum men ŷie gpa gpa  
him ŷi. 3 ælcum men<sup>17</sup> þýnce<sup>18</sup> gpa gpa hum þinceþ. þeah þe<sup>19</sup> he  
ðonne gpa ðýŷŷ ŷie ꝥ he þaŷ þene. hpæþeþ þe ðonne pillon<sup>20</sup>  
ealle þenan ðaŷ þe he þenþ. ic þene þeah ꝥ þe nŷllen.<sup>21</sup> Ac  
poþþe Ƴitan hu þe þuhte be þam<sup>22</sup> monnum ðe Ƴit æŷ cŷæþon

<sup>1</sup> Cott. beoð. <sup>2</sup> Cott. heopa. <sup>3</sup> Cott. ŷŷlan. <sup>4</sup> Cott. leoht. <sup>5</sup> Bod.  
þa mag. <sup>6</sup> Bod. et Cott. hune. <sup>7</sup> Cott. unnettan. <sup>8</sup> Cott. nŷt.  
<sup>9</sup> Cott. bæm. <sup>10</sup> mib oðþe, desunt in MS. Cott. <sup>11</sup> Cott. gergion.  
<sup>12</sup> Cott. bið. <sup>13</sup> þeoþþe, deest in MS. Bod. <sup>14</sup> Bod. bam. <sup>15</sup> Cott.  
hie. <sup>16</sup> Cott. meþomŷt. <sup>17</sup> ŷie gpa gpa him ŷi. 3 ælcum men, desunt  
in MS. Cott. <sup>18</sup> Cott. þince. <sup>19</sup> þeah þe, desunt in MS. Cott. <sup>20</sup> Cott.  
pillen. <sup>21</sup> Bod. nŷllað. <sup>22</sup> Cott. þæm.

are blinded by their evil will, so that they are not able to behold the light of bright truth, which is the highest wisdom. But it is with them, as with the birds and the beasts which can see better by night than by day. The day blinds and darkens their eyes, and the darkness of the night enlightens them. Therefore the blinded minds think that this is the greatest happiness, that a man should be permitted to do evil, and his deed should be unpunished. For they are not desirous to inquire after every instruction, until they know what is right, but turn to their evil will, and seek after it. Therefore I know not to what purpose thou teachest me to the foolish men who never inquire after me. I never speak to them; but I speak to thee, because thou art inclined to seek after me, and labourest more in the pursuit than they do. I care not what they judge. I approve thy judgment more than theirs, for they all look with both eyes, as well with the eyes of the mind as with *those* of the body, on these earthly things, which excessively delight them. But thou alone sometimes lookest with one eye on the heavenly things, and with the other thou lookest as yet on these earthly *things*. For the foolish think that every man is as blind as they are, and that no man is able to see what they cannot behold. Such folly is most like to *this*; that a child should be born full sound and full healthy, and so flourishing in all excellences and virtues, during childhood and afterwards throughout youth, that he becomes capable of every art; and then a little before his middle-age, *he* should become blind in both eyes, and also the eyes of the mind should become so blinded, that he remembers nothing which he ever before saw or heard: and nevertheless he should think that he is as capable of everything as he ever was *when* most capable: and should think that it is with every man as it is with him; and that it seems to every man as it seems to him. But though he were so foolish as to think so, should we all think as he thinks? I think, however, that we should not. But *I* wish to know what thou thinkest concerning the men of whom we before

þ̃ unc rihte þ̃ pæron<sup>1</sup> rihtorūm gælicran ðonne monnum. hu micelne friðom þa hæfðon.<sup>2</sup> me riht þ̃ ðeah þ̃ hi næbbæn nænne.

§ VI.<sup>a</sup> Ic ðe wolbe get<sup>4</sup> peccan sume rihtne pace.<sup>5</sup> Ac ic pat þ̃ þi folc hi nyle<sup>6</sup> gelefan.<sup>7</sup> þ̃ iſ þ̃ þa biop geſælegian þe mon rihtor.<sup>8</sup> ðonne þa bion þe hi rihtiaþ. Ða rihtrode ic þæſ 7 cſæp. Ic wolbe þ̃ þu me geſeahte<sup>9</sup> hu<sup>10</sup> hit ſſa bion mihte.<sup>11</sup> Ða cſæp he. Ðſæþer þu onſite þ̃ ælc ſſelſillenbe mon 7 ælc ſſelſſincenbe ſie rihter ſſiþe. Ða cſæp ic. Genoz ſſeotole ic þ̃ onſite. Ða cſæp he. Ðu ne iſ ge þonne ſſelſillenbe anð ſſelſſincenbe ðe þone unſcylbzan rihtor.<sup>12</sup> Ða cſæp ic. Sſa hit iſ ſſa þu riht.<sup>13</sup> Ða cſæp he. Ðſæþer þu riht þ̃ þa riht earme 7 unſcylige þe rihter ſſiþe biop. Ða cſæp ic. Ne riht ic hiſ no. ac pat geapa.<sup>14</sup> Ða cſæp he. Liſ þu nu ðeman moſte.<sup>15</sup> hæþerne wolbe<sup>16</sup> þu ðeman rihter ſſiþan. ðe þone unſcylbzan<sup>17</sup> rihtrode. þe ðone þe þ̃ riht wolbe.<sup>18</sup> Ða cſæp ic. Niſ þ̃ gælic. ic wolbe helpan þæſ þe ðær unſcylig ſæpe. anð he nan þone<sup>19</sup> þe hine ſſelbe.<sup>20</sup> Ða cſæp he. Ðonne þe riht ge earmia ge þ̃ ſſel beþ. ðonne ge þe hit þaſaþ. Ða cſæp ic. Ðær ic geleſe þ̃ te ælc unriht rihtunz ſie þæſ ſſel þe hit beþ. næſ þæſ þe hit þaſaþ. ſonþam<sup>21</sup> hiſ ſſel hine gebeþ earmne. 7 ic onſite þ̃ þi iſ riht<sup>22</sup> riht ſacu þ̃ þu nu riht. 7 riht anlic þæm þe ðu ær rihter.<sup>23</sup> ac ic pat þeah þ̃ þi<sup>24</sup> folce ſſa ne riht.

§ VII.<sup>b</sup> Ða cſæp he. ſel þu hit onſite. Ac þa rihter, rihtiaþ nu hſilum þæm ðe læſſan þearfe ahton. rihtiaþ þ̃ riht þe<sup>25</sup> þæri man ſſel. 7 ne rihtiaþ þam<sup>26</sup> þe þ̃ ſſel boþ. þæm rihter man þearfe. þe þa oþre unſcylige ſſel. <sup>27</sup> þ̃ him mon rihtrode to þam<sup>28</sup> ſicum. 7 bæbe þ̃ him<sup>29</sup> mon bybe ſſa micel riht ſſa hi ðam<sup>30</sup> oþrum unſcylbegum bybon. ſſa ſſa ge riht

<sup>a</sup> Boet. lib. iv. proſa 4.—Nam ne illud quidem, &c.

<sup>b</sup> Boet. lib. iv. proſa 4.—Atqui nunc, ait, contra faciunt, &c.

<sup>1</sup> Cott. pæren.

<sup>2</sup> Cott. hæfben.

<sup>3</sup> Cott. næbben.

<sup>4</sup> Cott. get.

<sup>5</sup> Cott. rihter rihte ſacu.

<sup>6</sup> Cott. nele.

<sup>7</sup> Cott. gelyran.

<sup>8</sup> Cott.

rihtrode.

<sup>9</sup> Bod. geſeahte.

<sup>10</sup> Bod. hi.

<sup>11</sup> Cott. meahre.

<sup>12</sup> Cott.

rihtrode.

<sup>13</sup> Cott. rihter.

<sup>14</sup> Cott. geapa.

<sup>15</sup> Bod. moſtort.

<sup>16</sup> Cott.

wolbe.

<sup>17</sup> Bod. noneſcylbzan.

<sup>18</sup> Cott. wolbe.

<sup>19</sup> Bod. þonne.

<sup>20</sup> Cott. ſſelbe.

<sup>21</sup> Cott. ſonþam.

<sup>22</sup> Bod. ſſa.

<sup>23</sup> Cott. rihter.

<sup>24</sup> Cott. þi.

<sup>25</sup> þe, deest in MS. Cott.

<sup>26</sup> Cott. þæm.

<sup>27</sup> Cott. ſſelbe.

<sup>28</sup> Cott. þæm.

<sup>29</sup> Bod. þam þ̃.

<sup>30</sup> Cott. þæm.

said, that it appeared to us that they were more like wild beasts than men? How much wisdom had they? Methinks, however, they have none.

\* § VI. I would now utter to thee a true observation, but I know that this people will not believe it: that is, that those *persons* whom men injure are happier than those are who injure them. Then wondered I at this, and said: I wish that thou wouldest explain to me how it can be so. Then said he: Dost thou understand that every evil-willing man and every evil-doing *man* is deserving of punishment? Then said I: Clearly enough I understand that. Then said he: Is he not then evil-willing and evil-doing, who injures the innocent? Then said I: So it is as thou sayest. Then said he: Dost thou think that they are miserable and unhappy, who are deserving of punishment? Then said I: I not only think it, but know *it* very well. Then said he: If thou wert now to judge, which wouldest thou judge more deserving of punishment, him who injured the innocent, or him who suffered the injury? Then said I: There is no comparison. I would help him who was innocent, and oppose him who injured him. Then said he: Then, in thy opinion, he *is* more miserable who does the evil, than he who suffers it. Then said I: This I believe, that every unjust punishment is the evil of him who inflicts it, not of him who suffers it; therefore his evil makes him miserable. And I perceive that this is a very just observation which thou now makest, and very agreeable to those which thou madest before; but I nevertheless know that this people will not think so.

§ VII. Then said he: Thou understandest it well. But advocates now-a-days plead for those who have less need of it. *They* plead for those who are injured, and do not plead for those who do the injury. It were more needful to those who injure others *who are* innocent, that some one should plead for them before the magistrates, and pray that as great hurt might be done to them, as they had done to other innocent *persons*. As the sick man has need that some one should

ah þearfe þ̅ hune mon læbe to þam<sup>1</sup> læce. þ̅ he hƳ tihge. Ƴpa  
ah Ƴe þe<sup>2</sup> þ̅ Ƴfel ðep. þ̅ hune mon læbe to þam<sup>3</sup> Ƴicum þ̅ mon  
þ̅ær mæge Ƴuþan Ƴ ð̅ernan hƳ unþ̅earƳ. Ne cƳeþe ic na þ̅ þ̅  
Ƴfel Ƴe þ̅ mon helpe þ̅ær unƳcƳlbiƳan<sup>4</sup> Ƴ hum ƳoneþiƳgie. Ac ic  
cƳeþe þ̅ hit Ƴ betƳe<sup>5</sup> þ̅ mon ƳƳeƳe þone ƳcƳlbiƳan.<sup>6</sup> Ƴ ic Ƴecge  
þ̅ Ƴio ƳoneƳƳræc ne ð̅yge<sup>7</sup> nauþer ne þam<sup>8</sup> ƳcƳlbiƳan.<sup>9</sup> ne þam<sup>10</sup>  
þe hum Ƴone þiƳgaþ. ƳiƳ hi þ̅ær Ƴilmaþ þ̅ hum hƳoþa<sup>11</sup> Ƴfel un-  
ƳƳecan Ƴe be þ̅ær ƳƳlter anþ̅erne. Ac ic Ƴat Ƴi þ̅a ƳcƳlbiƳan<sup>12</sup>  
æniƳne ƳƳearcan ƳiƳbomeƳ hæƳbon<sup>13</sup> Ƴ be ænƳum ð̅ele on-  
Ƴitan.<sup>14</sup> þ̅ hi mihtan<sup>15</sup> hƳoþa ƳcƳlþa þuþh<sup>16</sup> Ƴite<sup>17</sup> Ƴebetan. þe  
hum heƳ on Ƴopulþe<sup>18</sup> on become. ð̅onne nolbon hi na cƳeþan  
þ̅ hit Ƴæpe Ƴite. ac Ƴolbon cƳæþan þ̅ hit Ƴæpe hƳoþa<sup>19</sup> clæn-  
ƳunƳ. Ƴ heoþa betƳunƳ. Ƴ nolbon nænne þiƳgeþe Ƴecan.<sup>20</sup> ac  
luƳlice hi Ƴolbon lætan ð̅a Ƴican hie tucian æƳter hƳoþa  
aƳum Ƴillan. Ƴoþþ̅æm ne ƳcƳle nan ƳiƳ man nænne mannan  
hatian. ne hatþ nan mon þone Ƴoban. buton Ƴe ealþa<sup>21</sup> ð̅yge-  
Ƴorta.<sup>22</sup> ne þ̅ niƳ nan Ƴiht þ̅ mon þone Ƴfelan hatige. ac hit Ƴ  
Ƴihtþe þ̅æt hum mon miltƳige.<sup>23</sup> þ̅ Ƴ Ƴonne hƳoþa miltƳunƳ. þ̅  
mon ƳƳece hƳoþa unþ̅earƳ be hƳoþa ƳepƳihtum.<sup>24</sup> Ne Ƴceal<sup>25</sup>  
nan mon Ƴocene monnan<sup>26</sup> ƳeƳaƳƳobne<sup>27</sup> ƳƳecan. ac hune mon  
Ƴceolþe<sup>28</sup> læþan to ð̅am<sup>29</sup> læce þ̅ he hƳ tihge. Ða Ƴe ƳiƳbom  
þ̅a ð̅iƳ Ƴpell aƳeaht hæƳþe. ð̅a onƳan he eft ƳinƳan Ƴ þuƳ  
cƳæþ.

## CAPUT XXXIX.º

§ I. FORÐƳI ð̅neƳe Ƴe eopƳu Mōb miþ unƳihtne ƳionunƳe  
Ƴpa Ƴpa Ƴþa Ƴoþ Ƴinþe þ̅a Ƴæ .hƳeƳaþ. oððe Ƴoþ hƳy æƳƳite Ƴe  
eop̅erƳe Ƴyþbe þ̅ hƳo nan ƳeƳealþ nah. oððe hƳi ne maƳon Ƴe  
Ƴebidan ƳecƳuþeliceƳ ð̅eaðeƳ. nu he eop ælce ð̅æƳ toƳeap̅iher  
onet. ÐƳi ne maƳon Ƴe ƳeƳion þ̅ he ƳƳyþaþ ælce ð̅æƳ æƳter  
ƳaƳlum. Ƴ æƳter ð̅ionum. Ƴ æƳter monnum. Ƴ ne Ƴoþlæt nan

º Boet. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

<sup>1</sup> Cott. þ̅æm. <sup>2</sup> þe, deest in MS. Cott. <sup>3</sup> Cott. þ̅æm. <sup>4</sup> Cott.  
unƳcƳlbiƳan. <sup>5</sup> Cott. betƳeþe. <sup>6</sup> Cott. ƳcƳlbiƳan. <sup>7</sup> Bod. ð̅yƳige.  
<sup>8</sup> Cott. þ̅æm. <sup>9</sup> Cott. ƳcƳlbiƳan. <sup>10</sup> Cott. þ̅æm. <sup>11</sup> Cott. hƳoþa.  
<sup>12</sup> Cott. ƳcƳlbiƳan. <sup>13</sup> Cott. hæƳben. <sup>14</sup> Cott. ongeaten. <sup>15</sup> Cott.  
meahten. <sup>16</sup> Cott. þuþg. <sup>17</sup> Cott. þ̅ Ƴite. <sup>18</sup> Cott. Ƴeopulþe. <sup>19</sup> Cott.  
hƳoþa. <sup>20</sup> Cott. ƳeƳecan. <sup>21</sup> Cott. ealþa. <sup>22</sup> Cott. ð̅yƳƳorta. <sup>23</sup> Cott.  
miltƳige. <sup>24</sup> Cott. unƳyþhtum. <sup>25</sup> Cott. ƳcƳle. <sup>26</sup> Bod. monna.  
<sup>27</sup> Cott. Ƴ ƳeƳaƳƳobne. <sup>28</sup> Cott. Ƴcel. <sup>29</sup> Cott. þ̅æm.



lead him to the physician, that he may cure him; so has he who does evil, that some one should lead him to the magistrates, that they may cut off and burn his vices. I do not say that it is wrong that men should help the innocent, and defend him; but I say that it is better that we should accuse the guilty; and I say that the defence does no good either to the guilty or to him who pleads for him, if they wish that their evil should not be punished in proportion to its guilt. But I know that if the guilty had any spark of wisdom, and in any measure knew that they might make amends for their crimes by punishment, which came upon them here in this world, then they would not say that it was punishment, but would say that it was their purification and their amendment; and would seek no advocate, but they would cheerfully suffer the magistrates to punish them according to their own will. Hence no wise man ought to hate any one. No one hates the good, except the most foolish of all. Nor is it right that we hate the wicked; but it is more right that we have mercy on him. This then is mercy to them, that we punish their vices according to their deservings. No one ought to afflict a sick person *who is* troubled; but we should lead him to a physician, that he may cure him. When Wisdom had finished this discourse, then began he again to sing, and thus said:

## CHAPTER XXXIX.

§ 1. WHEREFORE vex ye your minds with evil hatred, as waves through the wind agitate the sea? Or wherefore upbraid ye your fortune, that she has no power? Or why cannot ye wait for natural death, when he every day hastens towards you? Why cannot ye observe that he seeks every day after birds, and after beasts, and after men, and forsakes

ƿæp ær he ƿesehþ ꝥ ꝥ he æfter ƿýneþ. Ʊala ƿa ꝥ ƿa unƿe-  
 ƿælƿan menn ne maƿon ƿebíðon hƿonne he him to cume. ac  
 ƿorƿceotaþ hine ƿonan. ƿa ƿa ƿíbe beor ƿílnaþ oþer to æ-  
 ƿellenne. Ac hit næpe no manna ƿýht ꝥ hƿora ænig oþerne  
 ƿíbe. Ac ꝥ ƿæpe ƿýht. ꝥ hƿora ælc ƿulbe oþrum eblean ælceþ  
 ƿeorceþ æfter hƿ ƿeƿýhtum. ꝥ iþ ꝥ mon lufobe þone ƿoban.  
 ƿa ƿa ƿíht iþ ꝥ mon bo. 7 mílbrige þam ýfelum. ƿa þe ær  
 cƿæbon. lufie þone man. 7 hatige hƿ unþearƿ. ceorfe him of  
 ƿa he ƿiþorft mæg:.

§ II.<sup>a</sup> Ða he ƿa þƿ leop aƿunƿen hæfþe þa ƿeƿceorðobe<sup>1</sup> he  
 ane hƿile. Ða cƿæþ ic. Nu ic on ƿite openlice ꝥ iþ ƿíbe ƿe-  
 ƿælþ ƿtent on ƿobra monna ƿe eapmunga. 7 iþ unƿælþ ƿtent  
 on ýfelra monna ƿe eapmunga. Ac ic ƿeƿce ƿet ꝥ me ne  
 ƿínceþ nauht lýtel ƿob<sup>2</sup> þƿreþ anþearþan lífeþ ƿeƿælþa. ne eac  
 nauht lýtel ýfel hƿ unƿeƿælþa. ƿorþæm ic næpe ne ƿeƿeah ne  
 ƿehýrþe nænne ƿíre mon þe ma ƿolbe bion ƿrecca. 7 eapm. 7  
 ælþíobig.<sup>3</sup> 7 ƿorþepen. ðonne ƿelg. 7 ƿeorþ. 7 ƿice. 7 ƿorþeapne  
 on hƿ aƿnum eapbe. ƿorþæm hi ƿeƿceþ<sup>4</sup> ꝥ hi mægen<sup>5</sup> ƿý<sup>6</sup> eþ  
 hƿora ƿírbome fulƿan 7 hine ƿehealb. ƿíre hƿora anƿealb bíp  
 fullice oþer ꝥ folc þe him unþer bíp. 7 eac on<sup>7</sup> ƿumum bæle  
 oþer þa ðe him on neaperte bíp ymbutan.<sup>8</sup> ƿorþam<sup>9</sup> ꝥ hi  
 mægen<sup>10</sup> henan ða ýflan. and ƿƿrþƿan<sup>11</sup> þa ƿoban.<sup>12</sup> ƿorþæm ƿe  
 ƿoba<sup>13</sup> bíp ƿíre aƿýrþe. æƿer ƿe on þƿ anþearþan lífe. ƿe  
 on ðam<sup>14</sup> topeapþan. 7 ƿe ýfela. þe mon hƿ ýfel<sup>15</sup> ƿeƿtýpan ne  
 mæg. bíp ƿíre ƿíre ƿýrþe. ƿe on þƿre ƿorþulbe. ƿe on þæpe  
 topeapþan. Ac ic ƿunþrige ƿíre ƿíre ƿorþe ƿorþ hƿ hit ƿa ƿent  
 ƿa hit nu of beþ. ꝥ iþ ꝥ mýrlice ƿíre<sup>16</sup> 7 manýrealb<sup>17</sup>  
 eapþa<sup>18</sup> cumað to ðam<sup>19</sup> ƿobum ƿa hi to þam<sup>20</sup> ýfelum  
 ƿeolbon. 7 ða ƿob<sup>21</sup> þe ƿeolbon bion eblean ƿobum monnum  
 ƿobra ƿeorca. cumað to ýfelum monnum. ƿorþæm ic ƿolbe  
 ƿíre nu æt þe hu þe líobe ꝥ ƿeƿrile. Ic hƿ ƿunþrobe mýle  
 þý lær. ƿíre ic ƿíre<sup>22</sup> ꝥ hit ƿear ƿebýnebe buton Gobeþ ƿíre 7  
 buton hƿ ƿeƿíreþe. Ac ƿe ælmehta<sup>23</sup> Gobeþ hæfþ ƿeƿceþ

<sup>a</sup> Boet. lib. iv. prosa 5.—Hic ego, video, inquam, &c.

<sup>1</sup> Cott. ƿeƿceorðobe. <sup>2</sup> Cott. ƿob. <sup>3</sup> Cott. ælþíobig. <sup>4</sup> Cott. ƿeƿceþ. <sup>5</sup> hi mægen, desunt in MS. Bod. <sup>6</sup> Cott. þe. <sup>7</sup> Cott. be. <sup>8</sup> Cott. bíp ymbutan. <sup>9</sup> Cott. ƿorþæm. <sup>10</sup> Cott. mægen. <sup>11</sup> Cott. ƿƿrþƿan. <sup>12</sup> Cott. ƿoban. <sup>13</sup> Cott. ƿoba. <sup>14</sup> Cott. þe. <sup>15</sup> Bod. ýfel. <sup>16</sup> Cott. mýrlice ƿíre. <sup>17</sup> Cott. manýrealb. <sup>18</sup> Cott. eapþa. <sup>19</sup> Cott. þe. <sup>20</sup> Cott. þe. <sup>21</sup> Cott. ƿob. <sup>22</sup> Cott. ƿíre. <sup>23</sup> Cott. ælmehta.

no track till he seizes that which he pursues? Alas! that unhappy men cannot wait till he comes to them, but anticipate him, as wild beasts wish to destroy each other! But it would not be right in men, that any one of them should hate another. But this would be right, that every one of them should render to another recompense of every work according to his deserts; that is, that one should love the good, as it is right that we should do, and should have mercy on the wicked, as we before said; should love the man, and hate his vices; and cut them off, as we best may.

§ II. When he had sung this lay, then was he silent for some time. Then said I: Now I clearly understand that true happiness is founded on the deservings of good men, and misery is founded on the deservings of wicked men. But I will yet say that methinks the happiness of this present life is no little good, and its unhappiness no little evil. For I never saw nor heard of any wise man who would rather be an exile, and miserable, and foreign, and despised, than wealthy, and honourable, and powerful, and eminent in his own country. For they say that they can the better fulfil their wisdom, and observe it, if their power be ample over the people that are under them, and also in some measure over those who are in the neighbourhood round about them, because they are able to repress the wicked, and promote the good. For the good is always to be honoured, both in this present life and in that to come; and the wicked, whom man cannot restrain from his evil, is always deserving of punishment, both in this world and in that to come. But I very much wonder why it should so fall out, as it now often does; that is, that various punishments and manifold misfortunes come to the good, as they should to the wicked; and the blessings which should be a reward to good men for good works, come to wicked men. Therefore I would now know from thee, how that course of events were approved by thee. I should wonder at it much less, if I knew that it happened by chance, without God's will, and without his knowledge. But the Almighty God has increased my

minne ege 7 mine farunga mid ðiſſum þingum. forþæm he  
 hwilum ſelf ða geſælpa ðæm goðum.<sup>1</sup> 7 þæm ylðum unſælpa.  
 ſwa hit riht wære ꝥ he ſumle<sup>2</sup> ðýðe. hwilum he eft geſapaþ ꝥ þa  
 goðan<sup>3</sup> habbaþ unſælpa 7 ungelimp on mænegum þingum. 7 ða  
 ylðelan habbaþ geſælpa. 7 him gelimpp<sup>4</sup> oft æfter hiora agnum  
 pillan. þý ic ne mæg nan oþer geþencan. buton hit wear ſwa ge-  
 býrige. buton ðu me get þý geſceablicor oþer geſecce. Ða  
 andſparaðe he ýmbe long 7 cwearp. Niſ hit nan punðor ðeah  
 hwa ſene ꝥ ſſýlceſ hwearp<sup>5</sup> unmynðlinga gebýrige.<sup>6</sup> þonne he ne  
 can<sup>7</sup> ongan 7 geſeccan for hwi Lob ſſýlc<sup>8</sup> geſapaþ. Ac ðu ne  
 calt no tpeogan<sup>9</sup> ꝥ ſwa goð<sup>10</sup> georpenð 7 ſealbend<sup>11</sup> eallra ge-  
 geaſta rihtlice georþ<sup>12</sup> eall ꝥ he georþ.<sup>13</sup> 7 rihte ðamþ 7  
 ſealt<sup>14</sup> ealler. peah þu nýte for hwi<sup>15</sup> he ſwa 7 ſwa ðo :-

§ III.<sup>o</sup> Ða he ða þiſ ſpell aſeht<sup>16</sup> hæfðe. ða ongan he ſingan  
 7 cwearp. Ðwa unlæſeþra ne punðraþ þær roðerſeſ ſænelber 7  
 hiſ rihtneſſe. hu he ælce ðæg uton ýmbhſýrþð ealne ðigne  
 miððaneapð. oððe hwa ne punðraþ ꝥ te ſume tunglu habbaþ  
 geýrtan hſýrþt ðonne ſume habban. ſwa ſwa tunglu habbaþ  
 þe þe hatap þæneſ ðiſla. for þý hi habbaþ ſwa georþne ýmbh-  
 ſýrþt. forþi hi riht ſwa neah ðam norþenbe þære eaxe. ðe eall  
 þeſ roðor on hſeſþ. oððe hwa ne ſapaþ þær. buton ða ane þe  
 hit rihton. ꝥ ſume tunglu habbaþ lengran ýmbhſýrþt. þonne  
 ſume habban. 7 ða lengeſtne þe ýmb þa eaxe miððeapðð  
 hſeapþ. ſwa nu Boetieſ ðeþ. 7 ſaturnuſ ge georþra. ne cýmþ  
 þær ær ýmb þriattig rihtia þær he ær wæs. Oððe hwa ne  
 punðraþ ðæg ꝥ ſume georþran geýtaþ under þa ſæ. ſwa ſwa  
 ſume men ſenaþ ꝥ rið ſunne ðo ðonne hio to ſetle gæþ. Ac  
 hio ne biþ ðeah þý neap þære ſæ þe hio biþ on miðne ðæg.  
 Ðwa ne ſapaþ ðæg ðonne ge fulla mona ſýrþ oſeſtozen mid  
 þioſtrum. oððe eft ꝥ ða georþran geinaþ beforan þam monan.  
 7 ne geinaþ beforan þære ſunnan. ðieſ hi punðraþ 7 manieſ  
 þýlceſ. 7 ne punðrað na ꝥ te men 7 ealle cſuca rihta habbaþ  
 ſingalne 7 unnyrne andan betſuh him. Oððe hwi ne punðraþ  
 hi þær ꝥ hit hwilum ſunpaþ. hwilum na ne onganþ. oððe eft ge-  
 winneſ ſæ. 7 ſinba. 7 ýpa. 7 lanber. oððe hwi ꝥ iſ peorþe 7 eſta

<sup>1</sup> Boet. lib. iv. metrum 5.—Si quis Aroturi sidera nescit, &c.

<sup>2</sup> Cott. goðum.

<sup>3</sup> Cott. ſýmle.

<sup>4</sup> Cott. goðan.

<sup>5</sup> Cott. limpð.

<sup>6</sup> Cott. gehwearp.

<sup>7</sup> Cott. geþeþige.

<sup>8</sup> Cott. con.

<sup>9</sup> Cott. for hwi

<sup>10</sup> ſſýlc Lob.

<sup>11</sup> Cott. on tpeogan.

<sup>12</sup> Cott. goð.

<sup>13</sup> Cott. ſealbend.

<sup>14</sup> Cott. geſeorþ.

<sup>15</sup> Cott. pelt.

<sup>16</sup> Cott. hſeap.

<sup>17</sup> Cott. aſeht.

fear and my astonishment by these things. For he sometimes gives felicities to the good, and infelicities to the wicked, as it were right that he always did. Sometimes again he permits that the good have infelicities and misfortunes in many things; and the wicked have happiness, and it frequently happens to them according to their own desire. Hence I cannot think otherwise but that it so happens by chance, unless thou still more rationally show me the contrary. Then answered he, after a long time, and said: It is no wonder if any one think that something of this kind happens undesignedly, when he cannot understand and explain wherefore God so permits. But thou oughtest not to doubt that so good a creator and governor of all things, rightly made all that he has made, and rightly judges and rules it all, though thou knowest not why he so and so may do.

§ III. When he had made this speech, then began he to sing, and said: Who of the unlearned wonders not at the course of the sky, and its swiftness; how it every day revolves about all this middle-earth? Or who wonders not that some stars have a shorter circuit than others have, as the stars have which we call the waggon's shafts? They have so short a circuit, because they are so near the north end of the axis, on which all the sky turns. Or who is not astonished at this, except those only who know it, that some stars have a longer circuit than others have, and those the longest which revolve midward about the axis, as Bootes does? And *that* the star Saturn does not come where it before was till about thirty-winters? Or who wonders not at this, that some stars depart under the sea, as some men think the sun does when she sets? But she nevertheless is not nearer to the sea than she is at mid-day! Who is not astonished when the full moon is covered over with darkness? or again, that the stars shine before the moon, and do not shine before the sun? At this and many a like thing they wonder, and wonder not that men and all living creatures have continual and useless enmity with each other. Or why wonder they not at this, that it sometimes thunders, and sometimes begins not? Or, again, at the strife of sea and winds, and waves and land? or why

for þære sunna ferman to hif agnum gecýnbe weorþe. Ac þæt ungetæððige folc punðraþ þæt þe hit felfort gefrhp. ðeah hit læsse punðor rie. 7 weaþ þæt þæt ne<sup>1</sup> rie ealb gefceapt. ac rie weaþ geforþben nýpene. Ac ða þe fupet georne weorþaþ 7 onginnaþ þonne leornuan. gif hum Godes abrit of þam Mobe þæt ðýrð þæt hit ær mið oferfpuzen wæs. ðonne ne punðraþ hi no fela wæs þe hi nu punðraþ :-

§ IV.<sup>2</sup> Ða fe fupom þa þif leof arungen hæfde. Ða gefpuþe he anelýcle hpile. Ða cwæþ ic. Sþa hit if fpa ðu regit.<sup>3</sup> Ac ic wolbe get þæt þu me hwæt hwegu<sup>4</sup> openlicor gefeahte<sup>5</sup> be þære fpan þe min Mob fuport gebreþeð hæfþ. þæt if þæt ic ðe ær fymb acraþe. forþam hit wæs fumble<sup>6</sup> get þin gefuna þæt ðu wolbert ælcum Mobe ðiglu ðing tæcan 7 felfcuþe :-<sup>7</sup> Ða, ongan he fmeafcian 7 cwæþ to me. Ðu fpenit<sup>8</sup> me on ða mæftan fpanne 7 on ða eapfoþetan to gefeccenne. þa fæce fohton ealle upitan 7 fipe fuplice fymbfpancon. 7 uneape ænig com to ende þære fpanne. forþam<sup>9</sup> hit if weaþ þære fpanne 7 ðære arunge.<sup>10</sup> þæt te fumble<sup>11</sup> þonne ðær an tpeo ofaðon þif. þonne þif ðær unnum artýneþ. fpa fpa mon on ealb fpellum fegþ<sup>12</sup> þæt an næfne wære ðe hæfde nizan<sup>13</sup> heafðu. 7 fumble.<sup>14</sup> gif mon anpa hpile offoh.<sup>15</sup> þonne weoxon wæs fofon of þam<sup>16</sup> anum heafde. Ða gefýneþ<sup>17</sup> hit wæt wæs com fe fofemæra Erculuf to. fe wæs fober funu. þa ne mihte he gefencan hu he hi mið ænige cwæfte ofercuman fceolbe. wæs he hi wepæg mið fuba utan. 7 fofberneþ<sup>18</sup> Ða mið fýne. Sþa if ðifre fpanne þe ðu me æfter arcaft.<sup>19</sup> uneape hýne cýmf ænig mon of. gif he æfret on cýmf.<sup>20</sup> ne cýmf he næfne to openum ende. buton he hæbbe fpa fceapf anbget<sup>21</sup> fpa þæt fýr. forþam fe ðe fymb þæt arcian pile. he fceal æfret fpan hwæt rie fo anfealbe fofefceapung fober. 7 hwæt fýne rie. 7 hwæt weaþ gefbýrge. 7 hwæt rie gobcunþ anbget. 7 gobcunþ fofetiohhung. and hwæt monna fweobom rie. Nu ðu miht ongitan. hu hefæg 7 hu gefepofe<sup>22</sup> þif if eall to gefeccanne. Ac ic fceal weah

<sup>2</sup> Boet. lib. iv. prosa 6.—Ita est, inquam, &c.

<sup>1</sup> ne, deest in MS. Bod. et Cott.

<sup>3</sup> Cott. fægýt.

<sup>4</sup> Cott. hwegu.

<sup>5</sup> Bod. gefeahte.

<sup>6</sup> Cott. fýmle.

<sup>7</sup> Cott. felfcuþe.

<sup>8</sup> Cott. fpenit.

<sup>9</sup> Cott. forþam.

<sup>10</sup> Cott. arunge.

<sup>11</sup> Cott. fýmle.

<sup>12</sup> Cott. fægð.

<sup>13</sup> Cott. nizan.

<sup>14</sup> Cott. fýmle.

<sup>15</sup> Cott. hpile offoh.

<sup>16</sup> Cott.

<sup>17</sup> Cott. gefepofe.

<sup>18</sup> Cott. fofberneþ.

<sup>19</sup> Cott. acraft.

<sup>20</sup> Cott. cemð.

<sup>21</sup> Cott. anbget.

<sup>22</sup> Cott. eapfoþe.

ice is formed, and again by the shining of the sun returns to its own nature? But the inconstant people wonder at that which it most seldom sees, though it be less wonderful; and thinks that that is not the old creation, but has by chance newly happened. But they who are very inquisitive and endeavour to learn, if God removes from their mind the folly with which it was before covered, then will they not wonder at many *things* which they now wonder at.

§ IV. When Wisdom had sung this lay, then was he silent a little while. Then said I: So it is as thou sayest. But I am still desirous that thou wouldest instruct me somewhat more distinctly concerning the thing which has chiefly troubled my mind, that is, what I before asked thee. For it was always hitherto thy wont that thou wouldest teach every mind abstruse and unknown things. Then began he to smile, and said to me: Thou urgest me to the greatest argument, and the most difficult to explain. This explanation all philosophers have sought, and very diligently laboured about, and scarcely any one has come to the end of the discussion. For it is the nature of the discussion and of the inquiry, that always when there is one doubt removed, then is there an innumerable multitude raised. So men in old tales say, that there was a serpent which had nine heads, and whenever any one of them was cut off, then grew there seven from that one head. Then happened it that the celebrated Hercules came there, who was the son of Jove. Then could not he imagine how he by any art might overcome them, until he surrounded them with wood, and then burned *them* with fire. So is this argument which thou askest about: with difficulty comes any man out of it, if he enter into it. He never comes to a clear end, unless he have an understanding as sharp as the fire. For he who will inquire concerning this ought first to know what the simple providence of God is, and what fate is, and what happens by chance, and what the divine knowledge is, and the divine predestination, and what the freedom of men is. Now thou mayest perceive how weighty and difficult all this is to explain. But I will nevertheless endeavour to

hƿæt hƿeƿa<sup>1</sup> hƿ onƿinnan þa to tæcanne. forþam<sup>2</sup> ic habbe on-  
giten ꝥ hit iſ ƿiþe micel læcebom ðinre forþe. ƿi þu ƿiſe  
auht ongiſt. ðeah hit me lang to læſenne iſe. forþæm hit iſ  
neah þære tibe ðe ic ƿetiohhob hæfðe on oðer ƿeop to fonne.  
ƿ ƿet næbbe ðiſ ƿebon. ƿ me ðineþ eac ꝥ þu ſaðige hƿæt  
hƿeƿnunges<sup>3</sup> anb þe ƿincen to ælenge þaſ langan ƿell. ƿelce  
ðe nu lýtte leopa.<sup>4</sup> ic ƿæt eac ꝥ ðe heoſa<sup>5</sup> lýt. Ac ðu ſcealt  
peah ƿebolian ſume hƿile. ic ne mæg hit nu ſƿa hƿaþe aſungan.  
ne æmtan<sup>6</sup> nabbe. forþæm hit iſ ƿiþe long ƿell. Ða cƿæþ ic.  
Do ƿræþer þu ƿille :.<sup>7</sup>

§ V.<sup>8</sup> Ða ongon he ƿræcan. ƿiþe ƿeoppan ƿmbuton. ƿelce  
he na þa ƿræce ne mænðe. ƿ tiohhobe hit peah ƿibeſƿearþer  
ƿ cƿæþ. Calle<sup>9</sup> ƿerceafta. ƿerepenlice anb unƿerepenlice.<sup>9</sup> ƿtillu  
ƿ unſtillu<sup>10</sup> onfoþ æt þæm ƿtillan.<sup>11</sup> ƿ æt þam ƿerceaþþiſgan. ƿ  
æt þam<sup>12</sup> anfealban Lobe. enbeþýnbneſſe. ƿ anbſlitan. ƿ ƿe-  
metgunge. ƿ forþæm hit ſƿa ƿerceanen ƿæſ. forþæm he ƿæt  
þý<sup>13</sup> he ƿercean eall ꝥ he ƿercean. niſ him nan ƿuht<sup>14</sup> unnýt  
þæſ ðe he ƿercean. Se Lob ƿunaþ ſumle<sup>15</sup> on þære hean ceaftre  
hƿ anfealbneſſe ƿ bileſitneſſe. ðonan he bælp manega ƿ miſt-  
lice<sup>16</sup> ƿemetgunga eallum hƿ ƿerceaftum. anb þonan<sup>17</sup> he ƿelt  
eallþa. Ac ꝥ. ꝥ tæpe hatap Lober ƿoreþonc ƿ hƿ ƿoreþearung.  
þ biþ. Ða hƿile þe hit þæp miþ him biþ. on hƿ Mobe. æþþam<sup>18</sup>  
þe hit ƿerþemeþ ƿeopþe. Ða hƿile þe hit ƿepoht biþ. Ac ſiððan  
hit fullſeremeþ biþ. ðonne hatap þe hit ƿýnb. Be þý mæg æle-  
mon ƿitan ꝥ hi<sup>19</sup> ſint æþþer ƿe tƿegen naman. ƿe tƿa ðuſ.<sup>20</sup>  
ƿoreþonc ƿ ƿýnb. Se ƿoreþonc iſ ſio ƿobcunðe ƿerceanþýrner.  
ſio iſ fæſt on þam hean ſceoppeneþ<sup>21</sup> þe eall ƿoreþat hu hit  
ƿeþeopþan ſceal ær ær hit ƿeþeopþe. Ac ꝥ ꝥ þe ƿýnb hatap. ꝥ  
biþ Lober ƿeopþe þe he ælce bæſ ƿýnþ. æþþer ƿe þæſ þe þe ƿe-  
reopþ. ƿe þæſ þe iſ unƿerepenlic biþ. Ac ſe ƿobcunðe ƿoreþonc.  
heaþeþaþ ealle ƿerceafta ꝥ hi ne moton toſlupan of heoþa  
enbeþýnbneſſe.<sup>22</sup> Sio ƿýnb ðonne bælp eallum ƿerceaftum anb-  
þlitan. ƿ ſcopa. ƿ tiba. ƿ ƿemetgunga. Ac ſio ƿýnb cýmp of

<sup>8</sup> Boet. lib. iv. proſa 6.—Tum velut ab alio orſa principio, &c.

<sup>1</sup> Cott. hƿugu. <sup>2</sup> Cott. forþæm. <sup>3</sup> Cott. hƿugunungeſ. <sup>4</sup> Cott.  
hoþa. <sup>5</sup> Cott. hoþa. <sup>6</sup> Cott æmttan. <sup>7</sup> Cott. polbe. <sup>8</sup> Cott.  
ealla. <sup>9</sup> Cott. ƿerepenlice anb unƿerepenlice. <sup>10</sup> Bod. ƿille ƿ unþille.  
<sup>11</sup> Bod. unſtillan. <sup>12</sup> Cott. þæm. <sup>13</sup> Cott. þý. <sup>14</sup> Cott. ƿuht.  
<sup>15</sup> Cott. ſumle. <sup>16</sup> Cott. miſleca. <sup>17</sup> Cott. þonan. <sup>18</sup> Cott. æþþæm.  
<sup>19</sup> Bod. et Cott. hit. <sup>20</sup> Cott. þincg. <sup>21</sup> Cott. ſceppeneþ. <sup>22</sup> Bod.  
ſƿeþneſſe.



teach thee a little of it, because I have conceived it to be a very powerful remedy for thy sorrow, if thou learn something of this, though it be long for me to teach. For it is near the time when I had intended to begin other work, and I have not yet finished this: and methinks, too, thou art rather weary, and these long discourses appear to thee too lengthy, so that thou art now desirous of *my* songs. I know, too, that they give thee pleasure. But thou must nevertheless bear *with me* for some time. I cannot so readily sing it, nor have I leisure, for it is a very long argument. Then said I: Do as thou wilt.

§ V. Then began he to speak very far about, as if he intended not that discourse, and nevertheless approached thitherward, and said: All creatures visible and invisible, still and moving, receive from the immovable, and from the steadfast, and from the singly-existing God, order, and form, and measure; and therefore it was so ordained, because he knew wherefore he made all that he made. Nothing of that which he has created is useless to him. God dwells always in the high city of his unity and simplicity. Thence he distributes many and various measures to all his creatures, and thence he governs *them* all. But that which we call God's providence and foreknowledge, is *such* while it is with him, in his mind, before it is fulfilled, *and* so long as it is designed; but after it is fulfilled, then we call it fate. Hence may every man know that these are both two names, and two things, providence and fate. Providence is the divine intelligence which is fixed in the high Creator, who foreknows all, how it shall come to pass, before it happens. But that which we call fate, is God's work which he every day works, both what we see, and what is invisible to us. But the divine providence restrains all creatures, so that they cannot slip from their order. Fate, then, distributes to all creatures, forms, and places, and times, and measures. But fate comes from

þam<sup>1</sup> ȝeƿitte ȝ of þam<sup>1</sup> ƿoneþonce þæſ ælmehtigan<sup>2</sup> Lober. ȝe  
ſƿncþ æfter hƿ unafceȝenðlicum ƿoneþonce þonne<sup>3</sup> ȝa hƿæt  
ȝa he<sup>4</sup> ƿile :

§ VI.<sup>1</sup> Sƿa ȝa ælc cƿæfteȝa þencþ ȝ meapcaþ hƿ peopce on  
hƿ Mobe æp æp he it ſƿnce. ȝ ſƿncþ ȝiððan eall. þioſ ƿanb-  
ſuenbe ſƿnb þe þe ſƿnb hataþ. fæpþ æfter hƿ ƿoneþonce. ȝ  
æfter hƿ ȝeþeahce. ȝa ȝa he tlohhaþ þ hƿ ȝie. þeah hƿ uſ  
manȝfealðlic ðince. ȝum ȝob.<sup>5</sup> ȝum ȝfel. hƿ iſ þeah him anfealð  
ȝob.<sup>3</sup> ƿorþam<sup>6</sup> he hƿ eall to ȝoðum enbe þƿnȝ.<sup>7</sup> ȝ ƿor ȝobe<sup>8</sup>  
ðeþ eall þ þ he ðeþ. Siþþan þe hƿ hataþ ſƿnb, ȝiððan hƿ ȝe-  
ƿorht biþ. æp hƿ þæſ Lober<sup>9</sup> ƿoneþonc ȝ hƿ ƿoneþlohhung. Ða  
ſƿnb he ðonne ſƿncþ. oððe þƿnh ða ȝoban<sup>10</sup> englar. oððe þƿnh  
monna ȝapla. oððe þƿnh oþerpa ȝerfearta liſ. oððe þƿnh heo-  
feneſ tunȝl. oþþe þƿnh ðara ȝuccena<sup>11</sup> miſlice lotȝnencar.  
hƿlum þƿnh an þapa. hƿlum þƿnh eall ða. Ac þ iſ openlice  
cuþ. þ ȝio ȝoðcunbe ƿoneþeohhung iſ anfealð ȝ unapenbenðlic.<sup>12</sup>  
ȝ þelt ælceſ þnȝeſ enbeþƿblice. anð eall þnȝ ȝehƿaþ. Sume<sup>13</sup>  
þnȝ þonne on ðiſſe ƿopulbe<sup>14</sup> ȝint unberþieþ þæpe ſƿnbe. ȝume  
hiſe nane<sup>15</sup> ƿuht unberþieþe<sup>16</sup> ne ȝint. ac ȝio ſƿnb. ȝ eall þa  
ðnȝ þe hiſe unberþieþ ȝint. ȝint unberþieþ þam<sup>17</sup> ȝoðcunðan  
ƿoneþonce. be þam<sup>17</sup> ic þe mæȝ ȝum biſƿall ȝecȝan. þ ðu miht<sup>18</sup>  
ðȝ ȝƿeotolop onȝitan hƿſice men bioþ unberþieþ þæpe ſƿnbe.  
hƿſice<sup>19</sup> ne bioþ. Eall<sup>20</sup> ðioſ unſtille ȝerfeart ȝ þeoſ<sup>21</sup> hƿear-  
ſende hƿearƿaþ<sup>22</sup> on ðam<sup>23</sup> ȝtallan Lobe. ȝ on þam ȝertæððe-  
ȝan. ȝ on þam<sup>23</sup> anfealban. ȝ he þelt eallpa ȝerfearta ȝa ȝa  
he æt ƿuman ȝetihhoþ hæfðe ȝ ȝet hæfþ :

§ VII.<sup>1</sup> Sƿa ȝa on ƿæneſ eaxe hƿearƿaþ<sup>24</sup> þa hƿeol. ȝ ȝio eax  
ȝent ȝtille. ȝ biþþ þeah eallne<sup>25</sup> ðone ƿæn. anð þelt ealleſ þæſ  
ƿæpelfeſ.<sup>26</sup> þ hƿeol hƿerþþ. ȝmbutan.<sup>27</sup> ȝ ȝio naſa<sup>28</sup> neht ðæpe  
eaxe. ȝio ƿæpþ micle ƿæſtlicop ȝ onȝonȝlicop ðonne þa ƿelȝan<sup>29</sup>  
ðon. ȝſelce ȝio eax ȝie þ hehte ȝob. þe þe nemnaþ Lob. ȝ

<sup>1</sup> Boet. lib. iv. prosa 6.—Sicut enim artifex, faciendæ rei, &c.

<sup>2</sup> Boet. lib. iv. prosa 6.—Nam ut orblum circa eundem, &c.

<sup>3</sup> Cott. þæm.

<sup>4</sup> Cott. ælmehtigan.

<sup>5</sup> þonne, deest in MS. Cott.

<sup>6</sup> Cott. hƿa. <sup>7</sup> Cott. ȝoðb. <sup>8</sup> Cott. ƿorþam. <sup>9</sup> Cott. hƿnȝð. <sup>10</sup> Cott.

ȝoðbe. <sup>11</sup> Cott. Loðbe. <sup>12</sup> Cott. ȝoðban. <sup>13</sup> Bod. ȝuccena lot.

<sup>14</sup> Cott. unanðpenðlic. <sup>15</sup> Cott. Sumu. <sup>16</sup> Cott. ƿeopulbe. <sup>17</sup> Cott.

nan. <sup>18</sup> Cott. unberþieþ. <sup>19</sup> Cott. þam. <sup>20</sup> Cott. mecht. <sup>21</sup> hƿſice,

deest in MS. Bod. <sup>22</sup> Bod. eal. <sup>23</sup> Cott. þioſ. <sup>24</sup> Bod. hƿearƿoþ.

<sup>25</sup> Cott. þæm. <sup>26</sup> Cott. hƿearƿiað. <sup>27</sup> Cott. ælne. <sup>28</sup> Cott. ƿæpelfeſ.

<sup>29</sup> Cott. ȝmbutan. <sup>30</sup> Cott. naſa. <sup>31</sup> Cott. ƿelȝa.

the mind, and from the providence of Almighty God. He, therefore, works after his unspeakable providence, whatsoever he wills.

§ VI. As every artificer considers and marks out his work in his mind before he executes it, and afterwards executes it all; this varying fortune which we call fate, proceeds after his providence and after his counsel, as he intends that it should be. Though it appear to us complicated, partly good, *and* partly evil, it is nevertheless to him singly good, because he brings it all to a good end, and does for good all that which he does. Afterwards, when it is wrought, we call it fate; before, it was God's providence and his predestination. He therefore directs fortune, either through good angels, or through the souls of men, or through the life of other creatures, or through the stars of heaven, or through the various deceits of devils; sometimes through one of them, sometimes through them all. But this is evidently known, that the divine predestination is simple and unchangeable, and governs everything according to order, and fashions everything. Some things, therefore, in this world are subject to fate, others are not at all subject to it. But fate, and all the things which are subject to it, are subject to the divine providence. Concerning this, I can mention to thee an example, whereby thou mayest the more clearly understand which men are subject to fate, *and* which are not. All this moving and this changeable creation revolves on the immovable, and on the steadfast, and on the singly-existing God; and he governs all creatures as he at the beginning had, and still has determined.

§ VII. As on the axle-tree of a waggon the wheel turns, and the axle-tree stands still, and nevertheless supports all the waggon, and regulates all *its* progress—the wheel turns round, and the nave, *being* nearest to the axle-tree, goes much more firmly and more securely than the fallies do—so the axle-tree may be the highest good which we call God, and

ða seleſtan men ſapan neht Gobe. ꝥa ꝥa ƿio naƿu ſeþ neht<sup>1</sup>  
 þæne eaxe. and þa miðmeſtan ꝥa ꝥa ꝥacan. ƿoþþamþe<sup>2</sup> ælceꝥ  
 ꝥacan biþ oþeꝥ enbe fæſt on þæne nafe. oþeꝥ on ðæne ſelge.  
 ꝥa biþ þam<sup>3</sup> miðleſtan monnum. oþne hƿile he ƿmeaþ on hiꝥ  
 Gode ſymb þiꝥ eorþlice liƿ.<sup>4</sup> oþne hƿile ſymb ꝥ godcunðlice.  
 ƿelce<sup>5</sup> he locie mið oþne eagan to heoƿonum. mið oþne to  
 eorþan. ꝥa ꝥa þa<sup>6</sup> ꝥacan ƿtcaþ<sup>7</sup> oþeꝥ enbe on þæne ſelge.  
 oþeꝥ on þæne nafe. miðbeapeaþ ƿe ꝥaca<sup>8</sup> bið ægðnum emn  
 neaþ. þeaþ oþeꝥ enbe bio fæſt on þæne nafe. oþeꝥ on þæne  
 ſelge. ꝥa bioþ ða miðmeſtan<sup>9</sup> men on miððan þam ꝥacan. ƿ  
 þa beƿan<sup>10</sup> neaþ þæne nafe. ƿ þa mæſtan<sup>11</sup> neaþ þam<sup>12</sup> ſelgum.  
 bioþ þeaþ fæſte. on þæne nafe.<sup>13</sup> ƿ ƿe nafa on þæne eaxe.  
 Ðæt ec ða ſelga ðeah hangimþ<sup>14</sup> on ðam ꝥacan. þeaþ hi eallunga  
 ƿealuſigen on þæne eorþan. ꝥa ðoþ þa mæſtan men on þam  
 miðmeſtum. ƿ þa miðmeſtan<sup>15</sup> on þam beſtan. ƿ ða beſtan  
 on Gobe. Ðeah þa mæſtan ealle hiopa luſe ƿenðen to ðiſe  
 ƿopulbe. hi ne maƿon þæꝥ onſuman. ne to nauhte ne ƿeoþaþ.  
 ƿiꝥ hi be nanum bæle ne bioþ ƿeƿæſtnobe to Gobe. þon ma þe  
 þæꝥ hƿeoþle<sup>16</sup> ſelga maƿon hion on<sup>17</sup> þam ſænelbe.<sup>18</sup> ƿiꝥ hi ne  
 bioþ fæſte on þam<sup>19</sup> ꝥacum.<sup>20</sup> ƿ ða ꝥacan on ðæne eaxe. Ða  
 ſelga<sup>21</sup> bioþ ƿiꝥneſt þæne eaxe. ƿoþðæm hi ƿaſað unƿeꝥðe-  
 licort.<sup>22</sup> ƿio naƿu ſeþ neht ðæne eaxe. ƿoþþ hio ſeþ ƿe-  
 runðfullicort.<sup>23</sup> ꝥa ðoþ ða ſeleſtan men. ꝥa hi hiopa luſe neaþ  
 Gobe lætaþ. and ƿiþoþ þa eorþlican ðing ƿoþreoþ.<sup>24</sup> ꝥa hi bioþ  
 onſongnu.<sup>25</sup> ƿ læſ ƿeccaþ. hi ƿio ƿyð ƿanþiſge. oððe hƿæt  
 hio<sup>26</sup> bƿeinge. ꝥa ꝥa ƿio naƿu bið ƿimle<sup>27</sup> ꝥa ƿe runð. hnæppen  
 ða ſelga on ꝥ ðe hi hnæppen. ƿ ðeah biþ ƿio naƿu hƿæt hƿugu  
 to bæleþ ƿrom þæne eaxe. Be þý ðu miht<sup>28</sup> onſitan ꝥ ƿe<sup>29</sup> ƿæn  
 biþ micle lenz ƿe runð þe læſ biþ to bæleþ ƿrom þæne eaxe. ꝥa  
 bioþ ða men eallra onſongorte<sup>30</sup> æðeꝥ ƿe ðiſeꝥ anbƿeaþan  
 liſe eapþoþa.<sup>31</sup> ƿe ðæꝥ to eapþan. þa ðe fæſte bioþ on Gobe.  
 ac ꝥa hi ƿiþoþ<sup>32</sup> bioþ aſynþnobe<sup>33</sup> ƿam Gobe. ꝥa hi ƿiþoþ<sup>34</sup>

<sup>1</sup> Cott. neaht. <sup>2</sup> Cott. ƿoþþamþe. <sup>3</sup> Cott. þam. <sup>4</sup> liƿ, deest in MS Cott. <sup>5</sup> Cott. ƿelce. <sup>6</sup> Bod. þæꝥ. <sup>7</sup> Cott. ƿtcaþ. <sup>8</sup> Bod. miðbeapeaþne ꝥaca. <sup>9</sup> Bod. mæſtan. <sup>10</sup> Bod. bepan. <sup>11</sup> Bod. et Cott. mæſtan. <sup>12</sup> Cott. þam. <sup>13</sup> Cott. næpe. <sup>14</sup> Cott. hangiaþ. <sup>15</sup> Cott. mæſtan. <sup>16</sup> Cott. hƿeoþle. <sup>17</sup> on, deest in MS Bod. <sup>18</sup> Cott. þam ſænelbe. <sup>19</sup> Cott. þam. <sup>20</sup> Bod. ꝥacum. <sup>21</sup> Cott. ſelgea. <sup>22</sup> Cott. unƿeꝥðelicort. <sup>23</sup> Cott. ƿe runðlicort. <sup>24</sup> and ƿiþoþ þa eorþlican ðing ƿoþreoþ, deest in MS Cott. <sup>25</sup> Cott. onſongpan. <sup>26</sup> Cott. hi. <sup>27</sup> Cott. ƿimle. <sup>28</sup> Cott. meht. <sup>29</sup> Cott. þe. <sup>30</sup> Cott. onſongte. <sup>31</sup> Cott. eapþoþe. <sup>32</sup> Cott. ƿiþoþ. <sup>33</sup> Cott. aſynþnebe. <sup>34</sup> Cott. ƿiþoþ.

the best men go nearest to God, as the nave goes nearest to the axle-tree; and the middle *class of men* as the spokes. For of every spoke, one end is fixed in the nave, and the other in the felly. So is it with respect to the middle *class* of men. One while he meditates in his mind concerning this earthly life, another while concerning the heavenly: as if he should look with one eye to the heavens, *and* with the other to the earth. As the spokes stick, one end in the felly, *and* the other in the nave, *and* the spoke is midward, equally near to both, though one end be fixed in the nave, *and* the other in the felly; so are the middle *class* of men in the middle of the spokes, and the better nearer to the nave, and the most numerous *class* nearer to the fellies. *They* are nevertheless fixed in the nave, and the nave on the axle-tree. But the fellies depend on the spokes, though they wholly roll upon the earth. So do the most numerous *class of men depend* on the middle *class*, and the middle *class* on the best, and the best on God. Though the most numerous *class* turn all their love towards this world, they are not able to dwell there, nor do they come to anything, if they are not in some measure fastened to God, any more than the fellies of the wheel can make any progress if they are not fastened to the spokes, and the spokes to the axle-tree. The fellies are farthest from the axle-tree, therefore they go the most roughly. The nave goes nearest the axle-tree, therefore it goes the most securely. So do the best men. As they place their love nearer to God, and more despise these earthly things, so are they more free from care, and are less anxious how fortune may vary, or what it may bring. Provided the nave be always thus secure, the fellies may rest on what they will. And yet the nave is in some measure separated from the axle-tree. As thou mayest perceive that the waggon is much longer secure, which is less separated from the axle-tree; so, of all men, those are most untroubled, with the difficulties either of this present life, or of that to come, who are fixed in God; but as they are farther

biop gebreþe 7 ȝerpanctæ. æȝþer ȝe on (Dobe ȝe on lichoman. ȝwylc iſ þæt ȝ þe wýrð hatap. . . .

VIII.<sup>k</sup> . . . Be þam<sup>1</sup> ȝobcunban ȝoneþonce wýlce iſ meauȝ 7 iſ ȝerſeaþwneſ iſ to metanne wiþ þone ȝearwitan<sup>2</sup> and ſpelce ȝ hweol biþ to metanne wiþ ða eaxe. ȝorþæm iſ eax ſelt ealleſ þæſ wæneſ. ȝa ðeþ ȝe ȝobcunba ȝoneþonc. he ſcýneþ<sup>3</sup> ðone ȝobor 7 ða tunȝlu. 7 ða eorþan ȝeðeþ ſtalle. 7 ȝemetȝap þa ſeower ȝerſeafta. ȝ iſ wæteþ. 7 eorþe. 7 ſýn. 7 lýft. ða he þpapaþ 7 ȝepliteȝap.<sup>4</sup> hwilum eft unþliteȝap 7 on oppum hwe ȝebwengþ 7 eft ȝeeðniþap. 7 týtneþ<sup>5</sup> ælc tubor. and hit<sup>6</sup> eft ȝehýt 7 ȝehelt. ðonne hit ȝoealþob biþ. and ȝorſearob. 7 eft ȝeeorþ 7 ȝeeðniþap þonne þonne he wile<sup>7</sup> ðume uppitan<sup>8</sup> þeah ſecȝap ȝ iſ ȝe ȝeeðniþap æȝþer ȝe ȝerſeþa ȝe unȝerſeþa ælceſ monneſ. Ic ðonne ſecȝe. ȝa ȝa ealle Crýſtene men ſecȝap. ȝ iſ iſ ȝe ȝobcunbe ȝoretiohhung hiſ ſealbe. næſ iſ ȝe wýrð. 7 ic wæt ȝ hio þemp eal þing ȝwpe ſihte. ðeah unȝerſeaþwum monnum<sup>9</sup> ȝa ne wince. Ði wenap ȝ ðara ælc ſie Loð. ðe hioþa wíllan ſulȝeþ. Niſ hit nan winðor. ȝorþæm hi biop ablenbe wiþ ðam<sup>10</sup> wioſtrum hioþa<sup>11</sup> ſcýlba. Ac ȝe ȝobcunba ȝoneþonc hit unbewent eall ȝwpe wýhte.<sup>12</sup> ðeah wý wince. ȝor wum byrȝe. ȝ ic on woh ſaie. ȝorþam<sup>13</sup> ȝe ne cunnon ȝ wiht unbewentan. Ðe þemp ðeah eall ȝwpe wýhte. ðeah wý hwilum ȝa ne wince :-

§ IX.<sup>1</sup> Ealle men ȝwýuap<sup>15</sup> æfteþ þam hehtan ȝobe.<sup>16</sup> ȝe ȝobe<sup>16</sup> ȝe wýle. Ac ȝorþý ne mazon ða<sup>17</sup> wýlan cuman to<sup>18</sup> þam<sup>18</sup> hean hwofe eallra ȝoba.<sup>19</sup> ȝorþam<sup>20</sup> hi ne ȝwýuap on wiht æfteþ. Ic wæt<sup>21</sup> ðeah ðu cweþe<sup>22</sup> nu hþonne to me. ȝwylc unwýht mæȝ bion<sup>23</sup> mane ðonne he<sup>24</sup> ȝeþaſe ȝ hit ȝeýwneþ.<sup>25</sup> ȝa hit hwilum ȝeýwneþ. ȝ þæm ȝobum<sup>26</sup> becwmp anſealb wýl on þýſe ȝeþulbe.<sup>27</sup> 7 þam wýlum anſealb ȝob. 7 oppe<sup>28</sup> hwe æȝþer ȝemenȝeþ. æȝþer ȝe þæm ȝobum.<sup>29</sup> ȝe þæm wýlum. Ac ic þe .

<sup>k</sup> Boet. lib. iv. prosa 6 — Igitur uti est ad intellectum, &c.

<sup>1</sup> Boet. lib. iv. prosa 6. — Nihil est enim quod mali causa, &c.

<sup>1</sup> Cott. þæm.

<sup>2</sup> Bod. ȝearwitan. Cott. ȝearwitan 7 wýlce þar

lanan þing bið to metanne wð þa ecan 7 wýlce ȝ hweol. <sup>3</sup> Cott.

arſeþeð. <sup>4</sup> Cott. ȝeðpapað 7 pliteȝað. <sup>5</sup> Cott. tabpeð. <sup>6</sup> Bod. et

Cott. hi. <sup>7</sup> he wile, desunt in MS. Cott. <sup>8</sup> Cott. wýmotan. <sup>9</sup> Cott.

polb. <sup>10</sup> Cott. men. <sup>11</sup> Cott. þæm <sup>12</sup> Cott. heopa. <sup>13</sup> Cott.

ſihte. <sup>14</sup> Cott. ȝorþæm <sup>15</sup> Cott. ȝwýuap. <sup>16</sup> Cott. ȝob. <sup>17</sup> Cott. þ.

<sup>18</sup> Cott. þæm. <sup>19</sup> Cott. ȝoba. <sup>20</sup> Cott. ȝorþæm. <sup>21</sup> Cott. wæt.

<sup>22</sup> Cott. cweþe. <sup>23</sup> Cott. heon. <sup>24</sup> Cott. ȝe. <sup>25</sup> Cott. ȝeþeopþe.

<sup>26</sup> Cott. ȝobum. <sup>27</sup> Cott. ȝeþulbe. <sup>28</sup> Cott. oðþe. <sup>29</sup> Cott. ȝobum.

separated from God, so are they more troubled and afflicted both in mind and in body. Such is what we call fate. . . .

§ VIII. . . . With respect to the divine providence; as argument and reasoning is, compared with the intellect, and such the wheel is, compared with the axle-tree. For the axle-tree regulates all the waggon. In like manner does the divine providence. It moves the sky and the stars, and makes the earth immovable, and regulates the four elements, that is, water, and earth, and fire, and air. These it tempers and forms, *and* sometimes again changes their appearance, and brings *them* to another form, and afterwards renews *them*: and nourishes every production, and again hides and preserves *it* when it is grown old and withered, and again discovers and renews *it* whensoever he wills. Some philosophers however say, that fate rules both the felicities and the infelicities of every man. But I say, as all Christian men say, that the divine predestination rules over him, not fate. And I know that it decrees everything very rightly; though to unwise men it does not appear so. They think that everything which fulfils their desire, is God. It is no wonder, for they are blinded by the darkness of their sins. But the divine providence understands everything very rightly, though it seems to us, through our folly, that it goes wrongly; because we cannot perfectly understand it. He, however, ordains all very rightly, though to us it sometimes does not appear so.

§ IX. All men, the good as well as the wicked, seek after the highest good. But the wicked are unable to come to the high roof of all goods for this reason, that they do not seek after it rightly. I know, however, that thou wilt on some occasion say to me, What injustice can be greater, than *that* he should permit it to come to pass, as it sometimes does, that to the good unmixed evil happens in this world, and to the wicked unmixed good; and at other times both mixed, as well to the good as to the wicked? But I ask thee whether thou

afcrte hræþer þu þene þ ænig mon ge swa anbgetfull<sup>1</sup> þ he mæge onzitan ælcne mon on riht hwele he ge. þ he nauþer ne ge ne betera ne swiðra ðonne he his þene. Ic pat ðeah þ he ne mægon. Ac weorðað swiðe oft on þon ge riðo. ðe ge me men secgaþ þ ge me mege swiðe. ge me men secgaþ þ he ge swiðer swiðe. Deah hwa mæge onzitan hræt ofer ðo. he ne mæg witan hræt he ðencri. Deah he mæge ge me his willan onzitan. þonne ne mæg he eallne. Ic þe mæg eac peccan ge biðpell be þæm þ þu miht ðy sweotol onzitan. Deah hit ungerceabige men onzitan ne mægen. þ is for hwa ge goba læce ge ealle ðam halum men sefne drienc ge swetne. ge oþrum halum biterne ge swanigne. ge hwilum eft þæm unhalum. geumum higne. geumum swanigne. geumum swetne. geumum biterne. Ic pat þ ælc swa þe ðone cræft ne can. ge þæs sunðrian for hwi ge swa ðon. Ac his ne sunðrið ða læca nauht. forþæm hi witon þ þa oþre nýton. forþæm hi cunnon ælce hwa meotsumnesse onzitan ge tocnapan.<sup>2</sup> ge eac ða cræfta þe þæs wið seolon. Dræt is swa hælo. bute rihtwises. oððe hræt is hwa untrýmnes. bute unsearfa. Swa is þonne betera læce þære swale. þonne he<sup>3</sup> ðe hi geferceop. þ is Gode. he arað þa goba.<sup>4</sup> ge witað ða swiðan. he pat hwer ælc swiðe bið. nis hit nan sunðor. forþæm he of þæm hean hrofe hit eall geþið. and þonan micsaþ and metgaþ ælcum be his geþrihtum :

§ X.<sup>m</sup> Dræt þe ðonne hatað swið. ðonne ge geferceabige Gode. ðe ælce monnes deaðe pat. hræt swiðe oððe geferfa þæs ðe þe ne searfa.<sup>5</sup> And get<sup>6</sup> ic þe mæg ge me biðne searum forðum secgan be þam<sup>7</sup> deale þe ge menwige geferceabignes mæg onzitan ða godescunnesse. þ is ðonne þe ge ongetað hwilum<sup>8</sup> mon<sup>9</sup> on oþre swiðan. on oþre hime Gode onget.<sup>10</sup> Hwilum þe tohðiaþ þ he ge þe begeta.<sup>11</sup> ge þonne pat Gode þ hit swa ne bið. ðonne hwa hræt cymð oððe godes<sup>12</sup> oððe swale ge me þonne þe swiðe þ he swiðe ge. ne bið ge unrihtwises no on Gode. ac ge unsearwes bið on ðe sefsum. þe ðu hit ne canst on riht tocnapan. Oft geþiðeð swa þe te men ongetað man on þa ilcan swiðan. ðe hime Gode onget. Oft hit geþiðeð þe te manige men bið swa ungetrume.<sup>13</sup> ægher ge on Gode ge on lichoman. þ

<sup>m</sup> Boet. lib. iv. prosa 6.—Hinc jam sit illud fatalis ordinis, &c.

<sup>1</sup> Cott. anbgetfull. <sup>2</sup> Cott. oncnapan. <sup>3</sup> Cott. ge. <sup>4</sup> Cott. þæm goba. <sup>5</sup> Cott. nað. <sup>6</sup> Cott. get. <sup>7</sup> Cott. þæm. <sup>8</sup> Cott. hwilum. <sup>9</sup> mon, deest in MS. Cott. <sup>10</sup> Cott. andget. <sup>11</sup> Cott. begeta. <sup>12</sup> Cott. godes. <sup>13</sup> Cott. untrume.



thinkest that any man is so discerning, that he is able to know every one aright, what he is, so that he may be neither better nor worse than he thinks him? I know, however, that they cannot. Yet it is very often improperly the custom for some persons to say that *a man* is deserving of reward, *while* others say that he is deserving of punishment. Though any one may observe what another does, he cannot know what he thinks. Though he may know some *part* of his disposition, yet he cannot *know* it all. I can moreover relate to thee an example, whereby thou mayest more clearly understand *this*, though unwise men cannot understand it. That is: Why does the good physician give to this healthy man mild and sweet drink, and to another healthy *man* bitter and strong? And sometimes also to the sick; to one mild; to another strong; to one sweet; to another bitter? I know that every person who is unacquainted with the art will wonder at it, why they do so. But the physicians wonder not at it, because they know what the others are ignorant of. For they know how to discover and distinguish the infirmity of each of them; and also the arts which should be *used* with respect to it. What is the health of souls, but virtue? or what is their infirmity, but vices? Who then is a better physician of the soul, than he who made it, that is, God? He honours the good, and punishes the wicked. He knows what each is deserving of. It is no wonder, because he from the high roof sees it all; and thence disposes and metes to each according to his deserts.

§ X. This then we call fate; when the wise God, who knows every man's necessity, does or permits anything which we expect not. And yet I may give thee some examples, in few words, so far as human reason is able to understand the divine nature. That is, then, that we sometimes know man in one wise, *and* God knows him in another. Sometimes we judge that he is the best, and then God knows that it is not so. When anything comes to any person, either of good or of evil, more than it appears to thee that he deserves, the injustice is not in God, but the want of skill is in thyself, that thou canst not rightly understand it. Yet it often happens that men know a man in the same manner that God knows him. It often happens that many men are so infirm, both in mind and in body, that they cannot of their own accord do

hi ne maƷon ne nan Ʒob<sup>1</sup> bon. ne nan Ʒfel nýllap unnebiƷe. Ʒ biop eac Ʒpa unƷýlbige<sup>2</sup> ꝥ hi ne maƷon nan eaƷƷopa<sup>3</sup> ƷeƷýlbelice aberan. Ʒopþæm hit Ʒebýnep oft ꝥ Lob nýle<sup>4</sup> Ʒop hiƷ milbhe- ontnegre nan unabependlice<sup>5</sup> bƷoc him anƷettan. ðý læƷ hi Ʒoplætæn<sup>6</sup> hiopa unƷeaƷfulnegre.<sup>7</sup> Ʒ peopþan<sup>8</sup> ƷýƷƷan. ƷiƷ hi aƷtýnebe<sup>9</sup> biop Ʒ Ʒerpenceb.<sup>10</sup> Sume men biop<sup>11</sup> ælceƷ epæfter full epæftige anb full halige ƷeƷaƷ Ʒ nihtƷiƷe. ðonne ƷincƷ ꝥ Love unriht ꝥ he ƷƷelce<sup>12</sup> ƷƷence. Ʒe Ʒupþum þone<sup>13</sup> beaƷ. þe eallum monnum Ʒecýnbe iƷ<sup>14</sup> to þolienne.<sup>15</sup> he him ƷeheƷ ƷeƷƷan ðonne oþrum monnum. Ʒpa Ʒpa Ʒio Ʒum<sup>16</sup> ƷiƷ man<sup>17</sup> epæþ. ꝥ Ʒe Ʒobcunba anpealb ƷeƷƷiþobe hiƷ bioplingaƷ<sup>18</sup> unheƷ hi<sup>19</sup> ƷiþeƷa Ʒceabe.<sup>20</sup> Ʒ hi Ʒcilde Ʒpa Ʒeopnlíce. Ʒpa Ʒpa<sup>21</sup> man beƷ ðone æƷl<sup>22</sup> on hiƷ eaƷan. Manegre tilƷaƷ<sup>23</sup> Love to cƷe- manne to ðon Ʒeopne ꝥ hi Ʒillniap. hiopa anum Ʒillum. mani- Ʒealb eaƷƷope<sup>24</sup> to þƷopianne. Ʒopþam þe hi Ʒillniap maƷian aƷe. Ʒ maƷian hliƷan. Ʒ maƷian peopþƷcƷe miþ Love to habbanne. þonne þa habbaƷ<sup>25</sup> þe ƷoƷƷon libbaƷ :

§ XI.<sup>a</sup> Oft eac becýmð Ʒe anpealb<sup>26</sup> ðiƷƷe Ʒopulbe to Ʒiþe Ʒobum<sup>27</sup> monnum. Ʒopþæm Ʒe anpealb<sup>28</sup> þaƷa Ʒflana<sup>29</sup> peopþe toƷoppen. Sumum monnum Lob ƷelleƷ<sup>30</sup> æƷƷeƷi Ʒe Ʒob<sup>31</sup> Ʒe Ʒfel ƷemenƷeb. Ʒopþæm hi æƷƷƷeƷ eaƷniap. Sume he beƷeƷaƷ hiopa Ʒelan Ʒiþe hƷaþe. þæƷ ðe hi æƷeƷt ƷeƷælige peopþaƷ. þý læƷ hi Ʒop longum ƷeƷælþum hi to up ahæbben. Ʒ ðonan on oƷeƷmettum peopþen. Sume he<sup>32</sup> læt þƷeƷaƷan miþ heaƷþum bƷoce. þæt hi leopniƷen ðone epæft ƷeƷýlbe<sup>33</sup> on ðam<sup>34</sup> langan ƷeƷƷince. Sume him onþƷæbaƷ eaƷƷoþu Ʒiþop þonne hiƷ þýƷƷeƷu. ðeah hi hi eaƷe abƷeoƷan mæƷen. Sume hi ƷebýcƷaƷ peopþlicne hliƷan ðiƷƷeƷ anbƷeaƷþan liƷeƷ miþ hiopa aƷnum beaƷe. Ʒopþam hi Ʒenap ꝥ hi næbben nan oþeƷ Ʒioh ðæƷ hliƷan<sup>35</sup> ƷýƷiþe bucon

<sup>a</sup> Boet. lib. iv. prosa 6.—Fit autem sæpe uti bonis, &c.

<sup>1</sup> Cott. Ʒob. <sup>2</sup> Cott. ungeƷýlbige. <sup>3</sup> Cott. eaƷƷoþu. <sup>4</sup> Cott. nýlle. <sup>5</sup> Bod. nanum abependlic. <sup>6</sup> Cott. Ʒoplætæn. <sup>7</sup> Cott. unƷeƷfulnegre. <sup>8</sup> Cott. peopþen. <sup>9</sup> Cott. aƷteƷebe. <sup>10</sup> Cott. ƷerpenceƷ. <sup>11</sup> Cott. beoð. <sup>12</sup> Cott. ƷƷýlce <sup>13</sup> Bod. þonne. <sup>14</sup> Cott. iƷ Ʒecýnbe. <sup>15</sup> Cott. þolianne. <sup>16</sup> Ʒum, deest in MS. Cott. <sup>17</sup> Cott. mon. <sup>18</sup> Cott. ƷeƷƷiþobe hiƷbeoplingaƷ. <sup>19</sup> hiƷ, deest in MS. Cott. <sup>20</sup> Cott. ƷeƷeƷe. <sup>21</sup> Ʒpa, deest in MS. Cott. <sup>22</sup> Cott. æƷƷel. <sup>23</sup> Cott. Manegre tilƷeƷ. <sup>24</sup> Cott. eaƷƷoþu. <sup>25</sup> Cott. hæbben. <sup>26</sup> Cott. anpealb. <sup>27</sup> Cott. Ʒobum. <sup>28</sup> Cott. anpealb. <sup>29</sup> Cott. Ʒflana. <sup>30</sup> Cott. ƷelleƷ. <sup>31</sup> Cott. Ʒob. <sup>32</sup> hi to up ahæbben Ʒ ðonan on oƷeƷmettum peopþen. SumƷ he, deest in MS. Bod. <sup>33</sup> Cott. ƷeƷýlbelice. <sup>34</sup> Cott. þæm. <sup>35</sup> Bod. habben nan oþeƷƷioð þæƷ hliƷan.

any good, or avoid any evil; and are, moreover, so impatient, that they cannot with resignation bear any troubles. Therefore it often happens that God, through his mercy, wills not to impose on them any intolerable affliction, lest they should forsake their innocence, and become worse, if they are moved and troubled. Some men are full virtuous in all virtue, and full holy and righteous men. Then seems it to God unjust that he should afflict such; and moreover death, which is natural to all men to suffer, he makes more tranquil to them than to other men: as formerly a certain wise man said, that the divine power saved his darlings under the shadow of his wings, and protected them as carefully as man does the apple of his eye. Many so earnestly endeavour to please God, that they desire of their own accord to suffer manifold troubles; because they desire to have greater honour, and greater fame, and greater dignity with God, than those have who live more pleasantly.

§ XI. Frequently also the power of this world comes to very good men, in order that the power of the wicked may be overthrown. To some men God gives both good and evil mixed, because they earn both. Some he bereaves of their wealth very soon, when they first are happy, lest through long felicities they should too much exalt themselves, and thence become proud. He permits some to be vexed with severe trouble, that they may learn the virtue of patience by the long affliction. Some fear difficulties more than they need, though they may easily bear them. Some purchase the honourable fame of this present life by their own death; because they think that they have no other price worthy of this fame, except their own life. Some men were formerly unconquerable, so that no one could overcome them with any

hiopa agnum fære. Sume men wæron ȝio unoferspreðlice. ȝa  
 ꝥ hi nan ne mihte<sup>1</sup> mið nanum wite oferspreðan. Ða biȝuobon  
 hiopa æfter ȝenzum ꝥ hi næfen mið witu oferspreðe. ou  
 ðæm wæs ȝeotol ꝥ hi for heopa ȝobum weorcum hæfðon ðone  
 cwearf ꝥ hi<sup>2</sup> mon ne mihte oferspreðan.<sup>3</sup> Ac þa ȝfelau<sup>4</sup> for  
 hiopa ȝflum weorcum wæron ȝeƿitnobe ofer ȝwiðe.<sup>5</sup> forþæm ꝥ  
 ða witu ȝeƿitnobe<sup>6</sup> oppum ꝥ hi ȝa bon<sup>7</sup> ne ðorȝtan. ȝ eac ða  
 ȝebetan þe hi ðonne bƿociaþ. ꝥ iȝ ȝwiðe ȝeotol tacn ðam<sup>8</sup> ȝƿan  
 ꝥ he ne ȝceal lufian to unȝemetlice ðaȝ ƿopulð ȝeƿælþa. for-  
 þæm hi oft cumað to ðæm ƿýȝtan<sup>9</sup> monnum. Ac hwæt wille  
 ȝe cƿeðan þe ðam<sup>10</sup> andƿearðan ƿelan. ðe oft cymþ to þæm  
 ȝobum.<sup>11</sup> hwæt he eller ȝie butan tacn ðaȝ toƿearðan ƿelan ȝ  
 ðaȝ ebleaner anȝin ðe him ȝob ȝeƿihhob<sup>12</sup> hæfþ for hiȝ ȝoban<sup>13</sup>  
 ƿillan. Ic ƿeas eac ꝥ te ȝob ȝelle manegum ȝflum<sup>14</sup> monnum  
 ȝeƿælþa forþæm þe<sup>15</sup> he ƿat heopa<sup>16</sup> ȝecýnð and heopa<sup>16</sup> ƿillan  
 ȝƿa ȝeƿahne. ꝥ hi for nanum earpmum<sup>17</sup> ne biþ<sup>18</sup> no ðý  
 betƿan.<sup>19</sup> ac ðý<sup>20</sup> ƿýȝan. ac ȝe ȝoba læce. ꝥ iȝ ȝob. lacnaþ  
 hiopa ȝob mið ðam<sup>21</sup> ƿelan. ƿile ꝥ hi ouȝiten hƿonan him ȝe  
 ƿela come and olece ðæm ƿýlæȝ he him þone ƿelan æƿeȝe<sup>22</sup>  
 oððe hine þam ƿelan. ȝ ƿenðe hiȝ ðeapȝ to ȝode. ȝ ƿoplaȝe ða  
 unƿearȝ ȝ þa ȝfel ðe he æƿ for hiȝ eƿmþum býðe. Sume  
 beoþ<sup>23</sup> ðeah ƿý ƿýȝon ȝiȝ hi ƿelan habbaþ. forþæm hi<sup>24</sup> ofeƿ-  
 moðȝað<sup>25</sup> for ðæm ƿelan ȝ hiȝ unȝemetlice bƿucað :-

§ XII.<sup>o</sup> Manegum men bioþ eac forȝifene forþam<sup>26</sup> ƿaȝ  
 ƿopulð<sup>27</sup> ȝeƿælþa. ꝥ hi ȝeýle ðam<sup>28</sup> ȝobum<sup>29</sup> leanian hiopa ȝob.<sup>30</sup>  
 ȝ ðam<sup>31</sup> ȝflum hiopa ȝfel. forþam<sup>32</sup> ȝimle bioþ þa ȝobum<sup>33</sup> ȝ ða  
 ȝflau unȝeƿeðe beƿýð<sup>34</sup> him. ȝe eac hwilum ða ȝflau bioþ un-  
 ȝeƿeðe beƿýð him ȝelfum. ȝe ƿupum an ȝfel man bið hwilum<sup>35</sup>  
 unȝeƿeðe him ȝelfum. forþamþe<sup>36</sup> he ƿat ꝥ he untela heð. ȝ

<sup>o</sup> Boet. lib. iv. prosa 6.—Quibusdam permixtum puniendi ius, &c.

<sup>1</sup> Coll. meahtr. <sup>2</sup> Coll. him. <sup>3</sup> Coll. meahtr oferspreðan. <sup>4</sup> Coll.  
 ȝflau. <sup>5</sup> Coll. ȝwiðe. <sup>6</sup> Coll. ȝeƿitnobe. <sup>7</sup> Coll. ȝebon. <sup>8</sup> Coll.  
 þem. <sup>9</sup> Coll. ƿýȝtan. <sup>10</sup> Coll. þæm. <sup>11</sup> Coll. ȝobum. <sup>12</sup> Coll.  
 ȝeƿihhob. <sup>13</sup> Coll. ȝoban. <sup>14</sup> Coll. manegum ȝflum. <sup>15</sup> Coll.  
 þeah. <sup>16</sup> Coll. hiopa. <sup>17</sup> Coll. eƿmþum. <sup>18</sup> Coll. býð. <sup>19</sup> Coll.  
 betƿan. <sup>20</sup> Coll. ne na þý. <sup>21</sup> Coll. þem. <sup>22</sup> Coll. æƿýȝe. <sup>23</sup> Coll.  
 biðð. <sup>24</sup> hi, deest in MS. Boet. <sup>25</sup> Coll. ofeƿmoðȝam. <sup>26</sup> Coll.  
 forþæm. <sup>27</sup> Coll. ƿopulð. <sup>28</sup> Coll. þæm. <sup>29</sup> Coll. ȝobum. <sup>30</sup> Coll.  
 ȝob. <sup>31</sup> Coll. þæm. <sup>32</sup> Coll. forþæm. <sup>33</sup> Coll. ȝoban. <sup>34</sup> Coll.  
 beƿýð. <sup>35</sup> Coll. ȝimle. <sup>36</sup> Coll. forþamþe.

torment. These set an example to their successors that they should not be overcome by torments. In these it was evident that they, for their good works, had the strength that man might not overcome them. But the wicked, for their evil works, have been punished beyond measure, in order that the punishments might restrain others from daring to do so, and also might amonnd those whom they then afflict. It is a very clear token to the wise, that he ought not to love these worldly goods immoderately, because they often come to the worst men. But what shall we say concerning the present wealth which often comes to the good? What is it else but a token of the future wealth, and a beginning of the reward which God has decreed to him for his good disposition? I suppose also that God gives felicities to many wicked men because he knows their nature and their disposition to be such, that they would not for any troubles be the better, but the worse. But the good physician, that is God, heals their minds with the wealth, until they learn whence the wealth came to them, and *the man* submits to him lest he take away the wealth from him, or him from the wealth, and turns his manners to good, and forsakes the vices and the evil which he before through his poverty did. Some indeed are the worse if they have wealth, because they become proud on account of the wealth, and enjoy it without moderation.

§ XIII. To many men also these worldly felicities are therefore given, that they may recompense the good for their good, and the wicked for their evil. For the good and the wicked are ever at variance with each other, and also sometimes the wicked are at variance between themselves, and moreover a wicked man is sometimes at variance with himself. For he knows that he does amiss, and bethinks himself of the retribu-

ƿeall him ƿapa<sup>1</sup> leana. ⁊ nele<sup>2</sup> ðeah ƿæg Ʒerƿican. ne hit ƿur-  
pum him ne læt hƿeopan. ⁊ ðonne ƿor ðam ƿingalan<sup>3</sup> ege ne  
mæx no ƿeorpan æƿræne on him ƿelfum. Of hit eac<sup>4</sup> æbýræð  
þ̅ ƿe ýla ƿorlæt hiƿ ýfel ƿor ƿumer oþreƿ ýfles mionner<sup>5</sup> anban.  
ƿorþam<sup>6</sup> he ƿolbe mið þ̅ tælan<sup>7</sup> þone oþerne þ̅ he onƿcunede  
hiƿ ƿearƿ. ƿrincþ ðonne ýmþ þ̅ ƿa he ƿrifoƿt mæg. þ̅ he tiolaþ  
unƷelic to bion ƿam<sup>8</sup> oþrum. ƿorþam<sup>9</sup> hit iƿ þæg Ʒobcundan  
anƿealþeƿ æƿuna þ̅ he ƿýncþ of ýfle Ʒob. Ac hit niƿ nanum  
men aleƿeþ þ̅ he mæge ƿiton eall þ̅ Ʒob Ʒetiohiob hæƿð. ne  
euc aƿecan þ̅ þ̅ he æƿorht hæƿþ. Ac on ðæm hi habbaþ  
Ʒenox. to onƷitanne þ̅ ƿe ƿceoppenb<sup>10</sup> ⁊ ƿe ƿealbenb eallra æ-  
ƿeaƿta ƿelt. ⁊ ƿýhte æƿceop eall þ̅ he æƿceop. ⁊ nan ýfel ne  
ƿorht. ne æt ne ƿýræð. ac ælc ýfel he aþriƿ of eallum hiƿ  
ƿice. Ac æi ðu æfter ðam hean<sup>11</sup> anƿalbe ƿýrman<sup>12</sup> ƿilt ðæg  
ælinhtigan<sup>13</sup> Ʒoþeƿ. þonne ne onƷite þu nan ýfel on nanum  
þunƷe. þeah ðe nu ƿince þ̅ heƿ micel on ðiƿ<sup>14</sup> miðþanƷeaƿe ƿie.  
ƿorþeam hit iƿ ƿiht þ̅ þa Ʒoban habban Ʒob<sup>15</sup> eblean hiopa  
Ʒoþeƿ. ⁊ ða ýflan habban<sup>16</sup> ƿite hiopa ýfles. ne hiþ þ̅ nan ýfel.  
þ̅ te ƿýhte biþ. ac hiþ Ʒob. Ac ic onƷite þ̅ ic ƿe hæbbe aþriet  
nu nuð þiƿ launƷan ƿelle.<sup>17</sup> ƿorþeam þe lýt nu hiopa.<sup>18</sup> Ac  
onfoh hiopa nu. ƿorþam<sup>19</sup> hit iƿ ƿe læceþom anþ ƿe ðrenc ðe  
ðu lanƷe ƿilnoþeƿ. ƿiet ðu þ̅ eð mæge ðæpe<sup>20</sup> lape onfoƿ :

§ XIII.<sup>p</sup> Ða ƿe ƿiſþom ða þiƿ ƿell aƿieht<sup>21</sup> hæƿbe. þa onƷan  
he eft ƿingan. ⁊ þiƿ cƿæþ. Ei þu ƿillnƷe mið hlatum moþe  
onƷitan ðone hean anƿealþ. beþealh þa tunƷlu þæg hean  
heoƿneƿ. þealhþa þa tunƷlu þa ealban ƿebbe ðe hi on æƿceapne  
ƿæƿon. ƿa þ̅ ƿio ƿýrene ƿunne ne onhƿinþ no ðæg ðæleƿ þæg  
heoƿneƿ ðe ƿe mona onhƿinþ. ne ƿe mona no ne onhƿinþ þæg  
ðæleƿ ðe ƿio ƿunne onhƿinþ. ðu hƿile þe hio ƿæƿ on biþ. ne ƿe  
ƿceoppa. ðe ƿe hataþ Uſſa. ne cýmþ næƿre on þam ƿeƿþæle.  
þeah ealle oþre ƿceoppa ƿapen mið þam ƿoþoƿe æfter þæpe  
ƿunnan on þa eoƿþan. niƿ hit nan ƿunþon. ƿorþam he iƿ ƿiþþe  
neah þam up enþe þæpe eaxe. Ac ƿe ƿceoppa ðe ƿe hataþ  
æƿenƿceoppa. ðonne he hiþ ƿeƿt æƿeƿen. þonne tacumþ he

<sup>1</sup> Boet. lib. iv. melum G.—Si vis colui iura tonantis, &c.

<sup>2</sup> Boet. mapan.

<sup>3</sup> Cott. nýle.

<sup>4</sup> Cott. þæm ƿingalum.

<sup>5</sup> eac,

deot in MS. Cott. <sup>6</sup> Cott. manner. <sup>7</sup> Cott. ƿorþam.

<sup>8</sup> Cott. loome þeum.

<sup>9</sup> Cott. ƿorþam.

<sup>10</sup> Cott. ƿrippenb.

<sup>11</sup> hean,

deot in MS. Boet.

<sup>12</sup> Boet. anƿealþe ƿýrman.

<sup>13</sup> Cott. ælinhtigan.

<sup>14</sup> Cott. þýr.

<sup>15</sup> Cott. Ʒoban hæbhen Ʒob.

<sup>16</sup> Cott. hæbhan.

<sup>17</sup> Cott.

apene mið þ̅ launƷan ƿell.

<sup>18</sup> Cott. hiopa.

<sup>19</sup> Cott. ƿorþam.

<sup>20</sup> þæpe, deot in MS. Cott.

<sup>21</sup> Cott. aƿieht.

tion, and yet will not cease therefrom, nor indeed suffer himself to repent of it; and therefore through perpetual fear he cannot be at peace with himself. Frequently it also happens that the wicked forsakes his evil for hatred of some other wicked man; because he would thereby upbraid the other, by avoiding his manners. *He* labours then about this as he best may; that is, he takes care to be unlike the other; for it is the custom of the divine power to work good from evil. But it is permitted to no man that he should be able to know all that God has decreed, or indeed to recount that which he has wrought. But in these *things* they have enough, to understand that the creator and the governor of all things, guides, and rightly made all that he made, and has not wrought, nor yet works any evil, but drives away every evil from all his realm. But if thou wilt inquire concerning the supreme government of the Almighty God, then wilt thou not perceive evil in anything, though it now seem to thee that here is much in this middle-earth. Since it is just that the good have good reward for their good, and the wicked have punishment for their evil; that is no evil which is just, but is good. But I perceive that I have wearied thee with this long discourse, wherefore thou art now desirous of songs. And now accept them, for it is the medicine and the drink which thou hast long wished for, that thou mayest more easily receive the instruction.

§ XIII. When Wisdom had ended this speech, then began he again to sing, and thus said: If thou desirest with pure mind to understand the supreme government, behold the stars of the high heaven. The heavenly bodies preserve the ancient peace in which they were created; so that the fiery sun does not touch that part of the heaven in which the moon moves; nor does the moon touch that part in which the sun moves, so long as she is therein. Nor does the star which we call *Ursa* ever come into the west, though all other stars go with the sky after the sun to the earth. It is no wonder, for it is very near to the upper end of the axis. But the star which we call the evening star, when it is seen westwardly, thou betokens it the evening. It then goes after the sun

æfen. færb he þonne aafter þære runnan on þære eorþan  
 i ceastre. of he ofirn þa runnan lundum. ⁊ cýnþ riþ fýrman þa  
 fýrman up. þonne haten þe hine morþgeuhteorpa. forþan hi  
 cýnþ eaftan up. bobaf þære runnan cýme. ðio runne ⁊ se  
 mona habbaþ to bæled butriht him þone bæz anð þa niht riþe  
 emne ⁊ riþe ælþærhelice riþiaþ þurh toðcundum forþcea-  
 runga ⁊ unafrotenlice riþiaþ þam ælmihtigan Gode of ðomeg  
 bæz. for þý hi ne læt God on ane healfæ þæg heofoneg bion.  
 ðý læz hi forþon ofra geſceafta. Ac geſibuma God æmetzaþ  
 ealla geſceafta ⁊ ælþærþa þa he betriht him runiaþ. hrihtum  
 riht se pæta ꝥ ðriþge. hrihtum he gemenzer ꝥ fýr biþ þam ale.  
 hrihtum ꝥ leobte fýr ⁊ ꝥ beorhte up geſit. ⁊ rið heſige eorþe  
 rið þæri niþere be þæg cýningez gebude. þrenzð eorþe ælcne  
 peſtm ⁊ ælc tuðori ælce geare. ⁊ se hata ſumori ðriþz ꝥ  
 geaſpaþ fæb ⁊ bleba. ⁊ peſtambæra hærfert hriþz þa bleba.  
 hæzlar anð riþaþ ⁊ se oft mæba rið leccaþ ða eorþan on  
 rihtia. forþan uðerfeþ rið eorþe ꝥ fæb ⁊ æbeþ ꝥ hit  
 zneraþ on læhten. Ac se metoð eallra geſceafta fæc on  
 eorþan ealle zriopenbe peſtmaz ⁊ ealle forþþrihtz. ⁊ ælht  
 þonne he pyle. ⁊ eorþa ðonne he pyle. ⁊ man þonne he pyle. Ða  
 hriðe ðe þa geſceafta riþiaþ. rið se helihta georþum on hir  
 heah ſetle. þanon he pelt þam zepældeþerum ealle geſceafta.  
 Niþ nan punþor. forðamþe he iſ cýning. ⁊ hriþten. ⁊ ærlin.  
 ⁊ fuma. ⁊ æ. ⁊ riþom. ⁊ rihter hema. he ſent eallu ge-  
 ſceafta on hir æpenþa. ⁊ he hiet ealle eft cuman. Ðæt se æn  
 geſceaððeða cýning ne ſtaþelode ealla geſceafta. ðonne purþon  
 hi ealle toſloþene ⁊ toſtenote. anð to naubte purþon ealle ge-  
 ſceafta. Ðeah habbaþ gemænlice ða ane luſe. ꝥ hi þeorpan  
 riþeurn hlaforþe. anð fæzriaþ þæg ꝥ he heora ſealt. niþ ꝥ nan  
 punþori. forþan hi ne mihton elles bion. zif he ne riþeþon  
 lioþa fuma. Ða forlet se ſiþom ꝥ liþ.<sup>1</sup> anð cþæþ to me.<sup>2</sup>

CAPUT XL.<sup>3</sup>

§ 1. ÞÆDER ðu nu onzite hriþeri þior ſpæce pille. Ða  
 cþæþ ic. Ðeze me hriþeri lio pille. Ða cþæþ he. Ic pille ſezan  
 þæt ælc pýriþ bio zoh.<sup>4</sup> ſam lio monnum zoh<sup>5</sup> pince. ſam lio  
 him ýfel pince. Ða cþæþ ic.\* Ic ſene ꝥ hit ealþe ſpæ bion mæze.  
 þeah uſ hrihtum oferi pince. Ða cþæþ he. Niþ þæg nan tþý.<sup>6</sup> ꝥ

<sup>1</sup> Boet. lib. iv. prosa 7.—Janne igitur videt, quid hæc omnia, &c.

<sup>2</sup> Cott. leað.

<sup>3</sup> Cott. zoh.

<sup>4</sup> Cott. zoh.

<sup>5</sup> Cott. tþeo.



into the earth's shade, till it runs off behind the sun, and comes up before the sun. Then we call it the morning star, because it comes up in the east, and announces the sun's approach. The sun and the moon have divided the day and the night very equally between them; and they reign very harmoniously through divine providence, and unceasingly serve the Almighty God till doomsday. God does not suffer them to be on one side of the heaven, lest they should destroy other creatures. But the peace-loving God regulates and adapts all creatures, when they exist together. Sometimes the wet flies the dry. Sometimes he mingles the fire with the cold. Sometimes the light and bright fire goes upwards, and the heavy earth is stationed beneath by the king's command. The earth brings yearly every fruit, and every production; and the hot summer dries and prepares seeds and fruits; and the fruitful harvest brings ripe corn. Hails, and snows, and frequent rain moisten the earth in winter. Hence the earth receives the seed, and causes it to grow in spring. But the creator of all things nourishes in the earth all growing fruits, and produces *them* all; and hides when he will, and shows when he will, and takes away when he will. While the creatures obey, the supreme creator sits on his throne. Thence he guides with reins all creatures. It is no wonder; for he is king, and lord, and fountain, and origin, and law, and wisdom, and righteous judge. He sends all creatures on his errands, and he commands *them* all to come again. If the only steadfast king did not support all creatures, then would they all be dissolved and dispersed; and all creatures would come to nought. But they have in common one love in serving such a lord, and rejoice because he rules over them. That is no wonder, for they could not else exist, if they served not their author. Then ceased Wisdom the song, and said to me:

## CHAPTER XL.

§ I. Dost thou now perceive whither this discourse tends? Then said I: Tell me whither it tends. Then said he: I would say, that every fortune is good, whether it seem good to men, or whether it seem evil to them. Then said I: I think that it perhaps may be so, though it sometimes appears otherwise to us. Then said he: There is no doubt of

ælc wýrð biop ȝob.<sup>1</sup> ðara þe wilu ȝ nýtwýrðe biop.<sup>2</sup> forþæm ælc wýrð. fram hio rie wýrðum. fram hio rie unwýrðum. for þý cýmþ to þæm ȝobum<sup>3</sup> þ hio wære trega ðo. oððe hine þreatige to ðon þ he bet ðo. þonne he ær býðe. oððe him leaſige þ he ær tela býðe. Anð eft ælc wýrð þara þe to ðam<sup>4</sup> ýflum cýmþ. cýmþ<sup>5</sup> forþam tream<sup>6</sup> þingum fram hio rie riðe. fram hio rie<sup>7</sup> wýrðum. ȝif to ðam<sup>8</sup> ýflum cýmþ riðu wýrð. þonne cýmþ he to ebleane his ýcla. oððe to þreatunge<sup>9</sup> ȝ to lape þ he eft<sup>10</sup> ſpa ne ðo. Ða onxann ic punðriȝan anð cwearp. Iſ þ for inweardlice wilu ſacu þ ðu wære nece. Ða cwearp he. Spa hit iſ ſpa þu geſce. Ac ic wolde. ȝif ðu woldeſt. þ wit unc penðon<sup>11</sup> ſume hwile to þiſe folce ſpæce. wýlæſ hi cwearp<sup>12</sup> þ wit ſpæcon<sup>13</sup> ofer monnes ahteget.<sup>14</sup> Ða cwearp ic. Spæc þ ðu wille :-

§ II.<sup>r</sup> Ða cwearp he. Wenſt ðu þ þ ne rie ȝob.<sup>15</sup> þ nýtwýrð<sup>16</sup> bið. Ða cwearp ic. Ic wene wæt hit rie. Ða cwearp he. Ælc wýrð<sup>17</sup> iſ nýtwýrð ðe aſer ðeð.<sup>18</sup> oððe lærð. oððe riðr.<sup>19</sup> Ða cwearp ic. Ðæt iſ goð. Ða cwearp he. Sið riðerweardre wýrð iſ þæm ȝob<sup>20</sup> þe wunnað rið unweary ȝ penðað hi to ȝobe.<sup>21</sup> Ða cwearp ic. Ne næz ic þæſ oſſacan. Ða cwearp he. Ðwæt wenſt þu be ðære ȝohan<sup>22</sup> wýrðe. ðe oft cýmþ to ȝobum<sup>23</sup> monnum on ðiſſe worulde.<sup>24</sup> ſpilce<sup>25</sup> hit rie ſoſetacn ecra ȝoha.<sup>26</sup> hweper þiſ folc mæge cwepan þ hit rie ýfel wýrð. Ða ſmeacode<sup>27</sup> ic<sup>28</sup> ȝ cwearp. Ne crið þ nan mon. ac cwearp<sup>29</sup> þ hio rie riðe ȝob.<sup>30</sup> ſpa hio eac bið. Ða cwearp he. Ðwæt wenſt þu be þære unpenlicpan<sup>31</sup> wýrðe. þe oft þrietar<sup>32</sup> ða ýflan to witmanne. hweper þiſ folc wene þ þ ȝob<sup>33</sup> wýrð rie. Ða cwearp ic. Ne wenað hi no þ þ ȝob wýrð rie. ac wenað þ hio rie riðe eapmlice. Ða cwearp he. Utom healdan unc þ wit ne wenað ſpa ſpa þiſ folc wenð. Liſ wit ðær wenað þe ðiſ folc wenð. þonne ſoſlæte wit ælce geſceahwýrðe anð ælce rihtwýrðe. Ða cwearp ic. Ðri ſoſlæte wit hi æ<sup>34</sup> þý<sup>35</sup>

<sup>2</sup> Boet. lib. iv. proſa 7.—Nonne igitur bonum cernere eſſe, &c.

<sup>1</sup> Cott. ȝob. <sup>2</sup> Cott. hýð. <sup>3</sup> Cott. ȝoban. <sup>4</sup> Cott. þæm. <sup>5</sup> cýmð, deest in MS. Boet. <sup>6</sup> Cott. forþæm tream. <sup>7</sup> Cott. wý. <sup>8</sup> Cott. þæm. <sup>9</sup> Cott. þneunge. <sup>10</sup> Bod. get. <sup>11</sup> Cott. penðen. <sup>12</sup> Cott. cwepon. <sup>13</sup> Cott. ſpæcon. <sup>14</sup> Cott. gemet. <sup>15</sup> Cott. ȝob. <sup>16</sup> Cott. næ. <sup>17</sup> wýrð, deest in MS. Cott. <sup>18</sup> Bod. aſerðeð. <sup>19</sup> Cott. wýrðe. <sup>20</sup> Cott. ȝob. <sup>21</sup> Cott. ȝoobe. <sup>22</sup> Cott. ȝoban. <sup>23</sup> Cott. ȝobum. <sup>24</sup> Cott. weorlde. <sup>25</sup> Cott. ſpýlce. <sup>26</sup> Cott. ælcra ȝoha. <sup>27</sup> Cott. ſmeacode. <sup>28</sup> ic, deest in MS. Cott. <sup>29</sup> Cott. crið. <sup>30</sup> Cott. ȝob. <sup>31</sup> Cott. unpenlicpan. <sup>32</sup> Cott. þreatarð. <sup>33</sup> Cott. ȝob. <sup>34</sup> a, deest in MS. Cott. <sup>35</sup> Cott. þa.

this, that every fortune which is just and useful, is good: for every fortune, whether it be pleasant, or whether it be unpleasant, comes to the good for this reason, that it may do one of two *things*; *that* it may either admonish him, in order that he should do better than he did before; or reward him, because he before did well. And again, every fortune which comes to the wicked, comes on account of two things, whether it be severe or whether it be pleasant. If severe fortune come to the wicked, then it comes for retribution of his evil, or else for correction and for admonition, that he should not do so again. Then began I to wonder, and said: This is a thoroughly right explanation which thou givest. Then said he: It is as thou sayest. But I am desirous, if thou art willing, that we should turn ourselves a little while to this people's speech, lest they say that we speak above man's comprehension. Then said I: Speak what thou wilt.

§ II. Then said he: Dost thou think that that is not good which is useful? Then said I: I think that it is. Then said he: Every fortune is useful which does either of *two things*; either instructs or corrects. Then said I: That is true. Then said he: Adverse fortune is good for those who contend against vices, and are inclined to good. Then said I: I cannot deny it. Then said he: What thinkest thou concerning the good fortune, which often comes to good men in this world, as if it were a foretoken of eternal blessings? Can this people say that it is evil fortune? Then smiled I, and said: No man says that, but *every one* says that it is very good, as it moreover is. Then said he: What thinkest thou of the more invisible fortune which often threatens to punish the wicked? Does this people think that this is good fortune? Then said I: They do not think that this is good fortune, but think that it is very miserable. Then said he: Let us beware that we think not as this people think. If we in this respect think what this people think, then shall we forsake all wisdom, and all righteousness. Then said I: Why shall we ever the more forsake them? Then said he: Be-

ma. Ða cƿæþ he. Forþþý<sup>1</sup> folcſce men rectaþ ꝥ ælce<sup>2</sup> ƿeþu  
ſýnð 7 ƿurðſumum ſie ſýel. Ac ƿe ne ſeulon ðæſ zeleafun. for-  
þæm þæt<sup>3</sup> ælc ſýnð biþ ƿoð.<sup>4</sup> ſƿa ƿe ær ſƿææcon. ſum hio ſie  
ƿeþu.<sup>5</sup> ſum hio ſie ſýnsum. Ða ƿearþ ic æƿæreþ 7 cƿæþ. Ðæt  
iſ ſoþ ꝥ ðu ſeƿe. Ic nat ðeah hƿa hit ðurhe<sup>6</sup> ſeƿum ðýſeƿum  
monnum. forþan<sup>7</sup> hiſ ne mæƿ nan ðýſi man zeleafun :.<sup>8</sup>

§ III.<sup>9</sup> Ða onſac ſe ƿurðum ſaplice 7 cƿæþ. Forþý ne ſeyle  
nan ƿiſ monn ſohtigan ne ƿnoſnian<sup>10</sup> to hƿæm hiſ ƿiſe ƿeoſie.  
oððe hƿæþe him eunie ƿe ƿeþu ſýnð ðe liƿu.<sup>11</sup> ðon ma ƿe ſe  
hƿæta eſne ſeyle ſumþ ꝥ ƿnoſnian. hu oft he ſeohtan ſeule.<sup>12</sup>  
ne hiþ hiſ<sup>13</sup> loſ na ðý lætſe. ac iſ ſen ꝥ hit ſie ðý mare. ſƿa  
hiþ eac þæſ ƿiſan meþ ƿý mare. ƿe him ƿræþe ſýnð 7 ƿeþe  
to becýmþ. ðý ne ſeolbe<sup>14</sup> nan ƿiſ man ƿillan<sup>15</sup> ſeƿeſ hƿeſ.  
ƿiſ he ænigra cƿæfta meþ. oððe ænigſe ƿeoþſcepeſ heſ for  
ƿoſulbe.<sup>16</sup> oððe eceſ hƿeſ æfteſi ðiſſe ƿoſulbe.<sup>17</sup> Ac ælc ƿiſ  
mon ſeyle aſuman ætſeſe ƿe ƿiþ þa ƿeþan ſýnðe ƿe ƿiþ ða ƿiſ-  
ſuman. ſý læſ he hme for ðæſe ſýnsuman ſýnðe ſohtſurige.  
oððe for ðæſe ƿeþan ſoſeſence.<sup>18</sup> Ac him iſ ƿearþ ꝥ he  
aſehte<sup>19</sup> þone miþneſtan ƿeƿ betſýh<sup>20</sup> ðæſe ƿeþan ſýnðe 7  
ðæſe hƿan. ꝥ he ne ƿiſige ſýnsuman ſýnðe 7 manan oſſoſi-  
neſſe ðonne hit ƿemetlic ſie. ne eft to<sup>21</sup> ƿeþe. forþæm he ne  
mæƿ naþſe<sup>22</sup> unzeimet aþmoſan.<sup>23</sup> Ac hit iſ on huſa ægemum<sup>24</sup>  
aþeulbe hƿaþe<sup>25</sup> ðiſa hi zeceoran.<sup>26</sup> Liſ hi þonne þone miþ-  
neſtan ƿeƿ aþeðum ƿillap. ðonne ſeſlan<sup>27</sup> hi ſeſe him ſeſum  
ƿemetum þa ƿiſuman ſýnðe. 7 ða oſſoſan. þonne ƿemetap  
him Toð þa ƿeþan ſýnðe ƿe on ſiſſe ƿoſulbe.<sup>28</sup> ƿe on þæſe to-  
ƿearþum. Ða ſƿa lu eape aþeozan<sup>29</sup> man :

§ IV.<sup>1</sup> ſel la ƿiſum menn pell. ƿap eulle on þone ƿeƿ ƿe eor  
læpaþ ða ſoſemæſum biſna þara ƿoðena ƿumena 7 þæſa ƿeoþ-  
ſeoinena ƿeþa ðe ær eor ƿæſion. Gala ƿe eapum 7 iþelzeornum.  
hƿý ƿe ſƿa unſeete ſion<sup>2</sup> 7 ſƿa aþumbe.<sup>3</sup> hƿý ƿe nellum<sup>4</sup>

<sup>1</sup> Boet. lib. iv. proſa 7. --Quare, inquit, ita vir sapiens, &c.

<sup>2</sup> Boet. lib. iv. metrum 7. --Bella his quibus operatus annis, &c.

<sup>3</sup> Cott. forþþý be. <sup>4</sup> ælce, deest in MS. Cott. <sup>5</sup> Cott. be. <sup>6</sup> Cott. ƿoð.

<sup>7</sup> Cott. ſýnðe. <sup>8</sup> Cott. ſýnðe. <sup>9</sup> Cott. hƿeþe. <sup>10</sup> Cott. ſohtigan. <sup>11</sup> Boet. nele nan ðýſi mon.

<sup>12</sup> Cott. to ſeþe ſumþ ꝥ ƿnoſnian. <sup>13</sup> Boet. ſýnðan ſeyle hƿeþe him eunie þæſe hi ſýnð be hƿa.

<sup>14</sup> Cott. ſeyle. <sup>15</sup> Cott. ƿiſum. <sup>16</sup> Cott. ƿeoſie. <sup>17</sup> hiſ, deest in MS. Cott. <sup>18</sup> Cott. ſoſeſence. <sup>19</sup> Cott. aþeðe. <sup>20</sup> Cott. betſýh. <sup>21</sup> to, deest in MS. Cott.

<sup>22</sup> Cott. naþſe. <sup>23</sup> Cott. aþmoſan. <sup>24</sup> Cott. ægemum. <sup>25</sup> Cott. hƿaþe. <sup>26</sup> Cott. zeceoran. <sup>27</sup> Cott. ſeſlan. <sup>28</sup> Cott. ƿoſulbe.

<sup>29</sup> Boet. ſe aþeozan. <sup>30</sup> Cott. ſien. <sup>31</sup> Cott. aþumbe. <sup>32</sup> Cott. nellum.

cause vulgar men say that every severe and unpleasant fortune is evil. But we should not believe it, since every fortune is good, as we before said, whether it be severe, or whether it be pleasant. Then was I afraid, and said: That is true which thou sayest. I know not, however, who dares to mention it to foolish men, for no foolish man can believe it.

§ III. Then replied Wisdom sharply, and said: Therefore no wise man ought to fear or lament, in whatever wise it may happen to him, or whether severe fortune or agreeable may come to him; any more than the brave man ought to lament about this, how often he must fight. His praise is not the loss; but the opinion is, that it is the greater. So is also the wise *man's* reward the greater, if more adverse, and severer fortune comes to him. Therefore no wise man should be desirous of a soft life, if he makes account of any virtues, or any honour here in the world, or of eternal life after this world. But every wise man ought to contend, both against the severe fortune, and against the pleasant, lest he through the pleasant fortune should be presumptuous, or through the severe, despair. But it is necessary for him that he seek the middle-way, between the severe fortune and the agreeable: that he may not desire more agreeable fortune, or greater security than is fit: nor again too severe *fortune*; because he is unable to bear excess of either. But it is in their own power, which of them they will choose. If, therefore, they desire to find the middle-way, then ought they themselves to moderate to themselves the pleasant and the prosperous fortune. Then will God moderate to them the severe fortune, both in this world, and in that to come, so that they may easily bear it.

§ IV. Well! O wise men, well! Proceed ye all in the way which the illustrious examples of the good men, and of the men desirous of honour, who were before you, point out to you. O, ye weak and idle! why are ye so useless, and so

acſien æfter þam<sup>1</sup> ſiſum monnum and æfter þam<sup>1</sup> peopþ-  
geornnum. hwilce<sup>2</sup> hi ſæron ða ðe ær eop ſæron. and hwi<sup>3</sup> ge  
donne nellon.<sup>4</sup> ſiþþan ge hiora ſeapſ geacrob habben.<sup>5</sup> him  
onhýrian.<sup>6</sup> ſwa ge ſiþoſt mægen. forþæm hi ſunnon æfter  
ſýnþſcipe<sup>7</sup> on ðiſſe worulde. 7 taleþon<sup>8</sup> goþe<sup>9</sup> hlifan mid  
godum<sup>10</sup> weorcum. 7 forhton goþe<sup>11</sup> biſne þam<sup>12</sup> ðe æfter him  
ſæron. forþæm hi ſuniaþ nu ofer þam tunglum. on ece  
eabiſneſſe. for heora<sup>13</sup> godum weorcum: . Deſ enþaþ ſio  
ſeopþe<sup>14</sup> boc Boetieſ. and onginnd<sup>15</sup> ſeo ſiſte: .

§ V.<sup>u</sup> Ða ge ſiþþom ða ðiſ ſpell aſeht<sup>16</sup> hæfþe. ða cweþ ic.  
ſwiþe ſýht<sup>17</sup> iſ þin lap. Ac ic wolde ðe nu mýnſian<sup>18</sup> þære  
manigſealdan<sup>19</sup> laſe þe ðu me ær gehete be þære Godeſ  
ſoſetiohhunge. Ac ic wolde æreft ſitan æt þe hwæþeþ þæt ault<sup>20</sup>.  
ſie þæt we oft gehioraþ þæt men cweþaþ be ſumum þingum þæt hit  
ſeyle ſear gebýrian. Ða cweþ he. We ſære hioſpe<sup>21</sup> þæt ic onette  
wiþ þæt þæt ic ðe moſte ſelæſtan þæt ic ðe ær gehet. 7 þe moſte  
getæcan ſwa ſeoſtne<sup>22</sup> we. ſwa ic ſeoſtne ſinþan mihte<sup>23</sup>  
to þinne cýððe. Ac hit iſ ſwa fýr<sup>24</sup> of unſum we. of þæm  
we þe wiſ getiohhod habbaþ on to ſapenne. þæt þæt ðu me ær  
bæde. hit<sup>25</sup> ſære ðeah nýttre to geſýrpenne<sup>26</sup> 7 to<sup>27</sup> on-  
gitanne. Ac ic onþære þæt ic ðe læde hiðreſ wiðreſ on þa ſaþa  
of þinum we. þæt ðu ne mæge eft þinne we aſebian. Niſ hit  
nan ſundor ðeah þu getýrpe.<sup>28</sup> giſ ic þe læde be þam<sup>29</sup> we.  
Ða cweþ ic. Ne ſearft þu no þæt onþæbon.<sup>30</sup> Ac ic bio ſwiþe  
ſætn<sup>31</sup> giſ ðu me læhteſ wiðeſ ic ðe biðde. Ða cweþ he. Ic þe  
ſille læſian hi ſpellum. ſwa ic ðe eallne we hyde. 7 ðe ſeah  
ſeþan ſille. þæt hit niſ nauht þæt mon cwiþ þæt ænig þing ſear  
gebýrpe. forþam<sup>32</sup> ælc þing cýmp<sup>33</sup> of ſumum þingum. fori ðý  
hit ne biþ ſear gebýreþ. ac þæt hit of nauhte ne come ſonne  
ſære hit ſear gebýreþ: .

<sup>u</sup> Boet. lib. v. proſa 1.—Tum ego, Recta quidem, inquam, &c.

<sup>1</sup> Cott. hæm. <sup>2</sup> Cott. hwilce. <sup>3</sup> Cott. hwi. <sup>4</sup> Cott. nellen. <sup>5</sup> Cott. habben. <sup>6</sup> Cott. onhýrian. <sup>7</sup> Cott. ſeopþſcipe. <sup>8</sup> Cott. taleþon.  
<sup>9</sup> Cott. goþeſ. <sup>10</sup> Cott. godum. <sup>11</sup> Cott. goðe. <sup>12</sup> Cott. hæm.  
<sup>13</sup> Cott. hiora. <sup>14</sup> Cott. ſeopþe. <sup>15</sup> Cott. onginnd. <sup>16</sup> Cott. aſealt.  
<sup>17</sup> Cott. ſiht. <sup>18</sup> Cott. mýnſian. <sup>19</sup> Cott. manigſealdan. <sup>20</sup> Bod. ault.  
<sup>21</sup> Cott. leoppe. <sup>22</sup> Cott. ſeoſtne. <sup>23</sup> Cott. mealtre. <sup>24</sup> Cott. ſwa þe weop.  
<sup>25</sup> hit, deest in MS. Cott. <sup>26</sup> Cott. geſeapenne. <sup>27</sup> to, deest in MS. Cott. <sup>28</sup> Cott. getioþne. <sup>29</sup> Cott. bi þæm. <sup>30</sup> Cott. onþæban.  
<sup>31</sup> Cott. geſeagen. <sup>32</sup> Cott. forþæm. <sup>33</sup> Cott. cumð.

enervated? Why will ye not inquire about the wise men, and about the men desirous of honour, what they were who were before you? And why will ye not then, after ye have found out their manners, imitate them, as ye best may? For they strove after honour in this world, and sought good fame by good works, and set a good example to those who should be after them. Therefore they now dwell above the stars, in everlasting happiness, for their good works. Here ends the fourth book of Boethius, and begins the fifth.

§ V. When Wisdom had ended this discourse, then said I: Very right is thy doctrine. But I would now remind thee of the manifold instruction which thou before promisedst me, concerning the predestination of God. But I wish first to know from thee whether that be aught which we often hear, that men say concerning some things, that it will happen by chance. Then said he: I would rather that I hastened towards this, that I might perform to thee what I before promised thee, and might teach thee as short a way, as I shortest might find, to thy native country. But this is so far out of our way, out of the way which we intended to travel, that it would be more expedient to return, and understand what thou before askedst me. But I *also* fear that I should lead thee hither and thither in paths out of thy way, so that thou mightest not again find thy way. It is no wonder if thou shouldest grow weary, if I lead thee beside the way. Then said I: Thou needest not fear that: but I shall be very glad if thou ledest me whithor I desire thee. Then said he: I will instruct thee by discourses, as I always did: and will say to thee, that it is naught that men say, that anything may happen by chance. Because everything comes from certain things, therefore it has not happened by chance: but if it had come from nothing, then it would have happened by chance.

§ VI.<sup>v</sup> Ða cƿæð ic. Ac hƿonan com ge nama<sup>1</sup> æƿeƿt. Ða cƿæp he. Aƿiƿtoteleƿ min ðeoplingc hit ƿeƿehte on þæƿe bec þe Fijca hatte. Ða cƿæp ic. Ðu ƿehte he hit. Ða cƿæð he.<sup>2</sup> Men cƿæbon ƿio ðonne him hƿæt unƿenunga<sup>3</sup> ƿebýrþe. ꝥ ꝥ ƿæƿe ƿear ƿebýrþe. ƿƿelce hƿa nu ðelƿe eorþan. 7 ƿinbe þæƿ ðonne ƿolbþorþ. 7 ƿecge þonne ꝥ ꝥ ƿie ƿear ƿebýrþe. Ic ƿæt þeah ƿiƿ ge ðelƿeþe ða eorþan no ne bulƿe. ne nan mon æƿ ꝥ ƿolb þæƿ ne hýbþe. þonne ne ƿunbe he hit no. ƿorþý hit næƿ na ƿear ƿunben. Ac ƿio ƿobcunbe ƿoƿetiohhunga lærþe ðone þe he ƿolbe ꝥ þe ƿolb hýbþe. 7 eƿt þona þe he ƿolbe ꝥ he hit ƿunbe :

§ VII.<sup>w</sup> Ða cƿæp ic. Ðæt ic onƿite ꝥ hit iƿ ƿƿa ƿƿa þu ƿeƿt. Ac ic ƿolbe ðe acƿian hƿæþeƿ ƿe ænigne ƿrýþom<sup>4</sup> habban oððe ænigne anƿealb hƿæt ƿe ðon. hƿæt ƿe ne ne ðon. ðe ƿio ƿobcunbe ƿoƿetiohhunga oþþe ƿio ƿrýþ uƿ nebe to ðam þe hi<sup>5</sup> ƿillen :. Ða cƿæp he. ƿe habbaþ micelne anƿealb. niƿ nan ƿeƿceabƿiƿ ƿeƿceafƿ ꝥ næbbe ƿreobom. ƿe þe ƿeƿceabƿiƿneƿe hæƿþ. ƿe mæg ðeman 7 toƿceaban hƿæt<sup>6</sup> he ƿilnian ƿeal 7 hƿæt he onƿcunian ƿeal. 7 ælc mon hæƿþ ðone ƿreobom. ꝥ he ƿæt hƿæt he ƿila hƿæt he nele. anþ ðeah nabbap<sup>7</sup> ealle ƿeƿceabƿiƿe<sup>8</sup> ƿeƿceafƿa ƿelcne ƿrýþom. Englaƿ habbaþ ƿihte bomas 7 ƿobne<sup>9</sup> ƿillan. 7 eall hƿæt<sup>10</sup> hi ƿillnaþ<sup>11</sup> hi beƿitaþ ƿiƿþe eape. ƿorþæm þe hi naner ƿoƿe<sup>12</sup> ne ƿillnaþ.<sup>13</sup> Niƿ nan ƿeƿceafƿ þe hæbbe ƿrýþom<sup>14</sup> 7 ƿeƿceabƿiƿneƿe buton englum 7 mannum. Ða men habbaþ ƿimle ƿrýþom.<sup>15</sup> þý mapan þe hi heora Moþ neap ƿobcunþum ðingum lætaþ. 7 habbaþ ðæs þý læƿƿan ƿrýþom.<sup>16</sup> þe hi heora Moþeƿ ƿillan<sup>17</sup> neap ðiƿe ƿorulþ<sup>18</sup> aƿe lætaþ. Nabbap hi nænne ƿrýþom<sup>19</sup> ðonne hi hiopa<sup>20</sup> agnum ƿillum hi ƿylƿe unþeapum unþeƿeobaþ.<sup>21</sup> Ac ƿona ƿƿa hi heopa<sup>22</sup> Moþ aƿenbaþ<sup>23</sup> ƿrom ƿobe. ƿƿa ƿeopþaþ he<sup>24</sup> ablenþe miþ unƿiƿþome. Ðƿa þeah iƿ an ælmihtig Loþ on hiƿ þæƿe hean cæƿte.<sup>25</sup> ƿe ƿeƿiþþ<sup>26</sup> ælceƿ monneƿ ƿeƿanc.<sup>27</sup> 7 hiƿ ƿorþ.

<sup>v</sup> Boet. lib. v. prosa 1.—An est aliquid, tametsi vulgus, &c.

<sup>w</sup> Boet. lib. v. prosa 2.—Animadverto, inquam, idque uti, &c.

<sup>1</sup> nama, deest in MS. Cott.

<sup>2</sup> Bod. hƿeƿnunga.

<sup>3</sup> Cott. ƿreobom.

<sup>4</sup> Bod. ƿe. <sup>5</sup> Cott. hƿeƿ. <sup>6</sup> Bod. habbaþ.

<sup>7</sup> Cott. ealla ƿeƿceabƿiƿa.

<sup>8</sup> Cott. ƿobne.

<sup>9</sup> Cott. þæt.

<sup>10</sup> Cott. ƿilmaþ.

<sup>11</sup> Cott. ƿor.

<sup>12</sup> Cott.

<sup>13</sup> Cott. ƿreobom.

<sup>14</sup> Cott. ƿreobom.

<sup>15</sup> Cott. ƿreobom.

<sup>16</sup> Cott. ƿilla.

<sup>17</sup> Cott. ƿeopulþ.

<sup>18</sup> Cott. ƿreobom.

<sup>19</sup> Cott. heopa.

<sup>20</sup> Cott. unþeƿeobaþ.

<sup>21</sup> Cott. hiopa.

<sup>22</sup> Cott. unþenbaþ.

<sup>23</sup> Cott.

<sup>24</sup> Cott. cæƿte.

<sup>25</sup> Cott. ƿeƿiþþ.

<sup>26</sup> Cott. ƿeƿoht.



§ VI. Then said I: But whence came the name first? Then said he: My beloved Aristotle has explained it in the book called *Physica*. Then said I: How has he explained it? Then said he: Men said formerly, when anything happened to them unexpectedly, that it happened by chance: as if any one should dig the earth, and find there a hoard of gold, and then say, that it had happened by chance. I know, however, that if the digger had not dug the earth, or man had not before hid the gold there, then he would not have found it. Therefore it was not found by chance. But the divine predestination instructed whom he would that he should hide the gold, and afterwards whom he would, that he should find it.

§ VII. Then said I: I perceive that this is as thou sayest: but I would ask thee whether we have any freedom, or any power, what we may do, *and* what we may not do? *or whether* the divine predestination, or fate, compels us to what they will? Then said he: We have much power. There is no rational creature which has not freedom. Whosoever has reason, is able to judge and discern what he ought to desire, and what he ought to shun. And every man has this freedom, that he knows what he wills, *and* what he wills not. And yet all rational creatures have not equal freedom. Angels have right judgments and good will; and whatever they desire they very easily obtain, because they desire nothing wrong. There is no created being which has freedom and reason except angels and men. Men have always freedom; the more as they lead their mind nearer to divine things; and *they* have so much the less freedom, as they lead the will of their mind nearer to this worldly honour. They have not any freedom when they, of their own accord, subject themselves to vices. But as soon as they turn away their mind from good, so *soon* do they become blind with folly. But one Almighty God exists in his high city, who sees every man's thought, and

7 his bæba toƿcæt. 7 ȝylt<sup>1</sup> ælcum æfter his ȝefȳrhtum. Ða ƿe ƿiſdom þa þiſ ſpell aȝæb hæfþe. þa onȝann he ȝinȝan 7 þuſ cƿæþ.

## CAPUT XLI.\*

§ I. ÐEAP Omeƿuſ ƿe ȝoba ƿceop. þe miþ Lƿecum ƿeleſt ƿæſ. ƿe ƿaſ ƿiſȝilheſ laƿeop. ƿe ƿiſȝiluſ ƿæſ miþ Læben ƿarum ƿeleſt. þeah Omeƿuſ on his leoþum ƿƿiþe heſeþe þæſe ȝunnan ȝecȳnþ. 7 hiore cƿætaſ. 7 hiore biophto. ne mæȝ heo þeah ealle ȝerceafta ȝeſcinan. ne þa ȝerceafta. þe heo ȝeſcinan mæȝ. ne mæȝ hio ealle enbemeſt ȝeſcinan. ne ealle innan ȝeonb-ſcinan. Ac niſ þam ælmihtȝan Lobe ƿa. þe iſ ȝcȳppenþ ealra ȝerceafta. he ȝeſeop 7 þuſheop ealle his ȝerceafta ænbemeſt. Ðone mon mæȝ haſan buton leaſe ȝoþe ſunne :-

§ II.<sup>7</sup> Ða ƿe ƿiſdom þa þiſ leop aȝunȝen hæfþe. þa ȝeſȳ-ȝobe<sup>8</sup> he ane lȳtle hƿile. Ða cƿæþ ic. Ðu tƿeo me<sup>9</sup> hæfþ ƿƿiþe ȝebnefeþ. Ða cƿæþ he. Ðƿæt iſ ƿe. Ða cƿæþ ic. Ðiſ iſ þ̅ þ̅ þu ȝeȝiſt<sup>4</sup> þ̅ Lob ȝylle ælcum ƿiſdom<sup>5</sup> ƿa ȝob<sup>6</sup> to bonne. ƿa ȳfel. ƿæþeþ he ƿille. anb þu ȝeȝiſt eac þ̅ Lob ƿite ælc<sup>7</sup> þiȝ æſ<sup>8</sup> hit ȝeſȳþe.<sup>9</sup> 7 þu ȝeȝiſt<sup>10</sup> eac þ̅ nan þiȝ ȳȳþe<sup>11</sup> bute hit Lob ƿille oðþe ȝeƿaſȝe.<sup>12</sup> 7 Ðu ȝeȝiſt<sup>13</sup> þ̅ hit ȝcȳle eall ƿapan ƿa he ȝetiohhob habbe.<sup>14</sup> Nu ƿunþſe ic þæſ hƿy he ȝeƿaſȝe þ̅ þa ȳſelan men habban<sup>15</sup> þone ƿiſdom<sup>16</sup> þ̅ hi maȝon<sup>17</sup> bon ƿa ȝob ƿa ȳfel ƿæþeþ ƿa hi ƿillan. Ðonne he æſ ƿat þ̅ hi ȳfel bon ƿillap. Ða cƿæþ he. Ic þe mæȝ ƿƿiþe eaþe ȝeandȳſnþan þæſ ƿelleſ. Ðu ƿolþe þe nu liſian<sup>18</sup> ȝiſ hƿȳlc ƿiþe ƿice cȳning ƿæſe 7 næfþe nænne ƿiȳne<sup>19</sup> mon on eallon his ƿice. ac ƿæſion ealle þeoþe. Ða cƿæþ ic. Ne ƿuhte hit me nauht<sup>20</sup> ƿihtlic. ne eac ȝcƿiſenlic.<sup>21</sup> ȝiſ him ƿceolban þeoþe men þenigan.<sup>22</sup> Ða cƿæþ he. Ðƿæt ƿæſe unȝecȳnþlice.<sup>23</sup> ȝiſ Lob næfþe on eallum his ƿice nane ƿiȝe ƿceiſt<sup>24</sup> unþeþ his anƿealþe. ƿoþæm he ȝe-ſceop tƿa ȝerceaþſiȝan<sup>25</sup> ȝerceafta ƿiio.<sup>26</sup> enȝlaſ 7 men. þam

\* Boet. lib. v. metrum 2.—Puro clarum lumine Phæbum, &c.

<sup>7</sup> Boet. lib. v. proſa 3.—Tum ego, En, inquam, &c.

<sup>1</sup> Cott. ȝilt.

<sup>2</sup> Cott. ȝeſƿuȝobe.

<sup>3</sup> Bod. tana.

<sup>4</sup> Cott. ƿæſȝe.

<sup>5</sup> Cott. ȝelle ælcum meu ƿiſedom.

<sup>6</sup> Cott. ȝoob.

<sup>7</sup> Cott. ƿæſȝe þ̅

ƿite ælc.

<sup>8</sup> Bod. æſeþ.

<sup>9</sup> Cott. ȝeſeþeþe.

<sup>10</sup> Cott. ƿæſȝe.

<sup>11</sup> Cott.

ȝeſeþeþe.

<sup>12</sup> Cott. ȝeƿaſe.

<sup>13</sup> Cott. ƿæſȝe.

<sup>14</sup> Cott. hebbe.

<sup>15</sup> Cott.

habbeþ.

<sup>16</sup> Cott. ƿiſedom.

<sup>17</sup> Cott. maȝen.

<sup>18</sup> Bod. he nu liſian.

<sup>19</sup> Cott. ƿiſeone.

<sup>20</sup> Cott. no.

<sup>21</sup> Cott. nauht ȝeſeþenlic.

<sup>22</sup> Cott.

þeman.

<sup>23</sup> Cott. Ðæt ƿæſe unȝnþe.

<sup>24</sup> Cott. ȝeſceiſt.

<sup>25</sup> Cott.

ȝeſceadþſiȝa.

<sup>26</sup> Cott. ƿiſe.

discerns his words and his deeds, and renders to every one according to his works. When Wisdom had made this speech, then began he to sing, and thus said :

## CHAPTER XLI.

§ I. THOUGH Homer the good poet, who with the Greeks was the best, he was Virgil's master ; Virgil was with the Latin men the best, though Homer in his poems greatly praised the nature of the sun, and her excellences, and her brightness ; yet she cannot shine upon all creatures, nor those creatures which she may shine upon, can she shine upon all equally, nor shine through *them* all within. But it is not so with the Almighty God, who is the maker of all creatures. He beholds and sees through all his creatures equally. Him we may call, without falsehood, the true sun.

§ II. When Wisdom had sung this lay, then was he silent a little while. Then said I : A certain doubt has much troubled me. Then said he : What is that ? Then said I : It is this, that thou sayest that God gives to every one freedom as well to do good as evil, whichsoever he will : and thou sayest also that God knows everything before it comes to pass ; and thou sayest also, that nothing comes to pass unless God wills and permits it : and thou sayest that it must all proceed as he has ordained. Now I wonder at this, why he permits that wicked men have the freedom that they may do either good or evil, whichsoever they will, since he before knows that they will do evil. Then said he : I can very easily answer thee this inquiry. How would it please thee, if there were some very powerful king, and *he* had not any free man in all his realm, but all were slaves ? Then said I : I should not think it at all right, or moreover suitable, if men in a state of slavery should serve him. Then said he : How much more unnatural would it be, if God had not in all his kingdom any free creature under his power ? Therefore he created two rational creatures free,

he Ʒeaf micle Ʒife ƷneobomeƷ. ꝥ hi moƷton<sup>1</sup> ðon ƷƷa Ʒob ƷƷa  
 ƷƷel ƷƷæƷon<sup>2</sup> ƷƷa hi Ʒolbon.<sup>3</sup> he Ʒælbe<sup>4</sup> ƷƷiƷe ƷæƷte Ʒife 7 ƷƷiƷe  
 ƷæƷte æ mið ƷæƷe Ʒife ælcum men<sup>5</sup> oþ hiƷ enbe. ꝥ iƷ Ʒe  
 ƷƷýðom.<sup>6</sup> þæt te<sup>7</sup> mon moƷ ðon ꝥ he Ʒile. and ꝥ iƷ Ʒio æ ꝥ Ʒilt  
 ælcum men be hiƷ ƷeƷýðhtum æƷƷeƷ Ʒe on ðiƷƷe ƷoƷulbe Ʒe on  
 ƷæƷe toƷeapðan ƷƷa Ʒob<sup>8</sup> ƷƷa ƷƷel ƷƷæƷen he beƷ. 7 men maƷan<sup>9</sup>  
 beƷitan ƷƷuþ þone ƷƷýðom<sup>10</sup> ƷƷa hƷæt ƷƷa he ƷillaƷ. buƷon ðeap  
 hi ne maƷon ƷoƷcýƷƷan. æc hi hine maƷon mið Ʒobum<sup>11</sup> Ʒe-  
 oƷicum Ʒelettan ꝥ he Ʒý<sup>12</sup> laƷon cýmƷ. Ʒe ƷuƷum oþ oƷelbo hi  
 hine hƷilum lettap ƷiƷ mon to Ʒobum<sup>13</sup> ƷeoƷce ne onhæƷie  
 habban Ʒobne<sup>14</sup> ƷillaƷ. ꝥ iƷ Ʒob. Ða cƷæƷ ic. Ʒel þu me hæƷƷe  
 aƷetne on ðam tƷeun. 7 on ƷæƷe ƷeðƷeƷeðneƷƷe þe ic æƷ ou  
 ƷæƷ be þam ƷƷeobonie. Ac ic eom nu Ʒet on micle maƷan Ʒe-  
 ðƷeƷeðneƷƷe ƷeunioƷƷob. Ʒulneah oþ oƷumoðneƷƷe. Ða cƷæƷ he.  
 þƷæt iƷ Ʒio micle unƷoƷneƷ.<sup>15</sup> Ða cƷæƷ ic. ÐiƷ<sup>16</sup> iƷ ýmb þa  
 LoðeƷ ƷoƷetiohhunƷe. ƷoƷþam<sup>17</sup> Ʒe ƷeheƷiaƷ hƷilum ƷeƷƷan ꝥ  
 hiƷ Ʒýle eall ƷƷa ƷeƷýƷƷan<sup>18</sup> ƷƷa ƷƷa Loð æt ƷƷuman ƷeƷiohhob  
 hæƷbe. ꝥ hiƷ ne mæƷe nan mon aƷenðan.<sup>19</sup> Nu ðiƷcƷ me ꝥ  
 he ðo Ʒoh. ðonue he aƷaƷ þa Ʒoban.<sup>20</sup> 7 eac þonne he ƷiƷnaƷ ða  
 ƷƷelan. ƷiƷ ꝥ ƷoƷ iƷ. ꝥ hiƷ him ƷƷa ƷeƷceapen ƷæƷ ꝥ hi ne  
 moƷton elleƷ ðon. unnyƷlice Ʒe ƷƷiƷcap ðonne Ʒe uƷ ƷeðbiðnaƷ.  
 7 ðonne Ʒe ƷæƷtað. oððe ælmeƷƷan ƷellaƷ. ƷiƷ Ʒe hiƷ nabbaƷ ðý  
 maƷan ðanc. þonne<sup>21</sup> þa Ʒe on eallum ðiƷƷum ƷabaƷ on hiƷoƷa  
 aƷenne ƷillaƷ. 7 æƷƷeƷ<sup>22</sup> hiƷoƷa lichoman luƷte iƷnaƷ :-

§ III.<sup>a</sup> Ða cƷæƷ he. ÐiƷ iƷ Ʒio ealbe ƷioƷunƷ Ʒe ðu longe  
 ƷioƷobot.<sup>23</sup> 7 maƷiƷe eac æƷ ðe. þaƷa ƷaƷ Ʒum ÐaƷicƷ. oþƷe  
 naman TulliuƷ. þƷuððan naman he ƷæƷ Ʒehaten LiceƷio. ðe<sup>24</sup>  
 ƷæƷ Romana heƷetoga. Ʒe ƷæƷ uƷƷita. Ʒe ƷæƷ ƷƷiƷe abijƷoh nuð  
 ðæƷe ýlcan ƷƷƷæce. Ac he hi ne mihte þƷiƷƷan to nanum  
 enbe on þone timan.<sup>25</sup> ƷoƷþý heoƷia Moð ƷaƷ<sup>26</sup> abijƷoh on ðiƷƷe  
 ƷoƷulbe ƷillaƷunƷa.<sup>27</sup> Ac ic ðe ƷeƷƷe. ƷiƷ ꝥ ƷoƷ iƷ ꝥ Ʒe ƷeƷƷaƷ. ꝥ  
 hiƷ ƷæƷ unnet Ʒebob on Ʒohcunðum bocum ꝥ Loð beaƷ<sup>28</sup> ꝥ

<sup>a</sup> Boet. lib. v. prosa 4.—Tum illa, Vetus, inquit, &c.

<sup>1</sup> Cott. moƷten. <sup>2</sup> Cott. ƷƷæƷen. <sup>3</sup> Cott. Ʒolben. <sup>4</sup> Cott. Ʒælbe.

<sup>5</sup> Cott. men. <sup>6</sup> Cott. ƷƷeobom. <sup>7</sup> Cott. Ʒe. <sup>8</sup> Cott. Ʒob. <sup>9</sup> Cott.

maƷon. <sup>10</sup> Cott. ƷƷeobom. <sup>11</sup> Cott. Ʒobum. <sup>12</sup> Cott. þe. <sup>13</sup> Cott.

Ʒobum. <sup>14</sup> Cott. Ʒobne. <sup>15</sup> þƷæt iƷ Ʒio micle unƷoƷneƷ, deunt

in MS. Bod. <sup>16</sup> Bod. ÐiƷ. <sup>17</sup> Cott. ƷoƷþam. <sup>18</sup> Cott. ƷeƷeopþan.

<sup>19</sup> Cott. onpenðan. <sup>20</sup> Cott. Ʒoban. <sup>21</sup> Cott. þý. <sup>22</sup> hiƷoƷa aƷenne

ƷillaƷ. 7 æƷƷeƷ, deunt in MS. Cott. <sup>23</sup> Cott. ƷioƷob. <sup>24</sup> Cott. Ʒe.

<sup>25</sup> Cott. ƷoƷþý he ne meahƷe ne nau mon on þone timan þa ƷƷæƷe to

nanum enbe þƷunƷan. <sup>26</sup> Cott. ƷæƷ. <sup>27</sup> Cott. ƷeoƷulbe ƷillaƷunƷa.

<sup>28</sup> Cott. bebeaƷ.

angels and men. To these he gave the great gift of freedom, that they might do either good or evil, whichever they would. He gave a very sure gift, and a very sure law with the gift, to every man until his end. That is the freedom, that man may do what he will; and that is the law, which renders to every man according to his works, both in this world, and in that to come, good or evil, whichever he does. And men may attain through this freedom whatsoever they will, except that they cannot avoid death. But they may by good works delay it, so that it may come later: and moreover, they may sometimes defer it till old age, if they do not cease to have good will to good works, that is, good. Then said I: Well hast thou set me right in the doubt, and in the trouble wherein I before was concerning freedom. But I am still disquieted with much more trouble, almost to despair. Then said he: What is this great disquiet? Then said I: It is concerning the predestination of God. For we sometimes hear say, that everything must so come to pass as God at the beginning had decreed, *and* that no man can alter it. Now methinks that he does wrong, when he honours the good, and also when he punishes the wicked, if it is true that it was so ordained to them that they could not do otherwise. In vain we labour when we pray, and when we fast, or give alms, if we have not therefore more favour than those who in all things walk according to their own will, and run after their bodily lust.

§ III. Then said he: This is the old complaint, which thou hast long bewailed, and many also before thee: one of whom was a certain Marcus, by another name Tullius; by a third name he was called Cicero, who was a consul of the Romans. He was a philosopher. He was very much occupied with this same question: but he could not bring it to any end at that time, because their mind was occupied with the desires of this world. But I say to thee, if that is true which ye say, it was a vain command in divine books, which God commanded, that

mon ſcealbe<sup>1</sup> folclætan ŷfel 7 bon zob.<sup>2</sup> 7 eft ſe cƿibe ðe he  
cƿæp. ꝥa mon ma ꝥƿincþ. ꝥa mon marian mebe onfehþ. 7 ic  
ƿunþrige hƿi þu hæbbe folgiten eall þ̅ þ̅ ƿit ær ꝥƿræcon. Ƴit  
rædon ær þ̅ ƿio zobcunbe folgetiohhung ælc zob ƿorhte. and  
nan ŷfel. ne nan ne tiohhobe to ƿýpcenne.<sup>3</sup> ne næfpe ne  
ƿorhte. ge fupþum þ̅ ƿit zepeahton<sup>4</sup> to zobe.<sup>5</sup> þæt folcſcum  
monnum ŷfel þuhte. þ̅ ƿær þ̅ mon ƿræce and ƿitnobe hpone  
for hƿ ŷfle. Ðu ne ræðe<sup>6</sup> ƿit eac on<sup>7</sup> ðiſſe ilcan bec. þ̅ Gob  
hæfpe zetiohhob fƿýðom to ƿýllenne<sup>8</sup> monnum. 7 ꝥa býbe.<sup>9</sup> 7  
ziſ hi<sup>10</sup> ðone fƿýðom tela zehealþon.<sup>11</sup> þ̅ he hi ƿolbe ƿrpe  
ƿeopþian mið ece ƿice.<sup>12</sup> 7 ziſ hi ðone fƿýðom<sup>13</sup> folheolþen. þ̅  
he hi ðonne ƿolbe ƿitnian mið ðeape. Ðe teohhobe<sup>14</sup> ziſ h̅  
hpæt zerýngobon<sup>15</sup> on þam fƿýðome.<sup>16</sup> þ̅ hi hit eft on ðam<sup>17</sup>  
fpeobome mið hpeoprunge zebeton.<sup>18</sup> 7 ziſ hiopa hƿilc<sup>19</sup> ꝥa  
hearpþeopt ƿæpe þ̅ he nane hpeoprunge ne býbe. þ̅ he ƿonke  
hæfpe ƿihelic ƿite. Calla zerſcafta he hæfpe zetiohhob ðeope.<sup>20</sup>  
buton enſlum and monnum. forþý ða<sup>21</sup> oþra zerſcafta þeope  
ƿint. hi healþaþ<sup>22</sup> hiopa þenunga oþ bomeg bæz. Ac þa menn 7  
ða enſlar. þe fpeo<sup>23</sup> ƿint. folclætaþ hiopa þenunga.<sup>24</sup> Ðræt  
mazon men cƿeþan þ̅ ƿio zobcunbe folgetiohhung zetiohhob  
hæfpe ðær þe hio ne ƿurhtuze. oððe hi mazon hi hi alaþigen.<sup>25</sup>  
þ̅ hi ne mazon zob<sup>26</sup> bon. nu hit aƿriten iſ þ̅ Gob zielbe<sup>27</sup>  
ælcum men æfter<sup>28</sup> hƿ zerýrhtum. Ðƿý ſceal þonne æniſ  
monn bion iþel. þ̅ he ne ƿeorce.<sup>29</sup> Ða cƿæp ic. Lenoz þu ne  
hæft zerfýlroþ<sup>30</sup> þæpe tpeounge mineſ Moþer. be þæpe ac  
runza<sup>31</sup> ðe ic ðe acroþe.<sup>32</sup> Ac ic ðe ƿolbe zet arciæn<sup>33</sup> ſume  
ƿræce ðe me ýmb<sup>34</sup> tpeop. Ða cƿæp he. Ðræt iſ þ̅. Ða cƿæp  
ic. Lenoz me iſ cup<sup>35</sup> þ̅ Gob hit ƿat eall beforan. ze zob<sup>36</sup> ze  
ŷfel. ær hit zerýrþe.<sup>37</sup> ac ic nat hƿæþer hit eall zerýrþan<sup>38</sup>  
ſceal unapenþenþlice<sup>39</sup> þ̅ he ƿat 7 zetiohhob hæfþ. Ða cƿæp he.

<sup>1</sup> Cott. ſceolbe. <sup>2</sup> Cott. zob. <sup>3</sup> Cott. ƿýpcanne. <sup>4</sup> Bod. gepihton.  
<sup>5</sup> Cott. zobum. <sup>6</sup> Cott. rædon. <sup>7</sup> Cott. eac ær on. <sup>8</sup> Cott. fpeo-  
bom to ſellanne. <sup>9</sup> Bod. biþe. <sup>10</sup> Cott. he. <sup>11</sup> Cott. fpeobum  
tolange heolþon. <sup>12</sup> Cott. hƿe. <sup>13</sup> Cott. fpeobom. <sup>14</sup> Cott. tæliþobe.  
<sup>15</sup> Cott. zerýngoben. <sup>16</sup> Cott. þam fpeobome. <sup>17</sup> Cott. þam. <sup>18</sup> Cott.  
hpeoprunza zebetan. <sup>19</sup> Cott. hƿýlc. <sup>20</sup> Cott. þeopu. <sup>21</sup> Cott. forþý  
þe þa. <sup>22</sup> Bod. habbaþ. <sup>23</sup> Bod. þeppige. <sup>24</sup> Cott. þeþnunga.  
<sup>25</sup> Cott. alaþian. <sup>26</sup> Cott. mægen zob. <sup>27</sup> Cott. zelbe. <sup>28</sup> Cott. be.  
<sup>29</sup> Cott. ƿýpce. <sup>30</sup> Cott. zerpeolroþ. <sup>31</sup> Cott. arciæn. <sup>32</sup> Cott.  
alyabe. <sup>33</sup> Cott. acrian. <sup>34</sup> Cott. ýmbe. <sup>35</sup> Cott. cuð me iſ.  
<sup>36</sup> Cott. zob. <sup>37</sup> Cott. þeopþe. <sup>38</sup> Cott. zepeopþan. <sup>39</sup> Cott.  
unapenþenþlice.

man should forsake evil and do good; and again the saying which he said, *that* as man labours more, so shall he receive greater reward. And I wonder why thou shouldest have forgotten all that we before mentioned. We before said that the divine predestination wrought all good, and no evil: nor decreed to work, nor ever wrought any. Moreover, we proved that to be good which to vulgar men seemed evil: that is, that man should afflict or punish any one for his evil. Did we not also say in this same book, that God had decreed to give freedom to men, and so did; and if they exercised the freedom well, that he would greatly honour them with eternal power; and if they abused the freedom, that he would then punish them with death? He ordained that if they at all sinned through the freedom, they afterwards through the freedom should make amends for it by repentance; and that if any of them were so hard-hearted that he did not repent, he should have just punishment. All creatures he had made servile except angels and men. Because the other creatures are servile, they perform their services till doomsday. But men and angels, who are free, forsake their services. How can men say that the divine predestination had decreed what it fulfils not? Or how can they excuse themselves that they should not do good, when it is written that God will requite every man according to his works? Wherefore, then, should any man be idle, that he work not? Then said I: Thou hast sufficiently relieved me from the doubting of my mind by the questions which I have asked thee. But I would still ask thee a question, which I am perplexed about. Then said he: What is that? Then said I: I am well aware that God knows everything beforehand, both good and evil, before it happens, but I know not whether it all shall unchangeably happen, which he knows and has decreed. Then said he: It

Ne<sup>1</sup> þearf hit no eall geseorþon<sup>2</sup> unapenðenðlice.<sup>3</sup> Ac sum hit  
 geal geseorþan unapenðenðlice.<sup>4</sup> ꝥ biþ ꝥ te ure nýðþearf<sup>5</sup> biþ.  
 7 hir willa biþ. Ac hit 7 sum gpa gepað ꝥ hir n7 nan neoðþearf<sup>6</sup>  
 7 þeah ne beap<sup>7</sup> no ðeah hit geseorþe.<sup>7</sup> ne nan heajum ne biþ.  
 ðeah hit<sup>8</sup> no ne geryþe.<sup>9</sup> Gefenc nu be þe jelfum hƿæþer þu  
 ænig ðing gpa færte<sup>10</sup> getiohhob hæbbe ꝥ þe þynce<sup>11</sup> ꝥ hit  
 næfne þinum willum onpanðeb<sup>12</sup> georþe. ne þu buton beon<sup>13</sup> ne  
 mæge. oððe hƿæþer þu eƿt on ængum geþeahte gpa tƿioðe  
 ne. ꝥ ðe helpe hƿæþer hit geryþe.<sup>14</sup> þe hit no ne geryþe.<sup>14</sup>  
 Fela 7 ðæra<sup>15</sup> þinga ðe Gob ær pat ær hit geryþe.<sup>16</sup> 7 pat eac  
 ꝥ hit beiaþ<sup>17</sup> hir geƿceaptum gif hit geryþ. nat he hit no  
 forþy ðe he wille ꝥ hit geryþe.<sup>18</sup> ac for þy ðe he wille for-  
 ƿynan<sup>19</sup> ꝥ hit ne geryþe.<sup>20</sup> gpa gpa gob fciƿtýra<sup>21</sup> ongi-  
 nucelne winð hƿeoƿe ær ær hit georþe.<sup>22</sup> 7 hæƿ<sup>23</sup> fealban ꝥ  
 reƿl. 7 eac hƿilum leƿgan þone mægt. anb lætan þa betinga.<sup>24</sup>  
 gif he ær þƿeoƿer winðer hætte. ƿæraþ<sup>25</sup> he hine<sup>26</sup> ƿiþ ꝥ  
 ƿeþer.:

§ IV.<sup>a</sup> Ða cƿæþ ic. Spiþe ƿel ðu min hæft geholpen æt  
 þæne gƿnæce. anb ic ƿunðraþ hƿi gpa mænige ƿiþ men gpa  
 gƿiþe gƿncen<sup>27</sup> mid ðæne gƿnæce. anb gpa litel<sup>28</sup> geƿ7 funben.  
 Ða cƿæþ he. Ðƿæƿ ƿunðraft ðu þær gpa gƿiþe. gpa eþe gpa hit  
 7 to ongitanne. Ðu ne ƿaƿt ðu ꝥ manig ðincg<sup>29</sup> ne biþ no on-  
 giten gpa gpa hit biþ. ac gpa gpa ðæƿ andgiter mæþ biþ þe þær  
 æfter gƿiaþ. Spilc 7 ƿe f7rðom ꝥ hine ne mæg<sup>30</sup> nan mon of-  
 þ7re ƿopulbe<sup>31</sup> ongitan. gƿlcne<sup>32</sup> gƿlce<sup>33</sup> he 7. Ac ælc winð be  
 hir andgiter mæþe ꝥ he hine ƿolbe ongitan gif he mihte.<sup>34</sup> Ac  
 ƿe f7rðom mæg 7 eallunga ongitan gƿlce<sup>35</sup> gƿlce<sup>35</sup> ƿe winð.<sup>36</sup>  
 ðeah ƿe hine ne mægon ongitan eallunga gƿlce gƿlce<sup>37</sup> he 7.

<sup>a</sup> Boet. lib. v. prosa 4.—Cujus erroris causa est, &c.

<sup>1</sup> Ne, doest in MS. Cott. <sup>2</sup> Cott. geseorþan. <sup>3</sup> Cott. unapenðenð-  
 lice. <sup>4</sup> Cott. neþþearf. <sup>5</sup> Cott. neþþearf. <sup>6</sup> Cott. bepeð. <sup>7</sup> Cott.  
 geseorþe. <sup>8</sup> hit, doest in MS. Cott. <sup>9</sup> Cott. geseorþe. <sup>10</sup> Cott.  
 fært. <sup>11</sup> Cott. þynce. <sup>12</sup> Cott. onpenðne. <sup>13</sup> Cott. bion. <sup>14</sup> Cott.  
 geseorþe. <sup>15</sup> Cott. þara. <sup>16</sup> Cott. geseorþe. <sup>17</sup> Cott. bepeð.  
<sup>18</sup> Cott. geseorþe. <sup>19</sup> Cott. forþƿynan. <sup>20</sup> Cott. geseorþe. <sup>21</sup> Cott.  
 fcoð fciƿtýra. <sup>22</sup> Cott. on hƿeoƿe fco ær ær hit geseorþe. <sup>23</sup> Cott.  
 hæƿ. <sup>24</sup> Cott. bætinge. <sup>25</sup> Cott. ƿapenað. <sup>26</sup> he hine, desunt in  
 MS. Cott. <sup>27</sup> Bod. gƿncen. <sup>28</sup> Cott. lytel. <sup>29</sup> Cott. þing.  
<sup>30</sup> Bod. þƿilc 7 ƿe f7rðom ne mæg. <sup>31</sup> Cott. ƿeopulbe. <sup>32</sup> Cott.  
 gƿlcne. <sup>33</sup> Cott. gƿlce. <sup>34</sup> Cott. mehte. <sup>35</sup> Cott. gƿlce.  
<sup>36</sup> Cott. f7rð. <sup>37</sup> Cott. gƿlcne gƿlce.



need not all happen unchangeably. But some of it shall happen unchangeably, that is, what shall be our necessity, and shall be his will. But some of it is so arranged that it is not necessary, and yet hurts not if it happen; nor is there any harm if it do not happen. Consider now concerning thyself, whether thou hast so firmly designed anything, that thou thinkest that it never with thy consent may be changed, nor thou exist without it. Or whether thou again in any design art so inconsistent, that it aids thee, whether it happen, or whether it happen not. Many a one is there of the things which God knows before it may happen, and knows also that it will hurt his creatures if it happen. He does not know it, because he wills that it should happen, but because he wills to provide that it may not happen. Thus a good pilot perceives a great storm of wind before it happens, and gives order to furl the sail, and moreover sometimes to lower the mast, and let go the cable, if he first restrain the perverse wind, *and so* provides against the storm.

§ IV. Then said I: Very well hast thou assisted me in this argument; and I wonder why so many wise men have so greatly laboured with this question, and found so little certain. Then said he: What dost thou so greatly wonder at, so easy as it is to understand? Dost thou not know that many a thing is not understood according as it is, but according to the measure of the understanding which inquires after it? Such is wisdom, that no man in this world can comprehend it such as it is. But every one strives, according to the measure of his understanding, that he might comprehend it if he could. But wisdom is able to entirely comprehend us such as we are, though we cannot entirely comprehend it

forþæm ƿe ƿiðbom iƿ ƿoð. he ƿeƿið eall<sup>1</sup> uƿe ƿýnc.<sup>2</sup> ƿe ƿoð<sup>3</sup>  
 ƿe ýfel. æƿ hiƿ ƿeƿoƿben<sup>4</sup> ƿien. oððe ƿuƿbon<sup>5</sup> ƿeƿoht. Ac he uƿ  
 ne uet<sup>6</sup> no ƿý hƿæƿon<sup>7</sup> to ƿam<sup>8</sup> þ̅ ƿe nebe ƿýlen<sup>9</sup> ƿoð<sup>10</sup> ðon.  
 ne uƿ ne ƿýnnþ<sup>11</sup> þ̅ ƿe ýfel ðon. forþam<sup>12</sup> þe he uƿ reallbe ƿý-  
 ðom.<sup>13</sup> Ic ðe mæƿ eac tæcan ƿume biƿne. þ̅ ƿu ƿý eð<sup>14</sup> onƿitan  
 miht<sup>15</sup> ða ƿƿæce. ƿƿæt<sup>16</sup> þu ƿaƿt þ̅ ƿeƿiht. ƿ ƿeƿeƿner. and  
 ƿeƿneƿner onƿitaþ ðone lichoman ðæƿ monner. ƿ þeah ne on-  
 ƿitaþ hi hine no ƿelcne. ðe eapen onƿitaþ þ̅ hi ƿehiƿnaþ. ƿ ne  
 onƿitaþ hi þeah þone lichoman eallunƿa ƿýlcne ƿýlce he biþ.  
 ƿio ƿeƿneƿner hine mæƿ<sup>17</sup> ƿeƿnaƿian.<sup>18</sup> ƿ ƿeƿneƿan þ̅ hiƿ lichoma  
 biþ. ac hio ne mæƿ ƿeƿneƿan hƿæƿer he biþ ðe blac ðe hƿit. ðe  
 ƿæƿer þe unƿæƿer. Ac ƿio ƿeƿiht æt ƿuman ceƿne.<sup>19</sup> ƿƿa ða  
 eapen on beƿioþ. hio<sup>20</sup> onƿitaþ ealle ðone anbƿitan þæƿ licho-  
 man. Ac ic ƿolbe ƿet ƿeacan ƿume ƿace. þ̅ ðu ƿiƿte<sup>21</sup> hƿæƿ þu  
 ƿunþneƿet.<sup>22</sup>

§ V.<sup>b</sup> Ða cƿæþ ic. ƿƿæt iƿ þ̅. Ða cƿæþ he. ƿit iƿ þ̅ ƿe an  
 monn onƿit<sup>23</sup> þ̅ þ̅ he on oþrum onƿit ƿýnðeƿlice. he hine on-  
 ƿit ƿuƿh ða eapen ƿýnðeƿlice. ƿuƿh ða eapen ƿýnðeƿlice. ðuƿh  
 hiƿ ƿæbelƿan ƿýnðeƿlice. ðuƿh ƿeƿceabƿiƿneƿte ƿýnðeƿlice. ðuƿh  
 ƿeƿiƿ anbƿit. Moniƿe ƿit cƿuceƿa<sup>24</sup> ƿeƿceapta unƿýƿienðe. ƿƿa  
 ƿƿa nu ƿýlƿiƿcaƿ<sup>25</sup> ƿit. and habbaþ ðeah ƿumne bæł anbƿiteƿ.  
 forþæm hi ne mihton<sup>26</sup> elleƿ libbon.<sup>27</sup> ƿiƿ hi nan ƿnot anbƿiteƿ  
 næƿðon. ƿume maƿon ƿeƿion. ƿume maƿon ƿehýƿon.<sup>28</sup> ƿume  
 ƿeƿneƿon.<sup>29</sup> ƿume ƿeƿtincan. Ac ða ƿtýƿienban neƿenu ƿit.  
 monnum ƿelcƿan. forþam hý habbaþ eall þ̅ ða unƿtýƿienðan  
 habbaþ. ƿ eac maƿe to. þ̅ iƿ. þ̅ hio hýƿiƿaþ<sup>30</sup> monnum. luƿiaþ  
 þ̅ hi luƿiaþ. and haƿiaþ þ̅ hi haƿiaþ. ƿ ƿiƿý<sup>31</sup> þ̅ hi haƿiaþ. ƿ ƿeap  
 þ̅ hi luƿiaþ. Ða men ðonne habbaþ eall þ̅ ƿe æƿ ymbe ƿƿiæcon.  
 ƿ eac to eacan ðæm micle ƿiƿe ƿeƿceabƿiƿneƿte. Enƿlaƿ ðonne  
 habbaþ ƿeƿiƿ anbƿit. Forþæm ƿit þaƿ ƿceapta<sup>32</sup> þuƿ ƿeƿceapene.  
 þ̅ þa unƿtýƿienðan hi ne ahebben oƿeƿ ða ƿtýƿienðan. ne luƿi

<sup>b</sup> Boet. lib. v. prosa 4—5.—Neque enim sensus aliquid, &c.

<sup>1</sup> eall, deest in MS. Cott. <sup>2</sup> Cott. ƿeopc. <sup>3</sup> Cott. ƿoob. <sup>4</sup> Cott.  
 ƿeƿoƿbene. <sup>5</sup> Cott. ƿuƿbum. <sup>6</sup> Cott. neb. <sup>7</sup> Cott. hƿuƿon. <sup>8</sup> Cott.  
 þæm. <sup>9</sup> Bod. nýbe. <sup>10</sup> Cott. ƿoob. <sup>11</sup> Cott. ƿeƿnð. <sup>12</sup> Cott.  
 forþæm. <sup>13</sup> Cott. ƿeobom. <sup>14</sup> Cott. þe ýð. <sup>15</sup> Cott. meahƿe.  
<sup>16</sup> Bod. Ðæt. <sup>17</sup> ƿýlcne ƿýlce he bið. ƿio ƿeƿneƿner hine mæƿ, deest  
 in MS. Bod. <sup>18</sup> Bod. ƿeƿnaƿið. <sup>19</sup> Cott. ƿumceƿne. <sup>20</sup> Bod. et  
 Cott. hi. <sup>21</sup> Bod. ƿiƿteƿ. <sup>22</sup> Cott. ƿunþneƿe. <sup>23</sup> Cott. onƿit.  
<sup>24</sup> Bod. cƿuceƿe. <sup>25</sup> Bod. ƿiƿcaƿ. <sup>26</sup> Cott. meahƿon. <sup>27</sup> Cott. libban.  
<sup>28</sup> Cott. ƿehiƿan. <sup>29</sup> Cott. ƿeƿneƿan. <sup>30</sup> Cott. hi onhýƿiƿað. <sup>31</sup> Cott.  
 ƿhoð. <sup>32</sup> Cott. ƿeƿceapta.

such as it is. For wisdom is God. He sees all our works, both good and evil, before they are done, or even thought of. But he does not compel us the more, so that we necessarily must do good, nor prevent us from doing evil; because he has given us freedom. I can also show thee some examples, whereby thou mayest more easily understand this discourse. Thou knowest that sight, and hearing, and feeling, perceive the body of a man, and yet they perceive it not alike. The ears perceive that which they hear, and yet they perceive not the body altogether such as it is. The feeling may touch it, and feel that it is a body, but cannot feel whether it be black or white, fair or not fair. But the sight in the first instance, as the eyes look thereon, perceives all the form of the body. But I would still give some explanation, that thou mayest understand that which thou wast wondering at.

§ V. Then said I: What is that? Then said he: It is that the same man perceives in separate ways what he perceives in others. He perceives it through the eyes separately; through the ears separately; through his imagination separately; through reason separately, through intelligence. Many living creatures are unmoving, as, for instance, shell-fishes are, and have, nevertheless, some portion of sense, for they could not otherwise live, if they had no particle of sense. Some can see; some can hear; some *can* feel; some *can* smell. But the moving beasts are more like to men, because they have all which the unmoving have, and also more; that is, that they imitate men: love what they love, and hate what they hate; and fly from what they hate, and seek what they love. But men have all that we before mentioned, and also, in addition thereto, the great gift of reason. But angels have intelligence. On this account are the creatures thus formed, that the unmoving may not exalt themselves above the

piþ ne rinnan. ne þa iſcýmenban ofeþ ǵa men. ne ǵa men ofeþ  
 ǵa enġlaſ. ne ǵa enġlaſ piþ Grob. Ac þ̅ iſ earimlic þ̅ je niæſta  
 bæl monna ne ſeep on þ̅ þ̅ him forġifen iſ. þ̅ iſ geſceapþiſneſſe.  
 ne þ̅ ne ſeep<sup>1</sup> þ̅ him ofeþ iſ. þ̅ iſ þ̅ enġlaſ habbaþ 7 piſe men.  
 þ̅ iſ ƿeþiſ. anbȝet. Ac meſt monna nu<sup>2</sup> onhȳieþ<sup>3</sup> nu neatum  
 on þæm þ̅ hi pillnað ƿoſulð luſta ƿpa ƿpa netenu. Ac ȝiſ je  
 nu hæfþon æniȝne bæl untƿioȝenðeſ anbȝiteſ ƿpa ƿpa enġlaſ  
 habbað. þonne mihte ƿe onȝiton þ̅ þ̅ anbȝet biþ miccle beteſe  
 ðonne ƿe geſceapþiſneſſe.<sup>4</sup> Deaþ ƿe ſela ſmeann.<sup>5</sup> ƿe habbaþ  
 litellne ȝearƿoſitan buton tƿeon. ac þam enġlum niſ nan tƿeo  
 naner þæra ðinȝa ƿe hi ƿton. for ði iſ bioȝia ȝearƿoſito ƿpa  
 miccle betra ðonne ƿe geſceapþiſneſſe. ƿpa ƿe geceapþiſneſſe  
 iſ beteſe þonne nȳtena<sup>6</sup> anbȝit ſie. oððe þæſ ȝeƿitteſ æniȝ bæl  
 ðe him forġifen iſ. aþeþ oððe hƿoſum neatum oþpe uulhƿo-  
 ſum. Ac uton nu habban ƿe Grob up ƿpa ƿpa ƿe ſƿemeſt  
 niæȝen piþ ðæſ hean hƿoſeſ þæſ hehtan anbȝiteſ. þ̅ þu mæȝe  
 hƿæðlicorſ cumon 7 eþelicorſ to þinre æȝenre cȳððe þonan þu  
 ær comie. þeþ mæȝ þin Grob 7 þin geſceapþiſneſſe ȝeſeom  
 opeulice þ̅ þ̅ lut nu ȳnib tƿeoþ ælcſeſ ðiuȝeſ. æȝþeþ ȝe be  
 ðære ȝoðcunban forſceapunȝe. ƿe ƿe nu oft ȳnib ſƿiacton.  
 ȝe he ƿiſum ſƿȳbonie.<sup>7</sup> ȝe ƿpa be eallum ðinȝum :

§ VI.<sup>o</sup> Ða ƿe ƿiſdom ða þiſ ſƿell aſeþ hæfþe. þa onȝian he  
 ſinȝan 7 þiſ cƿæþ. Ðæc þu mihte onȝitan þ̅ manȝ ƿȳht iſ  
 niſtelice ſeþenðe ȝeouð<sup>8</sup> eoſþan. 7 ſint ſƿiþe unȝeliceſ hiſeſ. 7  
 unȝelice ſapaþ. ſumie licȝaþ nu eallon lichaman on eoſþan. 7  
 ƿpa ſuocenðe ſapaþ þ̅ him nauþeþ ne ſet ne ſiþeþaſ ne ſul-  
 tuniaþ. 7 ſumie biþ tƿioſete. ſumie ƿioſeſete. ſumie ƿleoȝeſe.  
 7 eulle þeah bioþ of þune heaðe piþ þære eoſþan. 7 þiþeþ  
 pillnaþ. oþpe þæſ ƿe hi lȳt. oþpe þæſ ƿe hi beþuſeom. Ac ſe  
 manni ana ȝæþ upplice. þ̅ tacnaþ þ̅ he ſceal nia þencan up  
 þonne nȳþeþ. ði læſ þ̅ Grob ſie niſoſoſiþ þonne ƿe lichoma. Ða  
 ƿe ƿiſdom þiſ<sup>9</sup> leoþ aſunȝen hæfþe. Ðu cƿæþ he.

<sup>1</sup> Boet. lib. v. metrum 5.—Quam varilis terras animalis, &c.

<sup>2</sup> Cott. ſecað. <sup>3</sup> nu, deest in MS. Bod. <sup>4</sup> Bod. onſcȳpnað. <sup>5</sup> Cott.  
 geſceapþiſneſſe. <sup>6</sup> Cott. ſmeȝen. <sup>7</sup> Cott. neſan. <sup>8</sup> Cott. ſƿeo-  
 dome <sup>9</sup> Bod. ȝeou. <sup>10</sup> Cott. ƿe ƿiſdom þa þiſ leoð.

moving, or strive with them: nor the moving, above men; nor men above the angels; nor the angels against God. But it is wretched that the greatest part of men do not look on that which is given them, that is reason: nor regard that which is above them, that is, what angels and wise men have, namely, intelligence. But most men imitate cattle, inasmuch as they follow worldly lusts, like cattle. But if we had any portion of undoubting intelligence, as angels have, then might we perceive that that intelligence is much better than our reason. Though we contemplate many things, we have little understanding free from doubt. But to the angels there is no doubt of any of the things which they know; therefore is their understanding as much better than our reason, as our reason is better than the understanding of cattle is, or any portion of that intellect which is given them, either to prone cattle, or to those not prone. But let us now elevate our minds, as we highest may, towards the high roof of the supreme intelligence, that thou mayest most readily and most easily come to thine own country, whence thou before camest. There may thy mind and thy reason see plainly that which it now doubts about in everything, both concerning the divine foreknowledge, which we have often discoursed about; and concerning our freedom; and concerning all things.

~ § VI. When Wisdom had ended this speech, then began he to sing, and thus said: Thou mayest perceive that many an animal moves variously upon the earth, and *they* are of very dissimilar form, and go differently. Some lie with the whole body on the earth, and so go creeping, because neither feet nor wings support them: and some are two-footed; some four-footed; some flying; and all, nevertheless, are inclined downwards towards the earth, and then seek either what they list, or what is needful for them. But man alone goes upright. This betokens that he ought more to direct his thought upwards than downwards, lest the mind should be inferior to the body. When Wisdom had sung this lay, then said he:

CAPUT XLII.<sup>d</sup>

FOR þý þe ſceolbon eallon<sup>1</sup> mægne ſprian<sup>2</sup> æfter Lobe. ꝥ  
 þe riſten<sup>3</sup> hƿæt he ƿære. þeah hit ure mæþ ne ſie ꝥ þe ƿitan  
 hƿæt<sup>4</sup> he ſie. þe ſculon þeah be ðær anðrter mæþe. ðe he ur  
 giff. ſunðigan.<sup>5</sup> ſƿa ſƿa þe ær cƿæþon.<sup>6</sup> ꝥ mon ſceolbe<sup>7</sup> ælc  
 ðing ongitan be hir anðrter mæþe. forþam<sup>8</sup> þe ne mægon ælc  
 ðing ongitan ſƿýlc ſƿilce<sup>9</sup> hit iſ.<sup>10</sup> Ælc geſceaft ðeah ærþer ge  
 geſceabþi ge ungeſceabþi ꝥ geotolaþ ꝥ Gob ece iſ. forþæm  
 næfpe ſƿa manega geſceafta anð ſƿa micla ꝥ ſƿa<sup>11</sup> fægna.<sup>12</sup> hi  
 ne unherþiobben læſſan geſceafta ꝥ læſſan anpealbe þonne hi  
 ealle ſinðon. ne ſuþþum emn miclum. Ða cƿæþ ic. Ðræt iſ  
 ecneſ. Ða cƿæþ he. Ðu me ahræſt micleſ ꝥ earfoþer to on  
 gitanne. æf ðu hit ongitan<sup>13</sup> ƿilt. Ðu ſcealt habban ær ðineſ  
 miðer eagan clæne ꝥ hluttre.<sup>14</sup> Ne mæx ic ðe nauht helan  
 þær þe ic ƿat. Fær ðu ꝥ þu þing ſinðon on ðiſ miðþaneaphe.<sup>15</sup>  
 An iſ hƿilenðlic þæt hæfþ ærþer<sup>16</sup> ge ſpuman ge enbe. ꝥ ic<sup>17</sup>  
 nat ðeah nan ƿuht þær ðe hƿilenðlic iſ nauþer ne hir ſpuman  
 ne hir enbe. Oþer þing iſ ece. ꝥ hæfþ ſpuman ꝥ næfþ nænne  
 enbe. ꝥ ic<sup>17</sup> ƿat hƿonne hit onginþ. ꝥ ƿat ꝥ hit næfpe ne ge  
 enþaþ. ꝥ ſint englaſ anð monna ſapla. Ðuððe þing iſ ece  
 buton enbe ꝥ buton anginne. ꝥ iſ Gob. Betƿuþ þam<sup>18</sup> þu iſ  
 ſƿiþe micel toſceað. Liſ ƿit ꝥ ealle ſculon armeagan.<sup>19</sup> þonne  
 cume ƿit late to enbe þiſſe bec. oððe næfpe. Ac an ðing  
 þu ſcealt nýþe<sup>20</sup> þær ær<sup>21</sup> ƿitan. for hƿý Gob iſ gehaten ſio  
 hehƿte ecneſ. Ða cƿæþ ic. Ðrý. Ða cƿæþ he. Forþon þe ƿiton  
 ſƿiþe lýtel þær þe ær ur ƿær. buton be gemynþe. ꝥ be ge  
 aſcunþe.<sup>22</sup> anð get læſſe þær ðe æfter ur biþ. ꝥ an ur iſ ge  
 ƿiſlice anþearþ ꝥ te þonne biþ. ac him iſ eall anþearþ. ge ꝥ  
 te ær ƿær. ge ꝥ te nu iſ. ge ꝥ te æfter ur bið. eall hit iſ him  
 anþearþ. Ne ƿexþ<sup>23</sup> hiſ ƿelena. ne eac næfpe ne ƿanaþ. Ne  
 oſman he næfpe nau<sup>24</sup> ƿuht. forðæm næfpe nauht he<sup>25</sup> ne

<sup>d</sup> Boet. III. v. proſa 6.—Quoniam igitur, uti paulo ante, &c.

<sup>1</sup> Cott. ealle.

<sup>2</sup> Cott. ſpýman.

<sup>3</sup> Bod. ƿiton.

<sup>4</sup> Cott. hƿýlc.

<sup>5</sup> Cott. ſanðian.

<sup>6</sup> Cott. cƿæþon.

<sup>7</sup> Cott. ſceolbe.

<sup>8</sup> Cott. forþæm.

<sup>9</sup> Cott. ſƿýlce.

<sup>10</sup> Cott. bið.

<sup>11</sup> ſƿa, deest in MS. Bod.

<sup>12</sup> Bod.

<sup>13</sup> ſƿægna.

<sup>14</sup> Cott. ƿitan.

<sup>15</sup> Cott. hlutop.

<sup>16</sup> Cott. miðþaneaphe.

<sup>17</sup> Bod. þær he ærþer.

<sup>18</sup> ic, deest in MS. Cott.

<sup>19</sup> Cott. betƿuþ þam.

<sup>20</sup> Cott. toſmeagan.

<sup>21</sup> Cott. nebe.

<sup>22</sup> Cott. an.

<sup>23</sup> Cott. geaſcunþe.

<sup>24</sup> Cott. ſceeneð.

<sup>25</sup> Cott. nane.

<sup>26</sup> Cott. forþæm he næfpe nauht.

## CHAPTER XLII.

THEREFORE we ought with all our power to inquire concerning God, that we may know what he is. Though it may not be our lot that we should know what he is, we ought nevertheless, according to the measure of understanding, which he gives us, to strive *after it*: *for*, as we have already mentioned, man must know everything according to the measure of his understanding, since we are not able to know everything such as it is. Every creature, however, whether rational or irrational, testifies this, that God is eternal. For never would so many creatures, and so great and so fair, submit themselves to an inferior being, and to less power than they all are, nor indeed to equally great. Then said I: What is eternity? Then said he: Thou askest me about a great *thing*, and difficult to understand. If thou wouldest understand it, thou must first have the eyes of thy mind clean and clear. I cannot conceal from thee anything which I know. Knowest thou that there are three things in this middle-earth? One is temporary, which has both beginning and end; and I nevertheless know nothing of that which is temporary, neither its beginning nor its end. Another thing is eternal, and has beginning, and has no end; and I know when it begins, and I know that it never will end: that is, angels and men's souls. The third thing is eternal, without end, and without beginning, that is, God. Among the three is a very great difference. If we should inquire into the whole of it, then should we come late to the end of this book, or never! But one thing thou must necessarily first know, why God is called the highest eternity. Then said I: Why? Then said he: Because we know very little of that which was before us, except by memory, and by inquiry; and still less of that which shall be after us. That alone is truly present to us, which at the time is: but to him all is present, both what was before, and what now is, and what after us shall be; it is all present to him. His riches increase not, nor, moreover, do they ever diminish. He never recollects any-

forȝeat.<sup>1</sup> Ne ȝeoð he nanpuht. ne ne ȝmeap. forþam<sup>2</sup> ðe he hit  
 pat eall. Ne ȝeoð he nan puht. forðæm<sup>3</sup> he nan puht ne for-  
 leaȝ. Ne eht he nanne puhte. for þý hine nan puht ne mæg  
 flon. Ne onþræt he nanpuht.<sup>4</sup> forðæm he næfð nænne  
 ȝicpan. ne forþum nænne ȝelican. Simle<sup>5</sup> he bið ȝifenðe. ȝ ne  
 panap hýr<sup>6</sup> næfne nauht. Simle<sup>6</sup> he bið ælmihtig. forþæm he  
 ȝimle<sup>6</sup> ȝile ȝoð<sup>7</sup> and næfne nan yfel. Nýr him naner ðinger  
 neþpeapf. Simle<sup>8</sup> he bið locienðe. ne ȝlæpp he næfne. Simle<sup>8</sup>  
 he bið ȝelice manþwæne. Simle<sup>8</sup> he bið ece. forþam næfne ȝio  
 tið næf þ he næfne. ne næfne ne ȝýrþ. Simle<sup>8</sup> he bið ȝneoh. ne  
 bið he to nanum ȝeorce ȝenebeð. For hý ȝoðcumblicum an-  
 wealde he iȝ æghwær andweapnð. Ðiȝ micelneȝre ne mæg nan  
 monn ametan. nýr þ ðeah no lichomlice<sup>9</sup> to penanne. ac  
 ȝaȝlice. ȝwa ȝwa nu ȝiðom iȝ ȝihtȝiȝner. forþæm he þ iȝ  
 ȝelf. Ac hwæt oȝermobige ȝe þonne uððe hȝy ahebbe ȝe eop  
 ȝiþ ȝwa heane anweald. forþamþe ȝe<sup>10</sup> nauht ȝiþ hine ðon ne  
 mazon. forþæm ȝe eca ȝ ȝe ælmihtiga ȝimle<sup>11</sup> ȝit om þam<sup>12</sup>  
 heah ȝetle hý anwealþe. þonan he mæg eall ȝerion. and ȝilt  
 ælcum be ðam ȝýhte<sup>13</sup> æfteȝ hý ȝeȝýplicitum. forþam hit nýr<sup>14</sup>  
 no unnýt<sup>15</sup> ðæt ȝe hopien to Lode. forþæm he ne ȝent<sup>16</sup> no  
 ȝwa ȝwa ȝe ðoþ. Ac abibbaþ<sup>17</sup> hine eaðmoblice. forþæm he iȝ  
 ȝwiþe ȝummoð and ȝwæde milþheort. Debbað eoȝeȝ. Goo to hini  
 mið eoȝum honðum ȝ bibbaþ ðæȝ ðe ȝiht ȝe and eoȝeȝ þeapf  
 ȝe. forþam<sup>18</sup> he eop nýle<sup>10</sup> ȝýȝnan. hataȝ yfel ȝ flioþ<sup>20</sup> ȝwa ȝe  
 ȝwiþort mazon. huraȝ cwaetȝaȝ ȝ folȝiaȝ ðæm. Le habbaþ micle  
 ðeapre<sup>21</sup> þæt ȝe ȝimle<sup>22</sup> þel ðon. forþæm ȝe ȝimle<sup>22</sup> beforan  
 þam ecan ȝ þam ælmehtigan Lode ðop eall þ þ ȝe ðop. eall he  
 hit ȝerihþ ȝ eall he hit forȝilt. **ADEN:**

<sup>1</sup> Cott. neȝop ȝeat. <sup>2</sup> Cott. forþæm. <sup>3</sup> Cott. forþý. <sup>4</sup> Cott.  
 he hyn næne puht. <sup>5</sup> Cott. hýr. <sup>6</sup> Cott. ȝimle. <sup>7</sup> Cott. ȝioð.  
<sup>8</sup> Cott. ȝimle. <sup>9</sup> Cott. lichomlice. <sup>10</sup> Bod. hu. <sup>11</sup> Cott. ælmehtiga ȝýnde.  
<sup>12</sup> Cott. þæm. <sup>13</sup> Cott. ȝwiþe ȝilt. <sup>14</sup> Cott. hýr. <sup>15</sup> Cott. unnýt.  
<sup>16</sup> Bod. þelt. <sup>17</sup> Cott. libbað. <sup>18</sup> Cott. forþæm. <sup>19</sup> Cott. nele.  
<sup>20</sup> Cott. fleoð. <sup>21</sup> Cott. neþpeapre. <sup>22</sup> Cott. ȝimle.



thing, because he never forgets anything. He neither seeks nor inquires after anything, because he knows it all. He searches for nothing, because he has lost nothing. He pursues not anything, because nothing can fly from him. He fears nothing, because he has none more powerful, nor indeed any like *him*. He is always giving, and nothing of his ever decreases. He is always Almighty, because he always wills good and never any evil. There is not need to him of anything. He is always seeing, he never sleeps. He is always equally gracious. He is always eternal, for the time never was when he was not, nor ever will be. He is always free; nor is he compelled to any work. By his divine power he is everywhere present. His greatness no man can measure; yet this is not to be understood bodily, but spiritually, even as wisdom is, and righteousness, for he is that himself. But what are ye then proud of, or why lift ye up yourselves against so high power? For ye can do nothing against him. For the Eternal and the Almighty always sits on the throne of his power. Thence he is able to see all, and renders to every one with justice, according to his works. Therefore it is not in vain that we have hope in God; for he changes not as we do. But pray *ye* to him humbly, for he is very bountiful and very merciful. Lift up your minds to him with your hands, and pray for that which is right, and is needful to you, for he will not refuse you. Hate, and fly from evil as ye best may. Love virtues and follow them. Ye have great need that ye always do well, for ye always in the presence of the Eternal and Almighty God do all that ye do. He beholds it all, and he will recompense it all. *AMEN*

DRİPTEN ælmihtiga God. wýrhta 7 wealbenð ealra ge-  
 sceapta. ic biððe ðe for þinre micelan milðheortneƿƿan. 7 for  
 þære haleƿan roðe tacne. 7 for Scam Mærian mæƿ hæbe. and  
 for Scem Michaeler gehýrrumneƿre. 7 for ealra þinra halƿena  
 lufan 7 heora earunungum. þ þu me ƿerƿrize bet þonne ic  
 arýrhte to þe. 7 ƿerƿra me to ðinum ƿillan and to minre ƿale  
 þearfe bet ðonne ic ƿýlf cunne. 7 ƿerƿela min Mòð to ðinum  
 ƿillan 7 to minre ƿale þearfe. 7 ƿerƿranƿa me ƿiþ þær ðeoƿle  
 coƿrunungum. and arýrra fram me ða fulan ƿalnýrre 7 ælc un-  
 rihtƿrýrre. 7 ƿerƿýlbe me ƿiþ minum ƿiþerƿinnum ƿer-  
 penlicum 7 unƿerpenlicum. 7 tæc me ðinne ƿillan to ƿýrcenne.  
 þ ic mæge ðe inƿearðlice lufian to forðon eallum ƿingum mið  
 clænum ƿerance 7 mið clænum lichaman. forþon þe ðu eart  
 min ƿceoppenð. 7 min alefenð. min fulum. min frofer. min  
 tƿerƿer. 7 min to hopa. ƿi þe lof 7 ƿulber nu 7 á á á to  
 ƿorulbe buton æghƿilcum enbe. AMEN:.

FINIS.

O Lord God Almighty, Creator and Ruler of all creatures, I beseech thee by thy great mercy, and by the sign of the holy cross, and by the virginity of Saint Mary, and by the obedience of Saint Michael, and by the love of all thy saints, and *by* their merits; that thou wouldest direct me better than I have done towards thee: and direct me to thy will, and to my soul's need, better than I myself know: and make steadfast my mind to thy will, and to my soul's need: and strengthen me against the temptations of the devil; and remove from me impure lust, and all unrighteousness; and defend me against mine enemies visible and invisible; and teach me to do thy will; that I may inwardly love thee before all things, with pure mind, and with pure body; for thou art my Creator, and my Redeemer, my Help, my Comfort, my Trust, and my Hope. To thee be praise, and glory now and for ever, world without end. AMEN.

THE END.



THE ANGLO-SAXON VERSION  
OF  
THE METRES OF BOETHIUS,

WITH  
AN ENGLISH FREE TRANSLATION,

BY  
MARTIN F. TUPPER, ESQ., D.O.L.,  
&c. &c. &c.

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PROCEMIUM.

ÐUS Aelfþeð uþ.  
ealb-ƿeþ ƿehte.  
Eýmūƿ ƿeƿt-ƿeþna.  
cƿæft meþroþe.  
leoð-ƿýþta hƿt.  
þun ƿæſ luf uncel.  
þæt he þioſſum leoþum.  
leoð ƿelloþe.  
monnum myþgen.  
myþce cƿiþaſ.  
þý læſ ælunge.  
utabƿe.  
ƿelþene ƿeæƿ.  
þonne he ƿeþceſ lƿt.  
xýmð ƿon hƿ ƿilþe.  
le ƿeal ƿeet ƿƿeacan.  
ƿon on ƿette.  
ƿole-cuðne ƿæþ.  
hæleþum ƿeæƿean.  
hlƿte ƿe þe ƿille.

INTRODUCTION.

Thus to us did Alfred sing  
A spell of old;  
Song-craft the West-Saxon king  
Did thus unfold:  
Long and much he long'd to  
His people then [teach  
These mixt-sayings of sweet  
The joys of men; [speech,  
That no weariness forsooth,  
As well it may,—  
Drive away delight from truth,  
But make it stay.  
So he can but little seek  
For his own pride:  
A fytte of song I fitly speak,  
And nought beside:  
A folk-beknown and world-  
I have to say; [read thing  
To all the best of men I sing,—  
List, ye that may.

## METRUM I.

Ðit pær geara nu.  
 pætte Lotan earþan.  
 of Sciðþia.  
 ſceabæſ læbbon.  
 pſeate gepþunzon.  
 þeob-lond moniȝ.  
 ſetton ſuðþearber.  
 ſiȝe-þeoba tpa.  
 Lotene rice.  
 gearu-mælum peox.  
 hæſþan him gecyñbe.  
 cýningaſ tpegen.  
 Ræbȝob anb Alepic.  
 rice gepunzon.  
 Ða pær ofen muntȝiop.  
 moniȝ atýhteþ.  
 Lota gýlpeſ full.  
 guðe gelyſteþ.  
 folc-geþinner.  
 ſana hpeapfoþe.  
 ſcip on ſceapte.  
 ſceotenþ þohton.  
 Italia.  
 ealle<sup>1</sup> geȝongan.  
 lind-ſiȝenþe.  
 hiȝelæſtan.  
 ſpua efne from muntȝiop.  
 of þone mæpan peapof.  
 þæp Sicilia.  
 ſæ-ſtreamum in.  
 eȝlonþ micel.  
 eþel mæpſaþ.  
 Ða pær Romana.  
 rice gepunnen.  
 abnocen bunȝa cýȝt.  
 beabu-ſincum pær.  
 Rom geþýmeþ.  
 Ræbȝot anb Alepic.  
 ſopon on þæt ſæten.

## METRE I.

OF ROME AND BOETHIUS.

It was long of yore  
 That the Gothic rout,  
 Forth from Scythia's eastern  
 shore,  
 Led their shieldmen out,  
 Thronged with swarms of war  
 The lands of many a clan,  
 And in the South set firm and  
 far,  
 Two tribes to trouble man.  
 Yearly waxed and grew  
 Those Gothic kingdoms  
 twain,  
 And Alaric and Rhædgast too,  
 Right royally did reign.  
 Then down the Alps the Goth  
 Made haste to force his way,  
 In haughty pride all fiercely  
 wrath  
 And lusting for the fray.  
 Their banner fluttered bright,  
 While all Italia through  
 Shot ruthless in their linden  
 might  
 The shielded warrior crew,  
 Forth from the Alpine drifts  
 To great Sicilia's coast,  
 Where in the sea-stream it  
 uplifts,  
 Its lofty island boast.  
 Then Rome's old rule was  
 crush'd,  
 Her costliness despoil'd,  
 And by that host, with battle  
 flush'd,  
 The city's beauty soil'd.

<sup>1</sup> Cott. calla.

pleah Cære.  
 miþ þam æþelingum.  
 ut on Ercar.  
 Ne meahce þa reo pea lar.  
 riþe forþtanban.  
 Lotan miþ guðe.  
 ȝio monna ȝeſtmon.  
 ȝealbon unpyllum.  
 eþel peapbar.  
 halȝe aþar.  
 þær ȝehwæþereþ paa.  
 Deah þær maȝo-ȝinca.  
 moþ miþ Ercum.  
 ȝif hi leob-ſuman.  
 læſtan boþſten.  
 Stob þiȝe on þam.  
 þeob þær ȝepunnen.  
 ȝintpa mænȝo.  
 oð þæt ȝyþ ȝeſcraþ.  
 þæt þe þeobſice.  
 þeȝnaþ and eoþlar.  
 hepan ȝceolban.  
 ȝær ȝe þeþetema.  
 Ercſte ȝecnoben.  
 cȝunȝ ȝelfa onſeng.  
 fulluht þeapum.  
 Fæȝnobon ealle.  
 Rompaȝa beapn.  
 and him þecene to.  
 ſpiþer þilnebon.  
 De him ſærte ȝehet.  
 þæt hȝ ealb-þihta.  
 ælceþ moſten.  
 ȝyþþe ȝepuniȝen.  
 on þære þeȝan bynȝ.  
 þenben Loð þuolbe.  
 þæt he Loþena ȝepealb.  
 aȝan moſte.  
 De þæt eall aleaȝ.  
 þær þæm æþelinge.  
 Appianer.

Alaric and Rhædgast  
 The faſtneſſe firſt they ſeek,  
 While Cæſar with his chiefs  
 fled faſt  
 For ſafety to the Greek.

Then could the wretched band,  
 Left mournfully behind,  
 No more the warring Goth  
 withſtand,  
 Nor much of mercy find.

Unwillingly their truſt  
 The warders then gave up,  
 None to his oath was true and  
 juſt;  
 And full was ſorrow's cup.

Yet to the Greek outyearn'd  
 The people, as at firſt,  
 And for ſome daring leader  
 burn'd  
 To follow whom they durſt.

The people wore their woes  
 Many a wintry year,  
 Till weird-ordained Theodoric  
 roſe,  
 Whom thane and earl ſhould  
 hear.

To Chriſt the chief was born,  
 And water-waſh'd the king,  
 While all Rome's children bleſt  
 the morn  
 That peace with it ſhould  
 bring.

To Rome he vowed full faſt  
 Her old-time rights to yield,  
 While God ſhould grant his  
 life to laſt,  
 The Gothic power to wield.

geþpola leofne.  
 þonne Ðrihtnes æ.  
 Ðet Iohanner.  
 gobne Papan.  
 heafte beheapon.  
 næs þæt hæplic bæb.  
 eac þam pær unnum.  
 oðnes manes.  
 þæt se Gota fremede.  
 gobra gehwile.  
 Ða pær wicra sum.  
 on Rome byrig  
 ahefen ðeretoða.  
 hlaforbe leof.  
 þenben Lyncrode.  
 Lyncas woldon.  
 Ðæt pær rihtes sum.  
 pær<sup>1</sup> nūb Rompanum.  
 rinc-geofa jella.  
 riðþan longe he.  
 pær for weorðe þis.  
 weorð-mynja georn.  
 beorn boca gleap.  
 Boitrus.  
 se hæle hatte.  
 se þone hlifan wepah.  
 ƿæs him on gemýnbe.  
 mæla gehwile.  
 ƿæl and eowit.  
 þæt him elpeowge.  
 kyningas cyðdon.  
 pær on Lyncas hold.  
 gemunbe þara ara.  
 and eals-wilca.  
 þe his elþan.  
 mid him ahton longe.  
 lufan and lifra.  
 Angan þa lufum ymbe.  
 þencean þearflice.  
 hu he riðes meahce.

He did forswear all that:  
 The Atheling he lied,  
 To please Arius God forgot,  
 And falsely slipp'd aside.  
 He broke his plighted oath,  
 And without right or ruth,  
 Good John the Pope against  
 all troth  
 Beheaded for the truth.  
 A shameful deed was there;  
 And heaps of other ill  
 Against the good this Goth did  
 In wickedness of will. [dare  
 A man there was just set  
 For heretoch in Rome,  
 Loved by the lord whose bread  
 he ate,  
 And dear to all at home:  
 Dear also to the Greek,  
 When he the town did save;  
 A righteous man, whom all  
 would seek,  
 For many gifts he gave.  
 Long since was he full wise,  
 In worldly wit and lore,  
 Eager in worth and wealth to  
 rise,  
 And skill'd on books to pore.  
 Boethius was he hight:  
 He ate shame's bitter bread,  
 And ever kept the scorn in  
 sight  
 Outlandish kings had said.  
 He to the Greek was true,  
 And oft the old-rights told,  
 Which he and his forefathers  
 too  
 From those had won of old.

<sup>1</sup> Cott. mss.



Lƿecar oncernan.  
 ƿæt ƿe Larene.  
 eft anƿalð ofer hi.  
 ægan morƿe.  
 ƿenbe ærenh-ƿerƿit.  
 ealð-hluforðum.  
 beƿelice.  
 anð hi ƿor Drihtne bæð.  
 ealhum tƿieorðum.  
 ƿæt hi æft to him.  
 comen on þa ceapƿre.  
 lere Lƿeca ƿitan.  
 ƿæðan Romƿarum.  
 ƿilteƿ ƿýrðe.  
 lere þone leobƿeƿe  
 Ða þa laƿe ougeat.  
 Deothƿe Amuling.  
 anð þone þeƿn oƿerƿenƿ  
 heht ƿæſtlice.  
 ƿole-ƿerƿar.  
 heahon þone hepe-ƿine.  
 ƿær him liƿeoh ƿer.  
 ege ƿrom þam eoƿle.  
 he hine nne.  
 heht on capreƿne.  
 clurteƿ helucan.  
 Ða ƿær moð-ƿer.  
 miclum ƿeðƿeƿeð.  
 Boethiur.  
 breac longe æƿ.  
 ƿlencea unðer ƿolenum.  
 he þý ƿýr menhte.  
 ƿolan þa þƿæƿe.  
 þa heo ƿa þeapł becom.  
 ƿær þa oƿmoð eoƿł.  
 æƿe ne ƿende.  
 ne on þam ƿærtene.  
 ƿroƿe ƿemunde.  
 æc he neopol ætƿeah.  
 niƿer of dune.  
 ƿeol on þa floƿe.

Carefully then he plann'd  
 To bring the Greek to Rome,  
 That Cæsar in his rightful land  
 Again might reign at home.

In hidden haste he plied  
 With letters all the lords,  
 And prayed them by the Lord  
 who died,  
 To heed his earnest words.

Greece should give laws to  
 Rome,  
 And Rome should Greece  
 obey;  
 The people longed to let them  
 come  
 To drive the Goth away.

But lo! the Amuling  
 Theodoric found out all,  
 And bid his fellows seize and  
 bring  
 This high-born chief in  
 thrall.

He feared that good earl well,  
 And straightly bade them  
 bind  
 Boethius in the prison cell,  
 Sore troubled in his mind.

Ah! he had basked so long  
 Beneath a summer sky,  
 Ill could he bear such load of  
 wrong,  
 So heavy did it lie.

Then was he full of woe,  
 Nðr heeded honour more;  
 Reckless he flung himself  
 below  
 Upon the dungeon floor;

ƿela ƿorða ƿƿæc.  
 ƿorƿoht ƿearle.  
 ne ƿenbe ƿonan æƿne.  
 cuman of ƿæm clammum.  
 cleopobe to Drihtne.  
 æompan ƿtemne.  
 zýbbobe ƿur :.

METRUM II.<sup>a</sup>

ƿƿæt ic hoða ƿela.  
 lurtlice æeo.  
 ƿanc on ƿælum.  
 nu ƿceal ƿioƿzenbe.  
 ƿope æeƿægeb.  
 ƿƿeccea ziomop.  
 ƿingan ƿar-cƿiðar.  
 Me ƿioƿ ƿiccetunz haƿað.  
 aƿæleb ƿer æeoƿra.  
 ꝥ ic ƿa æeb ne mæz.  
 æeƿeƿean ƿƿa ƿæzƿe.  
 ƿeah ic ƿela ziio ƿa.  
 ƿette ƿoð-cƿiða.  
 ƿonne ic on ƿælum ƿæz.  
 Of ic nu mifcýƿre.  
 cuðe ƿƿæce.  
 anb ƿeah uncudƿe.  
 æƿ hƿilum ƿonð.  
 me ƿar ƿopulb ƿælða.  
 ƿel hƿær<sup>1</sup> blimbne.  
 on ƿiƿ bimme hol.  
 býrme ƿoplæðbon.  
 anb me ƿa beƿýpton.  
 ƿæber anb ƿroƿne.  
 ƿop heoƿra untƿeopum.  
 ƿe ic him æeƿne beƿt.  
 tƿupian ƿceolbe.  
 hi me toƿenbon.  
 heoƿra bacu biteƿe.

Much mourning, there he lay,  
 Nor thought to break his  
 chains,  
 But to the Lord by night and  
 day,  
 Sang thus in sighing strains.

## METRE II.

## A SORROWFUL FIFTE.

Lo! I sang cheerily  
 In my bright days,  
 But now all wearily  
 Chaunt I my lays;  
 Sorrowing tearfully,  
 Saddest of men,  
 Can I sing cheerfully,  
 As I could then?

Many a verity  
 In those glad times  
 Of my prosperity  
 Taught I in rhymes;  
 Now from forgetfulness  
 Wanders my tongue,  
 Wasting in fretfulness  
 Metres unsung.

Worldliness brought me here—  
 Foolishly blind,  
 Riches have wrought me here  
 Sadness of mind;  
 When I rely on them,  
 Lo! they depart,—  
 Bitterly, fie on them!  
 Rend they my heart.

<sup>a</sup> Boet. lib. i. metrum 1. — Carmina qui quondam studio florante per-  
 agi, &c. — The metres of Boethius, strictly speaking, begin here.

<sup>1</sup> Cott. hƿær.

anð heopa blisse fram.  
 Forþham wolbe ge.  
 weoruld frýnb mine.  
 recgan oðþe ringan.  
 þæt ic geſælic mon.  
 wære on weorulde.  
 ne gýnt þa worð god.  
 nu þa geſælpa ne maƿon.  
 ſumle gepunigan.

Why did your songs to me,  
 World-loving men,  
 Say joy belongs to me,  
 Ever as then ?  
 Why did ye lyingly  
 Think such a thing,  
 Seeing how flyingly  
 Wealth may take wing ?

METRUM III.<sup>b</sup>

Æala on hu grimnum.  
 anð hu grunblearum.  
 geaðe ſwinceð.  
 þæt weorcenbe mof.  
 þonne hit þa ſtronƿan.  
 ſtopmar beatað.  
 weoruld-birgunga.  
 þonne hit ſinnenbe.  
 hiſ aƿen leoht.  
 an folæteð.  
 anð mið una forƿit.  
 þone ecan geƿean.  
 þruxð on þa þioſtro.  
 biſſe weoruldbe.  
 forƿum geƿencean.  
 ſwa iſ þiſſum nu.  
 mote gelumpen.  
 nu hit mare ne far.  
 fori Gode guber.  
 buton gnornunge.  
 frembe weoruldbe.  
 hu iſ ſroſſe þearf.

## METRE III.

## A FYTTE OF DESPAIR.

Alas ! in how grim  
 A gulf of despair,  
 Dreary and dim  
 For sorrow and care,  
 My mind toils along  
 When the waves of the world  
 Stormy and strong  
 Against it are hurl'd.  
 When in such strife  
 My mind will forget  
 Its light and its life  
 In worldly regret,  
 And through the night  
 Of this world doth grope  
 Lost to the light  
 Of heavenly hope.  
 Thus it hath now  
 Befallen my mind,  
 I know no more how  
 God's goodness to find,  
 But groan in my grief  
 Troubled and tost,  
 Needing relief  
 For the world I have lost.

<sup>b</sup> Doct. lib. i. metrum 2.—Hæu, quam præcipiti mersa profundo, &c.

## METRUM IV.\*

Æala þu rcippenb.  
 rcippa tungla.  
 heponer anb soppan.  
 þu on heah-ǵetle.  
 ecum ǵucǵaſt.  
 anb þu ealne hpæðe.  
 hepon ǵymbhpæpſeſt.  
 anb þuph þine halǵe miht.  
 tunglu ǵenebeſt.  
 þæt hi þe to hepað.  
 ǵpýlce ſeo ſunne.  
 ǵpeapſpa nihta.  
 þioſtno abpæſceð.  
 þuph þine meht.  
 blacum leohte.  
 beophte ǵteoppan.  
 mona ǵemetǵað.  
 þuph þinpa meahta ǵpeð.  
 hpilum eac þa ſunnan.  
 ǵiner beſeapað.  
 beophtan leohter.  
 þonne hit ǵebýpǵan mæǵ.  
 þæt ǵpa ǵeneahpne.  
 nebe peoppað.  
 ǵpelce þone mæpan.  
 moſǵenſteoppan.  
 þe þe oðne naman.  
 æſenſteoppa.  
 nemnan hepað.  
 þu ǵenebeſt pone.  
 þæt he þæne ſunnan.  
 ǵið beþtǵe.  
 ǵeapa ǵehpelce.  
 he ǵouǵan ǵceul.  
 beſopan ſepan.  
 Ðpæt þu þæber þeþceſt.  
 ǵumup-lanǵe ǵaǵaſ.  
 ǵpíðe haſe.

## METRE IV.

## A PSALM TO GOD.

O Thou, that art Maker of  
 heaven and earth,  
 Who steerest the stars, and  
 haſt given them birth;  
 For ever Thou reignest upon  
 Thy high throne,  
 And turneſt all ſwiftly the  
 heavenly zone.

Thou, by Thy ſtrong holineſſ<sup>~</sup>  
 drivest from far  
 In the way that Thou wiltest  
 each worshipping ſtar;  
 And, through Thy great power,  
 the ſun from the night  
 Drags darkneſſ away by the  
 might of her light.

The moon, at Thy word, with  
 his pale ſhining rays  
 Softens and ſhadows the ſtars  
 as they blaze,  
 And even the Sun of her  
 brightneſſ bereaves,  
 Whenever upon her too cloſely  
 he cleaves.

So alſo the Morning and Even-  
 ing Star  
 Thou makeſt to follow the Sun  
 from aſar,  
 To keep in her pathway each  
 year evermore,  
 And go as ſhe goeth in  
 guidance before.

\* Boet. lib. i. metrum 5.—O Stelliferi Conditor orbis, &c.

þæm pinteþi-bagum.  
 punþrum ꝛceopta.  
 tība zetiohhaft.  
 Ðu þæm tꝛieopum seleſt.  
 ruþan and peſtan.  
 þa æp ƿe ƿƿeaƿta ƿtojum.  
 noþþan and eaſtan.  
 benumen hæþe.  
 leaƿa ƿelpeſceƿ.  
 þuþ þone luðþan ƿinb.  
 Eala lꝛæt on eoþþan.  
 ealla ƿeƿceafsta.  
 hƿaþ þinpe læge.  
 doð on heoƿonum ƿƿa ƿome.  
 moþe and mægne.  
 butan nienu anum.  
 ƿe ƿið þinum ƿillan.  
 ƿýpceð oftoft.  
 ƿella þu eca.  
 and þu almihtiga.  
 ealþa ƿeƿceafsta.  
 ƿƿeppenþ and peccenþ.  
 aþa þinum eapnum.  
 eoþþan tuþne.  
 monna cýne.  
 þuþ þinþa mehta ƿƿeþ.  
 Ðƿi þu ece Loð.  
 æƿpe ƿolþe.  
 þæt ƿio ƿýnþ on ƿeþill.  
 þenban ƿceolþe.  
 ýþlum monnum.  
 ealler ƿƿa ƿiðe.  
 hio ful oft ðeƿeð.  
 unƿeýlþegum.  
 Ðittað ýfele men.  
 ƿionþ eoþið-þicu.  
 on heah-ƿetlum.  
 halige þuuceað.  
 unþeƿ heopa ƿotum.  
 ƿapum uncuð.  
 Ðƿi ƿio ƿýnþ ƿƿa ƿo.

Behold too, O Father, Thou  
 workest aright  
 To summer hot day-times of  
 long-living light,  
 To winter all wondrously or-  
 derest wise  
 Short seasons of sunshine with  
 frost on the skies.

Thou givest the trees a south-  
 westerly breeze,  
 Whose leaves the swart storm  
 in its fury did scize  
 By winds flying forth from the  
 east and the north  
 And scattered and shattered  
 all over the earth.

On earth and in heaven each  
 creature and kind  
 Hears Thy behest with night  
 and with mind;  
 But man, and man only, who  
 oftenest still  
 Wickedly worketh against Thy  
 wise will.

For ever, Almighty One, Maker,  
 and Lord,  
 On us, wretched earthworms,  
 Thy pity be poured;  
 Why wilt Thou that welfare to  
 sinners should wend,  
 But loittest weird ill the un-  
 guilty ones rend?

Evil men sit, each on earth's  
 highest scat,  
 Trampling the holy ones under  
 their feet;

penban fceolbe.  
 Ða fync gehýbbe.  
 heƿ on ƿopulbe.  
 geonð bunga fela.  
 beophhte cƿæftar.  
 Unrihtƿife.  
 eallum tibun.  
 habbað on hoƿpe.  
 þa þe him finðon.  
 rihter ƿifan.  
 ƿiceƿ ƿýrðƿan.  
 Bið þ̅ leaƿe lot.  
 lange hƿile.  
 beƿriƿen mið ƿƿencum.  
 Nu on ƿopulbe heƿ.  
 monnum ne beƿiað.  
 mane aƿar.  
 Tæƿ þu nu ƿalbenð ne ƿilt.  
 ƿiube fceopan.  
 ac on felf-ƿille.  
 fizan læteƿt.  
 þonne ic ƿat þæt te ƿile.  
 ƿopulb-men tƿeoƿan.  
 geonð folðan-fceat.  
 buton fea ane.  
 Ðala min Ðrihten.  
 þu þe ealle ofeƿriht.  
 ƿopulbe gefceapta.  
 ƿlit nu on moncýn.  
 milbum eaƿum.  
 nu hi on moneƿum heƿ.  
 ƿopulbe ýpum.  
 fýnnuað auið fƿincað.  
 eaƿune eoƿið-ƿapan.  
 aƿia him nu þa.

Why good should go crookedly  
 no man can say,  
 And bright deeds in crowds  
 should lie hidden away.

The sinner at all times is  
 scorning the just,  
 The wiser in right, and the  
 worthier of trust;  
 Their leasing for long while  
 with fraud is beclad,  
 And oaths that are lies do no  
 harm to the bad.

O Guide, if thou wilt not steer  
 fortune amain,  
 But lettest her rush so self-  
 willed and so vain,  
 I know that the worldly will  
 doubt of Thy might,  
 And few among men in Thy  
 rule will delight.

My Lord, overseeing all things-  
 from on high,  
 Look down on mankind with  
 mercy's mild eye;  
 In wild waves of trouble they  
 struggle and strive,  
 Then spare the poor earth-  
 worms, and save them  
 alive!

METRUM V.<sup>d</sup>

Ðu meahc be þæpe runnan.  
 ƿeotole ƿeþencean.  
 and be æghƿelcum.  
 oðrūn ƿeoƿran.  
 þaƿa þe æfteƿ bunƿum.  
 beoƿhtort ƿeined.  
 Eif him ƿan ƿope.  
 ƿolcen hanƿað.  
 ne mægen hi ƿa leohtne.  
 leonau anƿeubau.  
 æƿ ƿe ƿicca miƿt.  
 ƿinra ƿeoƿðe.  
 Ðra oft ƿinylte ƿæ.  
 ƿuƿeƿne ƿinð.  
 ƿræge ƿluf-hluðne.  
 ƿrūme ƿeþeƿeð.  
 ƿonne hie ƿemenƿað.  
 mela ƿrta.  
 onhƿeƿað hƿon-mepa.  
 hƿuoh bið þonne.  
 ƿeo þe æƿ ƿluba.  
 on-ƿene ƿæƿ.  
 Ðra oft æƿƿunge.  
 utƿeƿalleð.  
 of clife hapum.  
 col and hluƿor.  
 and ƿeƿeche.  
 ƿuhte floƿeð.  
 ƿineð ƿið hƿ eapbeƿ.  
 oð hūn on ianan ƿeð.  
 munter mægen-ƿtan.  
 and hūn ou mibban ƿelƿeð.  
 æƿeubloð of þæni ƿoƿpe.  
 he on tu ƿiðƿan.  
 ƿoƿceaben ƿƿið.  
 ƿeƿ bið ƿeþeƿeð.  
 hƿna ƿeblonben.  
 hƿoð bið ouƿenbeð.

## METRE V.

OF TROUBLE AND ITS CURE.

Ye may learn by the stars and  
 the sun  
 Shining on cities so bright,  
 If the welkin hangs dreary and  
 dun,  
 To wait in the mist for the  
 light.

So too, the calm sea, glassy  
 grey,  
 The south wind all grimly  
 makes riot;  
 And whirlpools in strife stir  
 away  
 The whale-pond that once  
 was so quiet.

So also, outwalleth a spring,  
 All clear from the cliff and  
 all cool,  
 Till midway some mountain  
 may fling  
 A rock to roll into the pool.

Then broken asunder will seem  
 The rill so clear-running  
 before,  
 That brook is turned out of  
 its stream,  
 And flows in its channel no  
 more.

So now, in thy darkness of  
 mind,  
 Thou wiltest my wisdom to  
 spurn,

<sup>d</sup> Boet. lib. i. metrum 7.—Nubibus atris, &c.

of his riht myne.  
 pýpum toflopen.  
 gpa nu þa þioſtro.  
 þinre heortan pillað.  
 minre leohtan.  
 lape wiðſtonðan.  
 and þin moð-geþonc.  
 miclum geþnefan.  
 Ac gif þu nu pilnaſt.  
 þæt þu wel mæge.  
 þæt roðe leoht.  
 gfeotole onenapan.  
 leohte geleanan.  
 þu foðlætan fcealt.  
 iðle ofeþi-fælpa.  
 unnytne gefean.  
 þu fcealt eac yfelne ege.  
 an-foðlætan.  
 poþulb-eaþiſpa.  
 ne mozt þu þeſan for þæm.  
 ealles to oþmoð.  
 ne þu þe æfre ne læt.  
 þlenca gepæcan.  
 þe læſ þu þeoðe for him.  
 mið ofeþi-mettum.  
 eft geſcenheb.  
 and to upahafen.  
 fori oþroþum.  
 poþulb geſælþum.  
 Ne eft to paðce.  
 geortþeoþe.  
 æniger goðe.  
 þonne þe þor poþulhe.  
 þheppewiða mæſt.<sup>1</sup>  
 þunra þineage.  
 and þu þe geſeum.  
 gþiozt ouſette.  
 forþæm ſinle bið.  
 ge moð-ſepa.  
 miclum gebunðen mib.

Withstanding, by trouble  
 made blind,  
 The lessons thou never wilt  
 learn.

Yet now, if ye will, as ye may,  
 The true and pure light  
 clearly know,  
 Let go the vain joys of to-day,  
 The weal that brings nothing  
 but woe.

And drive away bad unbelief,  
 The fears of the world and  
 its care,  
 And be thou not given to grief,  
 Nor yield up thy mind to  
 despair.

Nor suffer thou glad-going  
 things  
 To puff thee with over-much  
 pride,  
 Nor worldliness lifting thy  
 wings,  
 To lure thee from meekness  
 aside;

And let not, too weakly again,  
 Ills make thee despair of the  
 good,  
 When hunted by peril and  
 pain,  
 And haunted by misery's  
 brood.

For always the mind of a man  
 Is bound up with trouble  
 below,

<sup>1</sup> Cott. mæſt.



gebrefneffe.  
 gif hinc ðiecccean mot.  
 þiſſa yfla hƿæþer.  
 innan ꝥꝥencan.  
 forþæin þa tƿezen tƿezan.  
 teoð to ſomne.  
 rið þæt moð foran.  
 niſter ðolenian.  
 þæt hit ſen ere ne mot.  
 hinnan zeonð ſeinan. [niſtum.  
 ſunne fori þæm ꝥꝥeaptum  
 ær þæm hi zeſſiðiað ƿeoþen.

If riches or poverty can  
 Engraft it with sin or with  
 woe.

Because the twin evils make  
 dun  
 The mind in a misty swart  
 shroud,  
 That on its eternity's sun  
 Is dim till it scatters the  
 cloud.

## METRUM VI.\*

## METRE VI.

## OF CHANGE.

Ða ſe ƿiſdom eft.  
 ƿoþ-hoþ onleac.  
 ſang ſoð-cƿiðar.  
 anð þuſ ſelſa cƿæð.  
 Ðonne ſio ſunne.  
 ꝥꝥeotoloſt ſeineð.  
 haþoſt of heſone.  
 hƿæðe bioð aþiſtepoð.  
 ealle ofi eopþan.  
 oðre ƥeoþian.  
 ƿoþſean hƿoþa biþteu ne bið.  
 auht [biþteſſe.]  
 to zeſettine.  
 rið þære ſunnan leoht.  
 Ðonne ſioolce blæpð.  
 ſuſan anð ƿeſtan ƿið.  
 unðer polenum.  
 þonne ƿeaxeð hƿæðe.  
 ſelher bloſtman.  
 ƿægen þæt hi motou.  
 Ac ſe ſteapen ſtopan.  
 þonne he ſeþonð æymð.  
 noþþan anð eaſtan.  
 he zeunneð hƿæðe.  
 þæpe ƿoran ƿite.

Then did Wiſdom again  
 Unlock his word-hoard well,  
 And ſang in ſoothful ſtrain  
 The truths he had to tell.  
 When with cleareſt blaze  
 The ſun ſhines in the ſky,  
 The ſtars muſt quench their  
 rays  
 Over the earth ſo high.  
 For that, ſet in the light  
 Of her that rules by day,  
 Their brightneſs is not bright,  
 But diuinely dies away.  
 When the wind South-weſt  
 Under the cloud blows low,  
 Field-flowers wax their beſt,  
 Fain to be glad and grow.  
 But when by Eaſt and North,  
 The ſtark ſtorm ſtrongly  
 blows,  
 He ſpeedily drives forth  
 All beauty from the roſe.

\* Boet. lib. ii. metrum 3. — Cum polo Phœbus roſas quadrigis, &c.

And eac þa puman jæ.

norþerne ȝȝ.

nebe gebæbeb.

þæt hio ȝeange geonb ȝcȝneb. And beat the wide waste sea

ou ȝapu beateð.

Eala ȝi on eorþan.

aht ȝærlliceȝ.

peorceȝ ou worulbe.

ne punað ærpe.

So, with a stern needs-be

The northern blast doth dash

And beat the wide waste sea

That it the land may lash.

Alas, that here on earth

Nothing is fast and sure;

No work is found so worth

That it for ever endure.

### METRUM VII.<sup>f</sup>

Ða ongon ȝe ȝiȝþom.

hȝ ȝeȝunnan ȝȝȝan.

ȝho-ȝoȝbum ȝol.

ȝȝb æt<sup>1</sup> ȝpelle.

ȝonȝ ȝoð-ȝriða.

ȝumne þa ȝeta.

ȝræð he ne heȝiðe.

þæt ou heanne<sup>2</sup> munt.

monna æniȝ.

meahce æȝettan.

healle hȝoȝ-ȝæȝe.

Ne þeærȝ eac hælepa nan.

þenan þær peorceȝ.

þæt he ȝiȝþom mæȝe.

ȝið oȝeȝmetta.

æȝpe ȝemengan.

þeȝbeȝ þu æȝpe.

þæt te æniȝ mon.

ou ȝonið beoȝȝaȝ.

ȝettan meahce.

ȝæȝe healle.

Ne mæȝ eac ȝpa nan.

ȝiȝþom timbȝan.

þæȝi þæȝi ȝoȝulb-ȝatȝunȝ.

beoȝȝ oȝeȝbiȝæbeð.

þæȝu ȝonið ȝillað.

ȝen ȝoȝȝelȝan.

### METRE VII.

OF CONTENT AND HUMBLENESS.

Again, as his wont, began

Wisdom a song,

And spoke out his spells as he

wander'd along,

He said: On a mountain no

man can be skill'd

With a roof weather-proof a

high hall to up build.

Moreover, let no man think

ever to win

By mixing pure wisdom with

over-proud sin.

Heard ye that any built firmly

on sand,

Or caught hold of wisdom with

gain-getting hand?

The light soil is greedy to

swallow the rain;

So now doth the rich, in his

measureless gain

<sup>f</sup> Boet. lib. ii. metrum 4.—Quisquis vult perennem, &c.

<sup>1</sup> Cott. ært.

<sup>2</sup> Cott. heane.

Ðra beð þuora nu.  
 gþunblear gicþung.  
 gilper anb æhta.  
 gehþuncea to ðpýggum.  
 ðneoreubne pelan.  
 anb þeah þær þearfan ne bið.  
 þupýr aceleþ.  
 Ne mæx hæleþa gehþæm.  
 hu on munte.  
 lange gelæþtan.  
 forþæm him lungre on.  
 rþiþt þinþ rþapeð.  
 Ne bið forþ þon ma.  
 rið nucelne þen.  
 manna ængum.  
 huþer huþe.  
 ac hit hþeoran þile.  
 rþizan forþ ærþer þene.  
 Ðra bioð anþa gehþær.  
 monna moþ-þeþan.  
 miclum aþeþeþe.  
 of hioþa rþeþe rþýþeþe.  
 þonne he rþuonþ ðneceð.  
 þuþ unþer þolcnum.  
 þopulþ-euþroþa.  
 oððe hu<sup>1</sup> eft þe þeþa.  
 þen ouhþeþeð.  
 rumer ýmbhoþan.  
 unþeinet þemen.  
 Ac þe þe þa ecan.  
 • aþan þille.  
 roþun geþeþa.  
 he rþeul rþiþe þion.  
 þurþe roþulþe þite.  
 rþýþe him riðþan.  
 huþ moþer huþ.  
 þær he mæþe rþnþan.  
 eaðmetta rþan.  
 unþeinetþeþe.<sup>2</sup>  
 gþuub-þeul geapone.

<sup>1</sup> Cott. lit.

Of honours and havings, drink  
 deep of such weal,  
 Yea, down to the dregs, and  
 still thirsty will feel.

A house on a hill-top may  
 never long stay,  
 For quickly the swift wind  
 shall sweep it away,  
 And a house on the sand is no  
 better at all;  
 In spite of the house-herd, in  
 rain it shall fall.

So failing and fickle is every  
 mind  
 When rack'd by the rage of  
 this world-trouble wind,  
 And measureless cares, as a  
 quick-dropping rain  
 Unstopping, stir up the mind's  
 welkin with pain.

But he who would have ever-  
 lasting true bliss,  
 Must fly from the glare of a  
 world such as this:  
 And then let him make a strong  
 home for his mind,  
 Wherever true Lowliness' rock  
 he can find;

<sup>2</sup> Cott. unig metþeþeþe.

je to-ghān ne þearf.  
 þeah hit pecge pīnð.  
 populb-eapfoþa.  
 oððe ymbhogena.  
 oþmete jien.  
 forþæm on þære bene.  
 Drihten jelfa.  
 þara eabmetta.  
 eapþært punigað.  
 þær je fīrbom ā.  
 punað on zemýntum.  
 forþon oþforþ hī.  
 ealriȝ læhað  
 populb-men pīre.  
 buton penþinge.  
 þonne he eall forþið.  
 eoþðlicu gooþ.  
 and eac þara yfela.  
 oþforþ punað.  
 hoþað to þam ecum.  
 þe þær æfter cūmað.  
 þine þonne æghronan.  
 ælmihtig God.  
 riȝallice.  
 riȝle gehealþeð.  
 anpungenaþne.  
 hī azenum.  
 moþer geþelpum.  
 þurh metoþer riȝe.  
 þeah hīe je pīnð.  
 populb-eapfoþa.  
 riȝde riȝence.  
 and hīe riȝale.  
 zemen zæle.  
 þonne hīu zūmme on.  
 populb-ſælþa pīnð.  
 riȝaþe blapeð.  
 þeah þe hīe ealneȝ.  
 je ymbhoza þȝȝu.  
 populb-ſælþa.  
 riȝaþe hīeccc.

A settled ground-anchor that  
 never shall slide,  
 Though trouble attack it by  
 tempest and tide;  
 For that, in Lowliness' valley  
 so fair,  
 The Lord, and mind-wisdom  
 for ever live there.

Therefore leads always a quiet-  
 like life  
 The wise in the world, without  
 changes or strife,  
 When heedless alike of earth's  
 good and earth's ill,  
 He watches in hope of an after-  
 world still.

Such an one evermore God ever  
 kind  
 Happily keeps in the calm of  
 his mind;  
 Though wild winds of sorrow  
 against him are hurl'd,  
 Though always annoyed by the  
 cares of the world,  
 Though wrathful and grim are  
 these trouble-dark gales,  
 And Care in its anguish and  
 anger assails.

## METRUM VIII. s .

Sona swa se ƿiſdom.  
 ƿar ƿorð hæfðe.  
 ƿpetole aƿeahhte.  
 he ƿa ƿiſpan ongan.  
 ƿinzan ƿoð-cƿiðar.  
 and ƿur' ſelƿa cƿæð.  
 ƿræt ƿio ƿorðne elð.  
 ƿulh-buendum.  
 zeonð eorðan-ƿceat.  
 æðlƿan bohte.  
 ƿi ƿa anra zehƿæm.  
 on eorð-ƿærtnum.  
 zenoh ƿuhte.  
 ur lre nu ƿa ƿfelc.  
 næƿon ƿa zeonð ƿeopulðe.  
 ƿelge hamar.  
 ne miſlice.  
 mettar ne ðjuncar.  
 ne hi ƿara hƿæzla.  
 huju ne zembon.  
 ƿe nu ðriht-zuman.  
 bioport lætað.  
 ƿopæm hiora næmz.  
 næf ƿa zietu.  
 ne hi ne zefaron.  
 ƿunh-buendæ.  
 ne zmbutan hi.  
 aƿen ne hepðon.  
 læt hi ƿpenlurta.  
 ƿecene ƿæron.  
 buton swa hi meahdon.  
 zemethcort.  
 ƿa zecýnð began.  
 ƿe him lurt zerceop.  
 and hi æne on bæge.  
 æton ƿýmle.  
 on æfen-tib.  
 eorðan ƿærtmar.

## METRE VIII.

## OF PRIMAL INNOCENCE.

Soon as Wisdom thus had  
 sung,  
 He began, with plainer tongue,  
 Sooth to sing his sayings thus,  
 And himself to speak to us.  
 O how full of blessing then  
 Was the first glad age to men !  
 When earth's fruitful plenty  
 came,  
 Not as now, to all the same ;  
 When through all the world  
 were there  
 No great halls of costly care ;  
 No rich feasts of meat or drink ;  
 Neither did they heed or think  
 Of such jewels, then unknown,  
 As our lordlings long to own ;  
 Nor did seamen aye behold,  
 Nor had heard of gems or gold.  
 More ; with frugal mind they  
 fared ;  
 And for pleasures only cared,  
 As at Christ's and kindred's  
 voice  
 They were bidden to rejoice.  
 Once in the day, at eventide,  
 They ate earth's fruits, and  
 nought beside ;  
 No wine they drank, their  
 stoup was clear ;  
 No cunning slave was mingling  
 near

s Boet. lib. ii. metrum 5.—Felix nimium prior ætas, &c.

futeſ and pýta.  
 nalley pin þruncon.  
 fciþ of fceape.  
 næſ þa fcealca nan.  
 þe mete oððe þync.  
 mænzan cuðe.  
 fæteþ pið hunize.  
 ne heopa fæba þon ma.  
 ffoloce fropian.  
 ne hi ffarpo-cfærtum.  
 zobpeb fizehon.  
 ne hi zimpeceb.  
 fetton feapolice.  
 ac hi fimle lum.  
 eallum tibus.  
 ute flepon.  
 unþer beam-fceabe.  
 þruncon þurnnan fæteþ.  
 calbe fellan.  
 nænuƒ cepa ne feah.  
 ofeþ eap-fceblonb.  
 lenðne feapob.  
 ne hupu ymbe fciþ-hepƒar.  
 fæ-talcaſ ne heþbon.  
 ne fupþum fiza nan.  
 ýmb fepeolht fpnecan.  
 næſ feoſ eorðe befmitten  
 apeþ þa feta.  
 heopneſ blobe.  
 þe hi ne<sup>1</sup> bill-fube.  
 ne fupþum funðne feþ  
 feopulb-buenbe.  
 fexapan unþer funnan.  
 nænuƒ fiðþan feþ.  
 feopð on feopulbe.  
 fƒ mon hiſ pillan ongeat.  
 ýfelne inib elbum.  
 he feþ æƒhpæm lað.  
 Eala feæt<sup>2</sup> hit fupbe.  
 oððe pulbe Lob.

Meats and drinks, to glut their  
 greed,  
 Or make the heated honey-  
 mead;  
 No ſilk-ſewn weeds wiſh'd  
 they to wear;  
 No good-webs dyed with crafty  
 care;  
 Nor ſet on high with ſkilful  
 power  
 The mighty dome, or lofty  
 tower.  
 But under the ſweet ſhade of  
 trees  
 They ſlept at all times well at  
 eaſe,  
 And, when thirſting, gladly  
 took  
 Water from the running  
 brook;  
 Never trader wandered o'er  
 Seas to ſeek a foreign ſhore,  
 Never had one heard, indeed,  
 Of ſhips to till the briny mead;  
 Nowhere yet with blood of  
 men  
 Was the earth beſmitten then,  
 Nowhere had the ſun beheld  
 Steel that ſtruck, or wound  
 that well'd.  
 Thoſe who work'd an evil wiſt  
 Won not worſhip for their ill;  
 All would then have loathed  
 them ſore:  
 O that this could be once  
 more!

<sup>1</sup> Cott. hinc.<sup>2</sup> Cott. hæp.

þæt on eorþan nu.  
 uffa tīða.  
 Ʒeond þar riðan Ʒeopulð.  
 Ʒæren æghlæra<sup>1</sup> Ʒelce.  
 unben Ʒunnun.  
 Ac hit iƷ Ʒænne nu.  
 þæt þeoƷ Ʒitrun hafað.  
 Ʒumena ƷelhelceƷ.  
 moð anieƷneð.  
 þæt he maƷan ne Ʒeoð.  
 ac hit on Ʒitte.  
 Ʒeallenðe byrnð.  
 eƷne Ʒio ƷitrunƷ.  
 þe nænne Ʒrunð hafað.  
 ƷƷeate ƷƷæfeð.  
 Ʒunef on lice.  
 eƷne þanu munte.  
 þe nu monna bearn.  
 Etna hatað.  
 Ʒe on iƷlund.  
 Sicilia.  
 ƷƷeple býrneð.  
 þæt mon helle Ʒýn.  
 hateð riðe  
 ƷoƷþæni hit Ʒumle bið.  
 Ʒin-býrneðe.  
 and Ʒnibutan hit.  
 oðru ƷeoƷa.  
 blate ƷoƷhærnð.  
 hitepan leƷe.  
 Gula hƷæt Ʒe ƷoƷma.  
 Ʒeoh-ƷitfeƷe.  
 ƷæƷe on ƷoƷulðe.  
 Ʒe þar ƷouƷ-Ʒteðar.  
 Ʒiof æfteƷi Ʒolðe.  
 and æfteƷi Ʒim-cýnnum  
 hƷæt he ƷƷeana ƷeƷteon.  
 Ʒunðe mæneƷum.  
 beƷunƷen on Ʒeopulðe.  
 ƷæteƷe oððe eoƷþan.

O that God would now on  
 earth  
 Make us all so purely worth!  
 But, alas! men now are worse;  
 Lust of getting sets a curse  
 As a clog upon each mind,  
 Reckless other good to find.  
 Lust of gain unfathomed glows  
 In the heart with bubbling  
 throes;  
 Swart it lies, and sweltering  
 deep,  
 Like old Etna's boiling heap,  
 Which in Sicily's broad isle,  
 Burns with brimstone many a  
 mile,  
 So that men around it tell,  
 Of its fires as fires of hell,  
 For that ever still it burns  
 Bitter everywhere by turns.  
 Woo! that ever should have  
 been  
 In this world the sinner seen,  
 Who was first so basely bold  
 As to dig for gems and gold:  
 Cares for many then he found  
 Darkly hidden in the ground,  
 Dangerous wealth and deadly  
 worth  
 In the doops of sea and earth.

<sup>1</sup> Cott. æghlæra.

METRUM IX.<sup>a</sup>

Ðræt þe ealle witon.  
 hwelce ærleste.  
 ge neah ge feop.  
 Nepon worhte.  
 Romwya cýning.  
 þa his rice wæs.  
 heht unheþ heofonum.  
 to hrýne monegum.  
 Fælhneoper gereb.  
 wæs ful rihe cuð.  
 unriht-hæmeb.  
 arleasta fela.  
 man anð moppop.  
 nurbæba worp.  
 unrihtwifer.  
 inriht-woncar.  
 Ðe het him to gamene  
 geara forwæpnan.  
 Romana burig.  
 rið his rice wæs.  
 ealler ærle-stol.  
 Ðe for unrihtwifum.  
 worhte færdan.  
 gif þæt fýr meahste.  
 lixan swa leahste.  
 anð swa longe eac.  
 weabwa settan.  
 swa he Romane.  
 recgan gehæfde.  
 wæt on sume tibe.  
 Thoma burig.  
 oþerwogen hæfde.  
 lega leahst.  
 lengeft hupne.  
 hama unheþ heofonum.  
 Nær wæt heþlic hæb.  
 wæt hime swelcer gamener.  
 gylpan lýste.

## METRE IX

NERO.

All know too well, abroad or  
 near at home,  
 What evils Nero wrought, that  
 King of Rome,  
 When, highest under heaven,  
 his rule was then  
 The dread and overthrow of  
 many men.  
 The madness of this savage  
 bred betimes  
 Lust, murder, vile misdeeds, a  
 bad man's crimes;  
 He gave the word of old to  
 wrap in flame  
 Rome's self, his kingdom's seat,  
 to make him game;  
 Wishing in wicked wantonness  
 to know  
 Whether the fire so long and  
 red would glow  
 As erst in Troy, he heard that  
 Romans said,  
 The mounting fire burn'd  
 longest and most red.  
 Base deed, in such fierce frolic  
 to delight,  
 Aimless and vain, unless to  
 mark his might.  
 And, once it happened, at a  
 certain hour,  
 He would again show forth his  
 frantic power,

<sup>a</sup> Boet. lib. ii. metrum C.—Novimus quantus dederit ruinæ, &c



þa he ne eapnabe.  
 eller puhte.  
 buton þæt he polbe.  
 ðæn þeþi-þioðe.  
 hiſ aneſ huſu.  
 anpaþ cýþan.  
 Eac hut ȝeſaþbe.  
 æt ſumun cnappe  
 þæt þe ilca het.  
 ealle acpellan.  
 þa ſiocoſtan.  
 Romana pítan.  
 and þa æþeleſtan.  
 eoþl ȝebýðum.  
 þe he on þæm folce.  
 ȝeſſuȝen hæfþe.  
 and on uppan.  
 aȝene biþop.  
 and hiſ moboþi miþ.  
 meca ecȝum.  
 billum of-beatan.  
 Þe hiſ þýðe ofſlog.  
 ſelf miþ ſſeoþbe.  
 and he ſýnle þær.  
 nicle þe bliðpa.  
 on bpeoſt-coſan.  
 þonne he ſpýlceſ moþðeſ.  
 mæſt ȝeſſemebe.  
 nalleſ foſȝobe.  
 hpæþeſ ſiðþan á.  
 nahtig Ðuhten.  
 ametan polbe.  
 ppece be ȝepýphtum.  
 pol-ſſenmenbun.  
 ac he on ſeþðe fæȝn.  
 facneſ and ſeaſupa.  
 pælhpioþ punobe.  
 ſiold emne ſpa þeah.  
 ealleſ þiſſeſ mæȝian.  
 . miððan-ȝeſiþeſ.  
 ſpa ſpa lýt and laȝu.

And bade the richest men of  
 Rome be slain,  
 Each earl of highest birth, each  
 wisest thane:  
 With swords and bills he  
 hewed until they died,  
 His mother, brother, yea, and  
 his own bride,—  
 Ever the blither in his own bad  
 breast  
 When he had done such mur-  
 ders cruellest.  
 Nothing reck'd he that soon  
 the mighty Lord  
 Would mete out wrath to sin-  
 ners so abhorr'd,  
 But in his mind, that fed on  
 wicked wiles,  
 Remain'd a savage, wreath'd  
 in cunning smiles.  
 Still, even he so ruled this  
 middle-earth,  
 Far as the land hath air, and  
 sea for girth,  
 Far as the sea surrounds all  
 men and things,  
 The seats of warriors, and the  
 thrones of kings,  
 That from the South, and East,  
 and furthest West,  
 And earth's high headland  
 reaching northerneſt,

lanb ŷmbclýppað.  
 Ʒar-ƷecƷ embe-Ʒýrt.  
 Ʒumena Ʒice.  
 ƷecƷe Ʒitlu.  
 Ʒuð-eart anb Ʒert.  
 oð Ʒa noƷðmeƷtan.  
 næƷƷan on eorƷan.  
 eall Ʒæt NeƷone.  
 nebe oððe lurtum.  
 heaƷo-Ʒinca ƷehƷic  
 heƷan Ʒceolbe.  
 Ðe hæƷbe him to Ʒamene  
 þonne he on Ʒýlp aƷtaƷ.  
 hu he eorð-cýningaƷ.  
 Ʒýmbe anb cƷelmbæ.  
 Ʒenrt þu þ Ʒe anƷalb.  
 eaðe nē meahƷe.  
 LoðeƷ ælmihtƷeƷ.  
 þone Ʒelp-ƷcaƷan.  
 Ʒice beƷeabæan.  
 anb beƷeaƷan.  
 hiƷ anƷalbeƷ.  
 þuƷ þa ecan meahƷ.  
 oððe him hiƷ ƷfeleƷ.  
 elleƷ ƷeƷtiƷan.  
 Eala Ʒif he Ʒolbe.  
 Ʒæt he Ʒeð meahƷe.  
 Ʒæt unƷiht him.  
 eaðe ƷoƷbioban.  
 EaƷla þ Ʒe hlaƷoƷb.  
 heƷiƷ Ʒioe ƷleƷte.  
 ƷƷape on þa ƷƷýƷan.  
 ƷinƷa þeƷena.  
 ealƷa þaƷa hæleƷa.  
 þe on hiƷ tiƷum.  
 Ʒeonb þaƷ lænan ƷoƷolb.  
 liban Ʒceolbon.  
 Ðe on unƷcýlbƷum.  
 eoƷla blobe.  
 hiƷ ƷƷeoƷb Ʒelebe.  
 ƷƷiðe Ʒelome.

All this to Nero willing wor-  
 ship gave,  
 And every chief by force be-  
 came his slave,  
 Till 'twas his game, when pride  
 had puff'd his mind  
 To hunt and kill the kings of  
 human kind.  
 But thinkest thou that God's  
 all holy might  
 Could not with easo this  
 haughty sinner smite,  
 And scathe his pride, and drive  
 him from the helm,  
 Or quench his guilt, and so  
 berid the reulm?  
 O that he would, as well he  
 might with ease,  
 Ever forbid such wrongful  
 works as these!  
 Woe! that this lord should  
 cast so heavy a yoke  
 On all men's necks, both thianes  
 and serving folk,  
 Who, for the harmful season of  
 his power,  
 Lived in this world their  
 quickly passing hour:  
 Woe! that his sword was often  
 weltering then  
 With blood of high-born earls  
 and guiltless men!  
 Clearly in this, our saying  
 shone out bright,

Dæp pær pwiðe pweotol.  
 þæt pe pæbon oft.  
 þæt pe anpals ne ðað.  
 aþiht gøðer.  
 gif pe pel nale.  
 þe hƿr gepealb harað.

That power can do no good, as  
 well it might,  
 If he who rules, wills not to  
 rule aright.

METRUM X.<sup>1</sup>

Líf nu hælepa hpone.  
 hlíran lýfte.  
 unnýtne gelp.  
 aƿan pille.  
 þonne ic hine polðe.  
 poþubum biþþan.  
 þæt he hine æghƿonon.  
 utan ýmbe þohte.  
 pweotole ýmb rafe.  
 ruð-eart anb pørt  
 hu piþgl rint.  
 polcnum ymbutan.  
 heoponer hpealfe.  
 huge-ƿnotnum.  
 mæg eaðe þincan.  
 þæt þeow eorðe rie.  
 eall foþ þæt oþer.  
 ungemet<sup>1</sup> lýtel.  
 þeah hio unƿifum.  
 piþgel þince.  
 on ſtebe ſƿnonhlic.  
 ſceopleaƿum men.  
 þeah mæg þone ƿifan.  
 on gefit-locan.  
 þæne gatrunga.  
 gelper ſcamian.  
 þonne hine pær hlíran.  
 heapbort lýfteð.  
 anb he þeah ne mæg.  
 þone tobſieban.

## METRE X. .

## OF FAME AND DEATH.

If any man will be so vain  
 As now for fame to lust,  
 The empty praise of men to  
 gain,  
 And in such folly trust,  
 Him would I bid to gaze  
 around  
 The circle of the sky,  
 And think how far above the  
 ground  
 The heaven is wide and high.  
 How small this world to wis-  
 dom's ken  
 Set against that so vast,  
 Though ours may seem to wit-  
 less men  
 Huge, wide, and sure to last.  
 Yet may the wise in heart feel  
 shame  
 That once his thirst was  
 strong  
 For silly greediness of fame  
 That never lasteth long.  
 Such lust of praise he may not  
 \*spread  
 Over this narrow earth,

<sup>1</sup> Doct. lib. ii. metrum 7.—*Quicumque solam mente præcipiti petit, &c.*

<sup>1</sup> Cott. ungemet.

ofeþ þaſ neapopan.  
 nænige þinga.  
 eopþan-ſceatar.  
 iſ þæt unnet gelp.  
 Eala ofermoban.  
 hwi eop alýſte  
 miþ eopnum ſþman.  
 geſþna pillum.  
 þæt ſþæpe gloc.  
 ſýmle unbeþlutan.  
 Ðþý ge ýmb þæt unnet.  
 ealný ſþincen.  
 þæt ge þone hliþan.  
 habban tiliað.  
 ofeþ þioþa ma.  
 þonne eop þeaſſ ſie.  
 þeah eop nu geſæle.  
 þæt eop ſuð oððe noſið.  
 þa ýtmeſtan.  
 eoprið-buenhe.  
 on monig þioþſe.  
 midlum heþnen.  
 Ðeah hwa æpele ſie.  
 eopli geþýriþum.  
 pelum geþeopriþað.  
 and op plencum þio.  
 buþurum þioþe.  
 beað þæſ ne ſepſeð.  
 þonne lum ſum ſoplaet.  
 þioþopa pulþenð.  
 ac he þone pelegan.  
 þæhlum gelice.  
 eþni mæþne geþeð.  
 ælcſeþ þunþeſ.  
 Ðþæſ ſint nu þæſ þiþan.  
 þelunþeſ þun.  
 þæſ toliþ-ſunþeſ.  
 þe þæſ æn mæþoſt  
 ſoppý ic cpeað þæſ þiþan.  
 þelunþeſ þun.  
 ſoppý ænþum ne mæþ.

'Tis folly all, and of the dead,  
 A glory nothing worth.  
 And you, O proud, why wiſt  
 ye ſtill  
 And ſtrive with all your care  
 The heavy yoke of your own  
 will

Upon your necks to bear ?

Why will ye toil yet more and  
 more

For glory's uſeleſſ prize,  
 And reach your rule from ſhore  
 to ſhore

Unneeded and unwiſe ?

Though now ye reign from  
 South to North,

And, with an earneſt will,  
 The furtheſt dwellers on the  
 earth

Your dread becheſts fulfil ?

The greateſt earl of wealthieſt  
 praiſe

However rich or high,  
 Death cares not for him, but  
 obeys

The Ruler of the ſky ;

With even hand right ſwiſt to  
 ſtrike,

At Iſis allowiſg word,  
 The rich man and the poor  
 alike,

The low-born and his lord.

Where are the bones of We-  
 land now,

So ſhrewd to work in gold ?  
 Weland, though wiſe, to death  
 muſt bow,

That greateſt man of old :

eopð-buenþra.  
 ge cƿæst loſian.  
 þe him Lƿiſt oulænð.  
 Ne mæg mon ægrie þý eð.  
 ænne ƿræccan.  
 hiſ cƿæſter beuſman.  
 þe mon oncepƿian mæg.  
 ƿunnan ouſƿiſan.  
 and þirne ƿriſtan ƿoðop.  
 of hiſ ƿiſt-þýne.  
 ƿinca ænig.  
 Ðƿa ƿat nu þæſ ƿiſan.  
 ƿelanðer ban.  
 on hƿelcum in hlæpa.  
 hƿuſan þeccen.  
 Ðƿæſ iſ nu ge ƿica.  
 Romana ƿita.  
 and ge aƿioða.  
 þe ge ýmb ƿƿiecuð.  
 hioſa heſetoga.  
 ge gehaten þæſ.  
 mið þæni buſihƿarum.  
 Ðrutuſ nemneð.  
 Ðƿæſ iſ eac ge ƿiſa.  
 and ge ƿeopð-geopua.  
 and ge ƿæſt-ſæbu.  
 folceſ hýnðe.  
 ge ƿæſ uðƿita.  
 ælceſ þingef.  
 cene and cƿæſtig.  
 þem þæſ Læton nama.  
 Ði ƿæpon gefƿyn.  
 ƿopð-geƿitene.  
 nat nænið mon.  
 hƿæſ hi nu ƿinbon.  
 Ðƿæſ iſ hioſa heſe.  
 buton ge hliſa an.  
 ge iſ eac to lýtel.  
 ƿƿelcƿa laƿioſa.  
 ƿopþeni þu mago-ƿincar.  
 mapan ƿýnðe ƿæſmon.

Though wiſe, I ſay ; for what  
 Chriſt gives  
 Of wiſdom to a man,  
 That craft with him for ever  
 lives  
 Which once on earth began :  
 And ſooner ſhall a man's hand  
 fetch  
 The ſun from her due courſe,  
 Than ſteal from any dying  
 wretch  
 His cunning ſkill by force.  
 Who then can tell, wiſe We-  
 land's bones  
 Where now they reſt ſo  
 long ?  
 Beneath what heap of earth  
 and ſtones  
 Their priſon is made ſtrong ?  
 Rome's wiſeſt ſon, be-knownn  
 ſo well,  
 Who ſtrove her rights to  
 ſave,  
 That mighty maſter, who can  
 tell  
 Where Brutus has a grave ?  
 So too, the man of ſterneſt  
 mould,  
 Tho good, the brave, the  
 wiſe,  
 His people's ſhepherd, who  
 hath told  
 Of Cato, where he lies ?  
 Long are they dead : and none  
 can know  
 More of them than their  
 name : [now  
 Such teachers have too little  
 Of all their worthy fame.

on worulde.  
 Ac hit is yfyrre nu.  
 þæt geonð þar eorþan.  
 æghwær winbon.  
 huora gelican.  
 hwon ymb ffræce.  
 fume openlice.  
 ealle forgitene.  
 þæt hi fe hlira.  
 hƿ-cuðe ne mæg.  
 fone-mæne fepar.  
 forð gebrengan.  
 Deah ge nu penan  
 and firligen.  
 þæt ge lange tid.  
 libban moten.  
 hwæt is æfre yf bet.  
 bio oððe þince.  
 forþæm þe nane forlet.  
 þeah hit lang þince.  
 beað æfter þogon-fume.  
 þonne he hæfð Drihtenfeare.  
 hwæt þonne hæbbe.  
 hælepa ænig.  
 guma æt þæm gylpe.  
 gif hine gegrupan mot.  
 ge eca beað.  
 æfter þiffum worulde.

## METRUM XI.\*

An fceppend is.  
 butan ælcum tƿeon.  
 ge is eac fealbend.  
 woruld-gefeapta.  
 heofonef and eorþan.  
 and heah fæ.  
 and ealra fapa.  
 þe þær in fumað.  
 unfeƿenlicpa.

Now too, forgotten every-  
 where,  
 The like to them have found  
 But little kindly speech or care  
 From all the world around;

So that, however wise in worth,  
 Such foremost men may  
 stand,  
 No home-felt praises bring  
 them forth  
 For fame throughout the  
 land.

Though now ye wish long time  
 to live,  
 And pine to have it so,  
 What better blessing can it  
 give  
 Than now ye find below?

As Death lets none go free at  
 last  
 When God allows him  
 power,  
 If Death for ever follows fast,  
 How short is this world's  
 hour!

## METRE XI.

OF GOD'S WISE GOVERNMENT.

One, only One, made all the  
 heavens and earth;  
 Doubtless, to Him all beings  
 owe their birth;  
 And guided by His care,  
 Are all, who therein dwell un-  
 seen of us,

\* Boet. lib. ii. metrum 8.—Quod mundus stabili fide, &c.

and eac swa same.  
 swa swa we eazum.  
 on lociað.  
 ealra gefceapra.  
 ge is ælmihtig.  
 þam oleccað  
 ealle gefceapre.  
 þe þær ambehter.  
 ariht cunnon.  
 ge eac swa same.  
 þa þær ariht nýton.  
 þæt hi þær þeobner.  
 þeopar finbon.  
 ge us gefette.  
 riðo and þeapra.  
 eallum gefceapum.  
 unapenbentne.  
 riðgallice.  
 riðbe gecýnðe.  
 þa þa he wolbe.  
 þæt ð he wolbe.  
 swa lange swa he wolbe.  
 þæt hit wean sceolbe.  
 swa hit eac to weolde sceal.  
 weanian<sup>1</sup> forð.  
 forþæm æfre ne mazon.  
 þa unriðllan.  
 weolde-gefeapra.  
 weorpan gefeolbe.  
 of þæm wýne onpenð.  
 þe him weora weapra.  
 enbeýrað.  
 eallum gefette.  
 hæfð ge ælpealra.  
 ealle gefceapra.  
 gebæt mid his weolde.  
 hæfð butu gebon.  
 ealle gemanobe.  
 and eac getogen.  
 þæt hi ne moten.

And these whom we can look  
 at, living thus  
 In land, and sea, and air.

He is Almighty: Him all  
 things obey,  
 That in such bondage know  
 how blest are they;  
 Who have so good a king;  
 Those also serve, who thereof  
 know not aught  
 Dutiful work, however little  
 thought,  
 As bond-slaves they must  
 bring.

He hath set out in kindred  
 kindness still  
 Duties and laws to work His  
 changeless will,  
 And, after His own mind,  
 That which He will'd so long  
 as will He would,  
 He will'd that everything for  
 ever should  
 Thenceforward keep its  
 kind.

Never may restless things to  
 rest attain,  
 And from that settled circle  
 turn in vain  
 Which order's God hath  
 given,  
 He hath set fast, and check'd  
 them each and all  
 By the strong measured bridle  
 of his call  
 To rest, or to be driven,

<sup>1</sup> Cott. weanian.

oþer metoþer eȝt.  
 ærfe ȝeȝtillan.  
 ne eȝt eallunga.  
 ȝriþor ȝtȝuan.  
 þonne hi ȝiȝoȝa-peapþ.  
 hiȝ ȝeþealb-leþeȝ.  
 þille onlæten.  
 he haƿað þam<sup>1</sup> bȝuble.  
 butu bepanȝen.  
 heoȝon anþ eoȝþan.  
 anþ eall holma-beȝonȝ  
 ȝpa hæƿð ȝeheaȝeȝioþ.  
 heȝon-ȝiceȝ peapȝ.  
 miþ hiȝ anpealþe.  
 ealle ȝeȝceapȝa  
 þæt hiȝoȝa æȝȝiȝlc.  
 ȝið oþeȝi ȝið.  
 anþ þeah ȝinnenþe.  
 ȝneþið ȝeȝ te.  
 æȝȝiȝlc oþeȝi  
 utan ȝymbclȝppeð.  
 þȝ læȝ hi toȝȝiȝen.  
 ȝoȝþæm hi ȝȝmle ȝeulon.  
 þone ilcan ȝȝne.  
 eȝt ȝeȝȝȝȝan.  
 þe æt ȝȝȝmðe.  
 ȝæþeȝi ȝetioþe.  
 anþ ȝpa ebȝiȝe  
 eȝt ȝeȝioȝþan.  
 ȝpa hiȝ nu ȝaȝað.  
 ȝnean ealb ȝeþeoȝc.  
 þæt te ȝinnenþe.  
 ȝiþeȝpeapȝ ȝeȝceapȝ.  
 ȝeȝte ȝiþbe.  
 ȝoȝið auhealbæð.  
 ȝpa nu ȝȝȝ anþ þæteȝi.  
 ȝolbe anþ laȝu-ȝȝȝeam.  
 manȝu oþȝu ȝeȝceapȝ.  
 eȝa ȝȝiðe him.  
 ȝionþ þaȝ ȝiþan<sup>2</sup> ȝoȝulþe.

<sup>1</sup> Coll. þe.

As He, great word, the leathern  
 reins of might  
 Holds loose in His right hand,  
 or draws them tight;  
 For He hath stretch'd  
 along  
 His bridle over earth, air, sea,  
 and beach,  
 That all things, leaning fastly  
 each on each,  
 By double strife stand  
 strong.

For, ever as at first, the Father  
 bade,  
 In the same ways of running  
 that He made  
 Still changing though un-  
 changed,  
 By strife most steady keeping  
 peace most true  
 Our Free-Lord's handicraft, so  
 old yet new,  
 Is evermore arranged.

Thus earth and sea-stream, fire  
 and water thus,  
 And all great things about or  
 far from us,  
 Betwixt themselves hold  
 strife,  
 Yet so good-fellowship all fastly  
 keep,  
 And render bondage true, and  
 duty deep  
 To Him who lent their  
 life.

Nor only thus, that each the  
 rest to please,  
 Whitherward things together  
 dwell at ease,

<sup>2</sup> Coll. ȝpaȝ.



pinnað beþreoð him.  
 and ꝥpa þeah maƥon.  
 huopa þegnumga.  
 and ƥereþreape  
 ƥærte ƥeneulban.  
 Nis hit no þ an  
 þæt ꝥpa eaðe mæg.  
 ƥeþeþreapib ƥerþeaft.  
 þeƥan ætƥæbeþe.  
 ƥymbel ƥeþeþan  
 ac hit is ƥellieþe.  
 þæt huopa ænig ne mæg.  
 butan oþrum huon.  
 ac ƥeal ƥuhta ƥehþile.  
 ƥeþeþreapibet hþæt-hþagu.  
 habban unþeþi heoþonum.  
 þæt his hre.  
 buþne ƥemetƥian.  
 ær hit to micel þeoþðe.  
 Ðæfð ƥe ælmihtiga.  
 eallum ƥerþeaftum.  
 þæt ƥeþreaple ƥeþet.  
 þe nu þuman ƥeal.  
 ƥyþta ƥroþan.  
 leaþ ƥneum  
 þæt on hæþeþt eft.  
 hþeþt and þealupað.  
 þintet þungeð.  
 þeþet unƥemet calþ.  
 ƥriþte þunþar.  
 Ðumori æþeþi oþmeð.  
 þeapum ƥeþeþeþu.  
 Ðæt þa þomani niht.  
 mona onlihteð.  
 oþþæt monnum hæƥ.  
 runne þungeð.  
 ƥionþ þar ƥihan ƥerþeaft.  
 Ðæfð ƥe lea ƥoþ.  
 eoþþan and þeþeþe.  
 meapre ƥeþette.  
 meþe-þreþeþan ne heup.

But far more strange than  
 Nor one, but on its twarter  
 still depends,  
 And lives on that which while  
 it harms befriends,  
 Lest it too great should  
 grow.

Wisely the mighty Framer of  
 the world  
 Hath set this turn-about for  
 ever twirl'd,  
 Yet ever still to stay;  
 The sprouting wort shoots  
 greenly from its root,  
 And dying, then, in harvest  
 yields its fruit,  
 To live another day.

Winter brings weather cold,  
 swift winds and snow;  
 Summer comes afterward with  
 warming glow;  
 By night outshines the  
 moon;  
 Till o'er this wide-seen world  
 the day up-springs,  
 And to all men the sun return-  
 ing brings  
 Her welcome brightness  
 soon.

So also, God hath bounded sea  
 and land:  
 The fishy kind, except at His  
 command,  
 On earth may never swim:  
 Nor can the sea earth's thresh-  
 old overleap,  
 Nor can the earth, beyond the  
 tide at neap, | rim.  
 O'erstep the sea's wide

ofer eorþan ſceat.  
 earþ geþræðan.  
 ſiȝca cýnne.  
 butan ſnean leafe.  
 ne hio æfre ne mot.  
 eorþan þýſſc-polb.  
 up ofer ſceppan.  
 ne þa ebban þon ma.  
 ſolbeſ meapce ofer.  
 ſapan moton.  
 þa geſetneſſa.  
 ſiȝona pealbenb.  
 liſeſ leoht ſnuma.  
 læt þenben he pile.  
 geonb þaȝ mærian geſceapc.  
 meapce healbēn.  
 Ac þonne ſe eca.  
 anb ſe ælmihtiga.  
 þa gepealb-leperu.  
 pile onlætan.  
 efne þara bþula.  
 þe he gebætte.  
 mið hiȝ aȝen peopc.  
 eall æt ſpýmðe.  
 þæt iſ piþerpeapbneſ.  
 puhte gehpelcne.  
 þe pe mið þæm bþible.  
 becnan tilað.  
 ȝiſ ſe þioðen læt.  
 þa toſlupan.  
 ſona hi ſoſlætað.  
 luſan anb ſibbe.  
 þæſ geſeſſcipeſ.  
 ſneonb-ſæbbenne.  
 tilað anpa gehpilo.  
 aȝneſ pillan.  
 populb-geſceapca.  
 pinnað betpeox him.  
 oðþæt þioſ eopðe.  
 eall ſoſpeopþeð.  
 anb eac ſpa ſame.

Theſe things the Source and  
 Spring of life and light  
 The Lord of wiſheld might, by  
 His will's right,  
 Biddeth their bounds to  
 keep,  
 Until the Ever-living One  
 makes buſt  
 The curbing bridle ſet on all  
 at firſt,  
 And ſo unreins the deep.

By rein and bridle in a hint I  
 teach  
 The waywardneſs of all things,  
 each on each;  
 For, if the Ruler will'd  
 The thongs to ſlacken, things  
 would ſoon forſake  
 All love and peace, and wilful  
 evil make  
 Inſtead of good fulfilld.

Each after its own ſelfiſh will  
 would ſtrive,  
 Till none of things on earth  
 were left alive  
 In ſuch bewreſtlingſtern;  
 And in like manner other  
 things unſeen  
 Would be as if they never then  
 had been,  
 All brought to nought in  
 turn.

But the ſame God, who meteth  
 all things thus,  
 Makes folk to be at peace with  
 all and uſ,  
 In frienſhip true and  
 faſt:

oðra zerceafta.  
 peorþað him ſelfe.  
 riðþan to nauhte.  
 Ac ſe ilca Lof.  
 ſe þ̅ eall metgað.  
 ſe zerehð ſela.  
 ſolca to ſomne.  
 anb mið ſreonðſcipe.  
 færte zezabrad.  
 zezamnad riſciþaſ.  
 riðbe zemengeð.  
 clænlice lufe.  
 ſpa ſe cþæftga eac.  
 zereſciþaſ.  
 færte zezamnad.  
 þæt hi hioſa ſreonðſcipe.  
 ſorið on gymbel.  
 witpeoſealhe.  
 tpeoſa zehelbað.  
 riðbe ſamþade.  
 Eala riȝoſa Lof.  
 þæſi þiſ moncýn.  
 miclum zezelig.  
 zif hioſa moð-ſea.  
 meahte peorþan.  
 rtaþolþæſt zeneahť.  
 þuſiþ þa rtronzan meahť.  
 anb ze enðebýri.  
 ſpa ſpa oðra riſt.  
 ſoriðlið zerceafta.  
 þæſe hit la þonne.  
 muſge mið monnum.  
 zif hit meahte ſpa.

METRUM XII.<sup>1</sup>

Se þe wille pýncan.  
 færtaþæpe lonb.  
 ario of þæm æcepe.  
 æperť ſona.

He knits together in a love  
 most fond  
 Unending wedlock, and the  
 kindred bond  
 For evermore to last.

So too, the skill'd All-worker  
 well unites  
 The fellowship of men in  
 friendly rights,  
 That they may live at  
 peace,  
 In simple truthfulness and  
 single strength  
 Thenceforth for ever of one  
 mind, at length  
 To make all evil cease.

O God All-conquering! this  
 lower earth  
 Would be for men the blest  
 abode of mirth  
 If they were strong in  
 Thee,  
 As other things of this world  
 well are seen;  
 O then, far other than they  
 yet have been,  
 How happy would men  
 be!

## METRE XII.

## USES OF ADVERSITY.

Whoso wills to till a field,  
 Well to bear a fruitful yield,

<sup>1</sup> Boet. lib. iil. metrum 1.—Qui serere ingenuum uolet agrum, &c.

fearn and þornar.  
 and fýrrar swa game froð.  
 þa þe willað.  
 wel hwær berian.  
 clænum hwæte.  
 þý lær he cwa-lear.  
 licge on þæm lande.  
 If leoba gehwæm.  
 þiof oðru byren.  
 efn beheru.  
 þæt is þæt te þinceð.  
 þegna gehwælcum.  
 huniger bi-hweað.  
 healf þý fýrte.  
 gif he hwene ær.  
 huniger teape.  
 bitmes onbýrgeð.  
 Bidd eac swa game.  
 monna weghwile.  
 nicle þý fæstena.  
 lþes weðres.  
 gif hine lytle ær.  
 frowas gefonbað.  
 and fe frowa frow.  
 nornan and eartan.  
 Næne gum hwile.  
 bæc on þence.  
 gif io sunne niht.  
 ær ofer elum.  
 egean ne bryhte.  
 swa þincð anra gehwæm.  
 eorð-hwena.  
 io roðe gefælc.  
 fýrle þe betere.  
 and þý fýrnunne.  
 þe he frowa.  
 hweþra hweþra.  
 heu aþerweð.  
 Ðu meht eac mýcle þý eð.  
 on niof-frow.  
 frowa gefælc.

Let him first pluck up and  
 burn  
 Thorns and thistles, furze and  
 fern,  
 Which are wont clean wheat  
 to hurt,  
 Lying lifeless in the dirt.

And this other likeness too  
 Well behoves us all to view,  
 Namely, that to those who eat  
 Honeycomb, it seems more  
 sweet,  
 If a man before the tear  
 Of honey, taste of bitter cheer.

So it falls, that all men are  
 With fine weather happier far  
 If a little while before  
 Storms were spread the welkin  
 o'er,  
 And the stark wind, east by  
 north,  
 Late rush'd in anger forth.

None would think the daylight  
 dear  
 If dim night they did not fear;  
 So, to every one of us,  
 On the broad earth dwelling  
 thus,  
 Joy more joyous still is seen  
 After troubles once have been.

Also, thine own mind to please,  
 Thou shalt gain the greater  
 ease,

speotolon gecnapan.  
 and to heora cýððe.  
 becuman riðþan.  
 gif þu up atryhð.  
 ærfeort fona.  
 and þu aþrytþalaft.  
 of gefit-locan.  
 leaſa gefælpā.  
 ſpa ſpa londer-geopl.  
 of hiſ æcere lýtð.  
 ýfel feoð moniz.  
 diðþau ic þe gefge.  
 þæt þu ſpeotole meaht.  
 foþa gefælpā.  
 fona oucnapan.  
 and þu æfne ne pæcrt.  
 ænizeſ þunzeſ.  
 ofeþi þa ane.  
 gif þu hi ealleſ ongitrt.

METRUM XIII.<sup>m</sup>

Ic pille mið giðbum.  
 zet gecýþan.  
 hu fe ælmuhtiza.  
 ealþa gefceafca.  
 bryþið nuð hiſ bniðlum.  
 beðð þiðeþ he pile.  
 mið hiſ anpealbe.  
 ze enbebýið.  
 þunboþlice.  
 pel gemetzað.  
 hapuð ſpa geheapopað.  
 heofoma pealbena.  
 utan beþanzen.  
 ealla gefceafca.  
 gepæpeð mið hiſ pacentan.  
 þæt hi aþebian ne maþon.  
 þæt hi hi æfne him.  
 of arlepen.

And shalt go where true joys  
 grow,  
 If all false joys thou forego;  
 As ill weeds are pull'd with  
 toil  
 By the land-churl from the  
 soil.

And hereafter, thee I tell,  
 True joys there await thee  
 well;  
 Ay and here, if these be first,  
 Thou for nought beside wilt  
 thirst,  
 But all else shall fail to please  
 If thou truly knowest these.

## METRE XIII.

## OF INWARD LIRINGS.

I will with songs make known  
 How the Almighty still  
 Bridges all things from His  
 throne  
 And bends them to His will,  
 By His wielded might  
 Set wonderfully right.

The Ruler of the skies  
 Hath well girt all things so,  
 Binding them in such strong  
 ties,  
 Aside they cannot go,  
 And may not find the way  
 Whereby to slip astray.

<sup>m</sup> Boet. lib. iii. metrum 2.—Quantas rerum flectat habenas, &c.

and þeah puhta gehwylc.  
 pꝛagað to-healb.  
 riðra gefceapta.  
 riððe onhelbes.  
 rið þær gecýnber.  
 þe hi cýning engla.  
 fæber æt fꝛýmðe.  
 fæste getioðe.  
 ƿra nu þinga gehwylc.  
 riðer-ƿearð funðað.  
 riðra gefceapta.  
 buzon sumum englum.  
 and moncýnne.  
 ƿara micler to feola.  
 ƿopold-ƿunienðra.  
 ƿinð rið gecýnbe.  
 Ðeah nu on lond.  
 leon gemete.  
 ƿýnsume riht.  
 ƿel utemebe.  
 hipe mazgter.  
 miclum lufge.  
 and eac onbræbe.  
 bogora gehfelce.  
 gif hit æfre gefæld.  
 ƿæt hio æniger.  
 blober onbýrigeð.  
 ne ƿearf beorna nan.  
 penan þære ƿýrðe.  
 ƿæt hio ƿel riðþan.  
 hipe taman healbe.  
 ac ic tiohhie.  
 ƿæt hio þær nýpan taman.  
 nauht ne gehicge.  
 ac þone ƿildan gefunan.  
 ƿille gefencan.<sup>1</sup>  
 hipe elþriena.  
 ongmð eopnerfe.  
 ƿacentan flican.  
 ƿýn gnymetigan.

And each living thing  
 On this crowded earth  
 Firmly to the bent doth cling  
 Which it had at birth  
 From the Father's hand,  
 King of Angel-land.

Thus each one we find  
 Of beings in their turn,  
 Save some bad angels and man-  
 kind,  
 Thitherward doth yearn;  
 But those too often force  
 Against their nature's  
 course.

A lioness may be such  
 A tame and winsome beast,  
 That she may love her master  
 much,  
 Or fear him, at the least;  
 But if she taste of gore  
 She will be tame no more:

Let it not be thought  
 That she will then be mild,  
 But back to her old likings  
 brought  
 Be as her elders wild,  
 In earnest break her  
 chain,  
 And rave and roar amain.

Will first her keeper bite,  
 And then all else beside,

<sup>1</sup> Cott. gefencan.

anð æperc abit.  
 hipe ægener.  
 hufes hipe.  
 anð hpaðe riðþan.  
 hæleþa gehwile.  
 þe hio gehentan mæg.  
 nele hio folcætæn.  
 libbenþes riht.  
 neata ne monna.  
 ninið eall þ hio firt.  
 Spa boð pubu-fuglar.  
 þeah hi pel rien.  
 tela atemebe.  
 gif hi on tpeopum peopþað.  
 holte to mibber.  
 hpaðe bioð forþepene.  
 heopu laieopar.  
 þe hi lange ær.  
 týðon 7 temehon.  
 hi on tpeopum pilbe.  
 ealb-gecýnbe.  
 á forð riðþan.  
 pillum puniað.  
 þeah him folbe hwile.  
 heopu laieopn.  
 listum beoþan.  
 pone lcan mete.  
 þe he hi æron mib.  
 tame getebe.  
 him þa tpegu pincað.  
 emne swa meþge.  
 þæt hi þær meter ne pecð.  
 pincað him to þon pýnrum.  
 þæt him fe þealb oncýð.  
 þonne hi geherað.  
 leoppum bpaegþan.  
 oðþe fugelar.  
 hi heopu agne.  
 rterne rtyriað.  
 rtunað eal geabon.  
 pel-pýnrum fanc.

Cattle or men, each living  
 wight,  
 Will seize, whate'er betide,  
 All she can find will seize,  
 Her ravening to appease.

So the wood finches too,  
 Though timely tamed they  
 be,  
 If to the woods escaped anew,  
 Again they flutter free;  
 However train'd and  
 taught,  
 Their teachers then are  
 nought:

But wilder evermore,  
 They will not leave the  
 wood,  
 Though by their trainers, as  
 of yore,  
 Enticed by tempting food;  
 So merry seem the trees,  
 That meats no more may  
 please.

All winsome then is found  
 The wide weald sounding  
 strong  
 With other birds that sing  
 around,  
 And so these find their song,  
 Stunning one's ears with  
 noise  
 Of their woodland joys.

þa þu eallum oncrýð.  
 Ða bið eallum tneopum.  
 þe him on æpele bið.  
 þæt hit on holte.  
 hýht geþeaxe.  
 þeah þu hþilcne boh.  
 býge wið eorþan.  
 he bið uppearþer.  
 gpa þu an forlæter.  
 wiðu on pillan.  
 pent ou gecýnbe.  
 Ða ðeð eac fto funne.  
 þonne hio on fize peorþeð.  
 ofer mibne bæz.  
 mepe conbel.  
 fcyft on ofbæle.  
 uncuðne peg.  
 nihter geneþeð.  
 norð eft 7 eart.  
 elbum otepeð.  
 bnencð eorð-þarum.  
 morzen mepe tophrne.  
 hio ofer moncýn ftilhð.  
 á uppearþer.  
 oð hio eft cýmeð.  
 þær hipe fpreme7 bið.  
 eapb-gecýnbe.  
 Ða gpa ælc gerceap.  
 ealle mæzene.  
 geonb þar wban populb.  
 wrixað 7 hizað.  
 ealle mæzene.  
 eft fýnle on lýt.  
 wið hif gerýnþer.  
 cýmð to þonne hit mæz.  
 Nif nu ofer eorþan.  
 ænezu gerceap.  
 þe ne pilme þæt hio.  
 polbe cuman.  
 to þam eapbe.  
 þe hio of becom.

Thus too, every tree,  
 Grown high in its own soil,  
 Though thou shalt bend its  
 boughs to be  
 Bow'd to the earth with toil,  
 Let go, it upward flies  
 At its free will to rise.

Thus also, when the sun,  
 Great candle of the world,  
 After the mid-day down doth  
 run  
 To unknown darkness hurl'd,  
 Again she brings to earth  
 Bright morn, north-east-  
 ern birth.

Upward she ever goes,  
 Up, to her highest place :  
 So, every creature kindly grows  
 According to its race,  
 And strives with all its  
 might  
 To take its nature's right.

There is not now one thing  
 Over this wide earth  
 That doth not all its longings  
 fling  
 About its place of birth,  
 And safely there find reft  
 In God Almighty blest.

There is not one thing found  
 Over this wide world



þæt iſ oþroſgner.  
 and ecu neſt.  
 þæt iſ openlice.  
 ælmihtig Loð  
 Niſ nu oþer eoþpan.  
 ænege geſceapt.  
 þe ne hƿeanrige.  
 ſƿa ſƿa hƿeol beð.  
 on hipe jeſſne.  
 foþpon hio ſƿa hƿeanſað.  
 þæt hio eft cume.  
 þær hio ænor ƿær.  
 þonne hio æreſt ſie.  
 utan behƿerfeð.  
 þonne hio ealles ƿýrið.  
 utan beceþfeð.  
 hio ſceol eft bon.  
 þæt hio ær býðe.  
 and eac ƿeſan.  
 þæt hio æroþ ƿær.

But on itself with endless  
 round  
 It, like a wheel, is twirl'd,  
 So turning to be seen  
 As it before hath been:

For when at first it moves,  
 Right round it turns amain;  
 And, where it once has gone,  
 behoves  
 To go that way again;  
 And as it was before,  
 To be so evermore.

METRUM XIV.<sup>a</sup>

Ðƿæt bið þæm pelegan.  
 ƿoþulh-ſiſcepe.  
 ou hiſ mode þe bet.  
 þealþ he mæcel æte.  
 golber 7 zinnin.  
 and zooda zehƿær.  
 æhta unſum.  
 and him mon eþzen ſeyle.  
 æghƿeðe hæz  
 æcepa þiſeuh.  
 Ðeah þeſ mubban zeapuh.  
 and þiſ manna eyn.  
 ſƿ unþeþ ſumman.  
 ſuð ƿeſt 7 eaſt.  
 hiſ anƿalþe eall.  
 unþeþſeðeð.  
 And moð he þaþa hýpſta.

## MÉTRE XIV.

## THE EMPTINESS OF WEALTH.

What is a man the better,  
 A man of worldly mould,—  
 Though he be gainful getter  
 Of richest gems and gold,  
 With every kind well filled  
 Of goods in ripe array,  
 And though for him be tilled  
 A thousand fields a day?  
 Though all this middle-earth  
 be  
 Beneath his woldom  
 thrown,  
 And men and all their worth  
 be [own,  
 South, east, and west, his

<sup>a</sup> Boet. lib. iii. metrum 3.—(Quamvis fluente dives am gurgite, &c.

hiona ne læban.  
 of þisse populbe.  
 puhte þon mane.  
 hoþ-geþreona.  
 þonne he hiþer brohte.  
 Ða ge fýrþom þa þýr lioð  
 arunzen hæfte. þa ongan  
 he eft ſpellian and cþæð.

METRUM XV.<sup>o</sup>

Ðeah hine nu.  
 ge fýrela unrihtþýra.  
 Neþon cýninc.  
 nýpan geþceþpte.  
 plitegum þæþum.  
 punþoplice.  
 gólbe gezlenge.  
 and ðun-cýnnum.  
 þeah he þær on populbe.  
 piteua zehpelcum.  
 on hýr hý-bazum.  
 læð and unþeopð.  
 feþen-full.  
 hþæt ge feonð ſpa þeah.  
 hýr ðiopolingaz.  
 þugupum ſtepte.  
 ue mæz ic þeah zehýcþan.  
 hþý him on hýze þoppte.  
 aþý ſæl þeran.  
 þeah hý ſume hpile.  
 zecupe butan cþæftum.  
 cýnunga þýreþeart.  
 næpon hý þý þeopðþian.  
 piteua æneþum.  
 þeah hine ge hýrga.  
 þo to cýninge.  
 hu mæz þ þeþceahþýr.  
 ſealc zeneþean.  
 þæt he him þý ſelþa.  
 ſe oððe þince.

He cannot of such treasure,  
 Away with him take aught,  
 Nor gain a greater measure  
 Than in his mind he brought.

Wisdom having sung this lay,  
 Agan began his spell to say.

## METRE XV.

## NERO'S BASENESS.

Though Nero now himself, that  
 evil king

Unrighteous, in his new  
 and glittering robe  
 Deck'd wonderfully for ap-  
 paralling

With gold and gems and many  
 a brightsome thing,  
 Seem'd to be greatest of  
 this earthly globe,

Yet to the wise man was he  
 full of crime,  
 Lonthly and worthless in his  
 life's daytime:

And though this fiend his  
 darlings would reward

With gifts of rank, my  
 mind I cannot bring  
 To see why he to such should  
 grace afford:

Yet if some whiles a foolish  
 king or lord

Will choose the simple all  
 the wise above,

A fool himself, to be by fools  
 ador'd,

How should a wise man reckon  
 on his love?

<sup>o</sup> Boet. lib. iii. metrum 4.—Quamvis se Tyrio superbus ostro, &c.

## METRUM XVI.

Se þe wille anwylb ægon.  
 þonne sceal he ænre tilian.  
 þæt he his selfe.  
 on gefan æge.  
 anwylb innan.  
 þy lær he æfre ge.  
 his unþearum.  
 eall unþeapbe.  
 afo of his mowe.  
 myrcra fela.  
 þara ymbhogona.  
 þe his unnet ge.  
 læte ge me hyle.  
 geofunga.  
 and eþra þara.  
 Deah him eall ge.  
 þe myrcra gearo.  
 ge ge me ge-geam.  
 utan belicgað.  
 on æht ge.  
 efne ge we.  
 ge ge ge me ge nu.  
 an ge ge ge.  
 ut on ge ge.  
 þe ge ge ge.  
 niht on ge ge.  
 ne ge ge ge.  
 on ge ge ge.  
 ge ge ge.  
 þæt is ge ge.  
 ge nu ge ge.  
 eall ge ge.  
 ge ge ge.  
 and eac ge.  
 oð ge ge.  
 eac ge ge.  
 ge he nu ge eall.  
 ge ge.

## METRE XVI.

## OF SELF-RULE.

He that wishes power to win,  
 First must toil to rule his  
 mind,  
 That himself the slave to sin  
 Selfish lust may never bind :

Let him haste to put away  
 All that fruitless heap of  
 care :  
 Cease awhile thy sighs to-day,  
 And thyself from sorrow  
 spare.

Though to him this middle-  
 earth  
 For a garden all be given,  
 With the sea-stream round its  
 girth,  
 East and west the width of  
 heaven ;

From that isle which lies out-  
 right  
 Furthest in the Western  
 spray,  
 Where no summer sees a  
 night,  
 And no winter knows a day ;

Though from this, far Thule's  
 isle,  
 Even to the Indian East,  
 One should rule the world  
 awhile,  
 With all power and might  
 increas'd,

hƿȝ bið hȝ anƿalð.  
 auhte ȝȝ maȝa.  
 ȝȝ he ȝiðȝan nah.  
 hȝ ȝelȝer ȝeƿealð.  
 ingeƿanceȝ.  
 and hine eopneȝte.  
 ȝel ne beƿapenað.  
 ȝopbum ȝ bæbum.  
 ȝið ȝa unƿeaȝ.  
 ȝe ȝe ȝmb ȝȝiecað.

How shall he seem great or  
 strong  
 If himself he cannot save,  
 Word and deed against all  
 wrong,  
 But to sin is still a slave ?

METRUM XVII.<sup>a</sup>

Ðæt eopðȝapian.  
 ealle hæȝen.  
 ȝolh-buende.  
 ȝuman ȝelice  
 hi of ænum tȝem.  
 ealle comon.  
 ȝeȝe ȝ ȝiȝe.  
 on ȝopulð mnan.  
 and hi eac nu ȝet.  
 ealle ȝelice.  
 on ȝopulð eumað.  
 ȝlance ȝ heane.  
 mȝ ȝȝ nan ȝumðoȝ.  
 ȝopȝæni ȝitan ealle.  
 ȝæt an Got iȝ.  
 ealȝa ȝeȝeȝta.  
 ȝien monȝȝnner.  
 ȝæðer and ȝeȝpenð.  
 ȝe ȝæȝe ȝuman leoht.  
 ȝeled of heoponum.  
 monan ȝ ȝȝum<sup>1</sup> mæȝum  
 ȝeopum.  
 ȝe ȝeȝeop men on eopȝan.  
 and ȝeȝannuðe.  
 ȝuple to lre.  
 æt ȝuman æȝeȝe.

## METRE XVII.

## TRUE GREATNESS

All men and all women on  
 earth  
 Had first their beginning  
 the same,  
 Into this world of their birth  
 All of one couple they came :  
 Alike are the great and the  
 small ;  
 No wonder that this should  
 be thus ;  
 For God is the Father of all,  
 The Lord and the Maker of  
 us.  
 He giveth light to the sun,  
 To the moon and the stars  
 as they stand ;  
 The soul and the flesh He  
 made one,  
 When first He miðe man  
 in the laud.  
 Well-born alike are all folk  
 Whom He hath made under  
 the sky ;

<sup>a</sup> Boet. lib. iii. metrum 6.—Omne hominum genus in terris, &c.

<sup>1</sup> Cott. bȝr.

sole anðer þolenum.  
 emn æþele geſceop.  
 æghwilene mon.  
 Ðrý ge þonne ægrie.  
 ofer oðre men.  
 ofermodigen.  
 buton anðreowce.  
 nu ge unæþelne.  
 ænig ne metað.  
 Ðrý ge eop for æþelum.  
 up ahebben nu.  
 On þæm mote bið.  
 monna gehwileum.  
 þa wile æþelo.  
 þe ic þe pecce ýmb.  
 nales on þæm plærce.  
 folh-brennþa.  
 Ac nu æghwile mon  
 þe nu ealle bið.  
 hiſ unþearfum.  
 unðerþreðeð.  
 he folcæt æper.  
 liſer fram-ſceap.  
 and hiſ æzene.  
 æþelo ſpa geſe.  
 and eac þone fæber.  
 þe hine æt framman geſceop.  
 forþæm hine anæþelað.  
 aſmiltig God.  
 þæt he unæþele.  
 æt forð þanam.  
 þým on þeowþe.  
 to fulþe ne cýnið.

## METRUM XVIII.\*

Gula þ re ýſla.  
 unþulca geþeð.  
 þaþa þilla.  
 þoh-hæmetep.

Why then on others a yoke  
 Now will ye be liſting on  
 high?

And why be ſo cauſeſſy  
 proud,  
 As thus ye find none are ill-  
 born?

Or why, for your rank, from  
 the crowd  
 Raiſe yourſelves up in ſuch  
 ſcorn?

In the mind of a man, not his  
 make,  
 In the earth-dweller's heart,  
 not his rank,  
 Is the nobleneſs whereof I  
 ſpake,  
 The true, and the free, and  
 the frank.

But he that to ſin is in thrall,  
 Ill-doing wherever he can,  
 Hath leſt the firſt life-ſpring  
 of all,  
 His God, and his rank as a  
 man:

And ſo the Almighty down-  
 hurl'd [ſin,  
 The noble diſgraced by hiſ  
 Thenceforth to be mean in the  
 world, [win.  
 And never more glory to

## METRE XVIII.

## OF SINFUL PLEASURE.

Alas! that the evil unrighteous  
 hot will

\* Doct. lib. iii. metrum 7.—Habet omnis huc voluptas, &c.

þæt he mið ealle geþræfð.  
 anpa gehwylce.  
 monna cynner.  
 moð fulneah þon.  
 hwæt io pilbe beo.  
 peah þiſ ie.  
 anunga ſceal.  
 eall forþeoppan.  
 gif hio yppunga.  
 aþuht ſtingeð.  
 gpa ſceal ſapla gehwile.  
 riðþan loſan.  
 gif ſe lichoma.  
 forlezan peoppeð.  
 unriht-hæmebe.  
 bute him ær cume.  
 hweop to heortan.  
 ær he hionan ſenbe.

METRUM XIX.<sup>a</sup>

Cala þiſ iſ heſig ðyſig.  
 hýgeð ymbe ſe þe pile.  
 and ſwecenlic.  
 ſiſa gehwilecum.  
 þæt þa eapman men.  
 mið ealle geþræleð.  
 of þæm rihtan wege.  
 ſwecene alæbeb.  
 Dæpep ge pillen.  
 on ſiða ſecan.  
 gold þæt ſeabe.  
 on gnienum trowum.  
 Ic ſat gpa peah.  
 þæt hit ſitena nan.  
 riðeþ ne ſeceð.  
 forþæm hit þæp ne pexð.  
 ne on ſingeariðum.  
 flitige gimmar.  
 Dpy ge nu ne ſettan.

Of lawlessly wanton desire  
 should still

Be a plague in the mind of  
 each one!

The wild bee shall die in her  
 stinging, though shrewd,  
 So the soul will be lost if the  
 body be lewd,  
 Unless, ere it wend hence, the  
 heart be imbued  
 With grief for the deed it  
 hath done.

## METRE XIX.

WHERE TO FIND TRUE JOYS.

Oh! it is a fault of weight,  
 Let him think it out who  
 will,  
 And a danger passing great  
 Which can thus allure to ill  
 Careworn men from the  
 right way,  
 Swiftly ever led astray.  
 Will ye seek within the wood  
 Red gold on the green trees  
 tall?  
 None, I wot, is wise that could,  
 For it grows not there at all:  
 Neither in wine-gardens  
 green  
 Seek they gems of glitter-  
 ing sheen.

<sup>a</sup> Boet. lib. iii. metrum 8.—Eheu, quam miseros tramite devio, &c.

on fume bune.  
 firc net eoppu.  
 þonne eop fon lýrteð.  
 leax oððe cýpenan.  
 Me gelicort þincð.  
 þæt te ealle piten.  
 eopð-buenebe.  
 þoncol-mobe.  
 þæt hi þæp ne rint.  
 Ðræpep ge nu pillen.  
 þæpman mið hunburn.  
 on fealtne fæ.  
 þonne eop fegan lýrt.  
 æopnotar 7 himða.  
 þu gehýcgan meahc.  
 þæt ge pillað þa.  
 on fuba fegan.  
 oftop micle.  
 þonne ut on fæ.  
 Iƿ þ þunþoplic.  
 þæt ge pitan ealle.  
 þæt nion fegan fceal.  
 be fæ-papouðe.  
 and be ea-ofpnum.  
 wele gimniar.  
 hƿite and þeahfe.  
 and hƿa gehƿær.  
 Ðræt hi eac pton.  
 hƿær hi ea-fircar.  
 fegan þurpan.  
 and fƿileƿa fela.  
 feopulð-pelema.  
 'I þ þel doð.  
 feopugille men.  
 feaƿa gehƿile.  
 ac þ ƿ eapmlicort.  
 ealƿa þinƿa.  
 þæt þa hýfegan rint.  
 on feopolum popþene.  
 efne fƿa blinde.  
 þæt hi on hƿeoptum ne maƿon.

Would ye on some hill-top set,  
 When ye list to catch a trout  
 Or a carp, your fishing net?  
 Men, methinks, have long  
 found out  
 That it would be foolish  
 fare,  
 For they know they are  
 not there.

In the salt sea can ye find,  
 When ye list to start and  
 hunt  
 With your hounds, the hart or  
 hind?  
 It will sooner be your wont  
 In the woods to look, I  
 wot, [are not.  
 Than in seas where they

Is it wonderful to know  
 That for crystals red or  
 white,  
 One must to the sea-beach go,  
 Or for other colours bright,  
 Seeking by the river side  
 Or the shore at ebb of  
 tide?

Likewise, men are well aware  
 Where to look for river-fish,  
 And all other worldly ware  
 Where to seek them when  
 they wish;  
 Wisely careful men will  
 know  
 Year by year to find them  
 so.

But of all things 'tis most sad  
 That the foolish are so blind,  
 So besotted and so mad  
 That they cannot surely find

enne gecnapan.  
 hwær þa ccan goob.  
 goþa gezælpā.  
 rinbon gehýðba.  
 forþæm hi æfre ne lýt.  
 æfter gpyruan.  
 recan þa gezælpā.  
 þenað jamþre.  
 þæt hi on þur lænan mægen.  
 life rinban.  
 goþa gezælpā.  
 þæt iſ ſelfa Gob.  
 Ic nat hu ic mæge.  
 nænige þinga.  
 ealler þa gwiðe.  
 on ſepan munum.  
 hioþa býrig tælan.  
 gpa hit me bon lýrteð.  
 ne ic þe þa gpeotole.  
 gerecgan ne mæg.  
 forþæm hiſ<sup>1</sup> rint eapmpan.  
 and eac býregnan.  
 ungeſæligian.  
 þonne ic þe recgan mæge.  
 Ði pilmað.  
 pelan and æhta.  
 and peopðſipeſ.  
 to gepinnanne.  
 þonne hi habbað þæt.  
 hioþa huſe receð.  
 þenað þonne.  
 gpa gepitleare.  
 þæt hi þa goþan.  
 gezælpā hæbben.

Where the ever-good is  
 nigh  
 And true pleasures hidden  
 lie.

Therefore, never is their strife  
 After those true joys to  
 spur;  
 In this lean and little life  
 They half witted deeply err,  
 Seeking here their bliss  
 to gain,  
 That is, God Himself, in  
 vain.

Ah! I know not in my thought  
 How enough to blame their  
 sin,  
 Nor so clearly as I ought  
 Can I show their fault within,  
 For, more bad and vain  
 are they,  
 And more sad than I can  
 say.

All their hope is to acquire  
 Worship, goods, and worldly  
 weal;  
 When they have their mind's  
 desire  
 Then such witless joy they  
 feel,  
 That in folly they believe  
 Those true joys they then  
 receive.

<sup>1</sup> Cott. lit.



## METRUM XX.†

Eala inn Drihten.  
 þæt þu eart almihtra.  
 raicel mobilic.  
 næpsum gefræge.  
 and punsoplic.  
 pitea gehwylcum.  
 Ðræt þu ece God.  
 ealra gefreapta.  
 punsoplice.  
 pel gefreope.  
 ungerpenlice.<sup>1</sup>  
 and eac swa jamc.  
 gerpenlice.  
 forðe penheft.  
 gefruga gefreapta.  
 mid gefreahpifum.  
 mæne 7 eapete.  
 Ðu þyrne midhan gearp.  
 from frumum æreft.  
 forð oð enbe.  
 tidum tohriheft.  
 swa hit getæforð fær.  
 enhebyrðe.  
 þæt hi æghwæpe.  
 ge awruman.  
 ge eftcuman.  
 Ðu þe unftalla.  
 æra gefreapta.  
 to þinum pillan.  
 wiflice arfyrft.  
 and þe felf punæft.  
 fride felle.  
 unanpenbenhlic.<sup>2</sup>  
 ð forð fume.  
 ur nun mihetga.  
 ne nun mæppa.

## METRE XX

OF GOD AND HIS CREATURES.

O thou, my Lord Almighty.  
 great and wise,  
 Well seen for mighty works,  
 and marvellous  
 To every mind that knows thee,  
 Ever Good!  
 Wondrously well all creatures  
 Thou hast made,  
 Unseen of us or seen; with  
 softest hand  
 Of skilful strength thy brighter  
 beings leading.  
 Thou from its birth forth  
 onward to its end  
 This middle-earth by times  
 hast measured out  
 As was most fit; that orderly  
 they go  
 And oft soon come again. Thou  
 wisely stirrest  
 To thine own will thy changing  
 unstill creatures,  
 Unchangeable and still thyself  
 for ever!  
 No one is mightier, greater  
 than Thou art,  
 No one was made thine equal:  
 need was none,

† Doct. lib. iii. metrum 9.—O qui perpetuū mundum ratione gubernas, &amp;c.

<sup>1</sup> Cott. ungerpenlice.<sup>2</sup> Cott. unanpenbenhlic

forð fume.

ne geonb ealle þa gerceaft.  
 eþlica þin.  
 ne þe ænig neþ-þearf næg.  
 æfre giet ealra.  
 þara peorca.  
 þe þu gepohht hafart.  
 ac miþ þinum pillan.  
 þu hit poþhter eall.  
 anþ miþ anþalbe.  
 þinum azenum.  
 peorulbe gepohhtert.  
 anþ puhta gehpæt.  
 þeah þe nænegu.  
 neþ-þearf þæne eallra.  
 þara mæþra.  
 Iſ þ̅ micel gecýnþ.  
 þiner zoober.  
 þencþ ýmb þe þe pile.  
 poþþon hit iſ eall an.  
 ælceſ þincegeſ.  
 þu 7 þ̅ þin zoob.  
 hit iſ þin azen.  
 poþþæm hit niſ<sup>1</sup> utan.  
 ne com ault to þe.  
 Ac ic georne þæt.  
 þæt þin zoobner iſ.  
 ælmihtig zoob.  
 eall miþ þe þelfum.  
 Ðit iſ ungelic.  
 upum gecýnþe.  
 uſ iſ utan cýmen.  
 eall þa þe halhað.  
 zooba on zrunþum.  
 from Lohe þelfum.  
 Næft þu to ænezum.  
 anþan zenunienne.  
 poþþam þe nan þing niſ.  
 þin gelicu.  
 ne huþu ænig.  
 ælcneþtigne.

Of all these works which Thou  
 hast wrought, to Thee;  
 But, at the willing of thy  
 power, the world  
 And everything within it didst  
 thou make,  
 Without all need to Thee of  
 such great works.  
 Great is Thy goodness,--think  
 it out who will;  
 For it is all of one, in every-  
 thing,  
 Thou and Thy good; Thine  
 own; not from without;  
 Neither did any goodness come  
 to Thee:  
 But, well I know, Thy good-  
 ness is most good  
 All with Thyself: unlike to us  
 in kind;  
 To us, from outwardly, from  
 God Himself,  
 Came all we have of good in  
 this low earth.  
 Thou canst not envy any;  
 since to Thee  
 Nothing is like, nor any higher  
 skilled;  
 For Thou, All Good, of Thine  
 own thought didst think,  
 And then that thought didst  
 work. Before Thee none  
 Was born, to make or unmake  
 anything,

<sup>1</sup> Cret. lrp.

forþæm þu eal goob.  
 aneſ ȝeþeahte.  
 þineſ ȝepohhteſt  
 anð hi þa poſhteſt.  
 næſ ærroþ þe.<sup>1</sup>  
 æneſu ȝeſceapſt.  
 þe auht oððe nauht.  
 auþeþi poþhte  
 Ac þu butan býrne.  
 byeo moncýnneſ.  
 æl ælnuhtig Lof.  
 eall ȝepoþhteſt.  
 þing þeaple goob.  
 eapſt þe ſeþa.  
 þæt helihte goob.  
 Ðæt þu halig fæþeþ.  
 æfteþi þinum pillan.  
 poþulð ȝeſceope.  
 þigne miððan ȝeapð.  
 meahtrum þinum.  
 Feoþaða Ðjuhten.  
 ſþa þu polþeſt ſeþ.  
 auð nuð þinum pillan.  
 þealþeſt eallſ.  
 forþæm þu forþa Lof.  
 ſeþa hæleſt.  
 ȝoobu æghpile.  
 forþæm þu ȝeapra æþ.  
 ealle<sup>2</sup> ȝeſceapta.  
 æþeſt ȝeſceope.  
 ſþiðe ȝelice.  
 ſumeſ hþæþþe þeah.  
 unȝelice.  
 nenuþeſt eall ſþa þeah.  
 nuð ane noman.  
 ealle toȝæheþe.  
 Feoþaðu unþeþ polcnum.  
 Ðæt þu pulþþeſ Lof.  
 þone anne naman.  
 eft toðælþeſ.

But Thou without a model  
 madest all,  
 Lord God of men, Almighty,  
 very good,  
 Being Thyself of all the highest  
 good!  
 Thou, Holy Father, Thou, the  
 Lord of Hosts,  
 After Thy will, and by Thy  
 power alone,  
 The world, this midway gar-  
 den, didst create;  
 And by Thy will, as now Thy  
 wisdom would,  
 Wieldest it all! For Thou, O  
 God of truth,  
 Long time of old didst deal out  
 all good things,  
 Making thy creatures mainly  
 well alike,  
 Yet not alike in all ways; and  
 didst name  
 With one name all together all  
 things here,  
 "The World under the clouds."  
 Yet, God of glory,  
 That one name, Father, Thou  
 didst turn to four:  
 The first this Earth-field; and  
 the second water;  
 Shares of the world: third fire,  
 and fourth, air:  
 This is again the whole world  
 all together.

<sup>1</sup> Cott. næſ aporþe.<sup>2</sup> Cott. ealla.

fæþer on feoþer.  
 þær þara folke an.  
 and þæter oþer.  
 worulde hæler.  
 and fýr is þriððe.  
 and feoþerðe lýft.  
 þæt is eall weoruld.  
 eft tozæþere.  
 Ðaððað þeah þa feoþer.  
 fram-rot hiora.  
 æghwile hiora.  
 æzenne ræbe.  
 þeah anra hwile.  
 wið oþer ge.  
 miclum gemenget.  
 and mið mægne eac.  
 fæþer ælmihtiger.  
 fæste geburden.  
 gefirlice.  
 forste tozæþere.  
 mið beboðe þine.  
 bilep fæþer.  
 þæt to heora ænig.  
 oþres ne forste.  
 meaur oþerþungan.  
 for metodes ege.  
 ac geðweorod firt.  
 þegnas tozæþere.  
 cynniger cennan.  
 cele wið hæto.  
 þæt wið driðgum.  
 rinnad hwæþre.  
 wæter 7 eorðe.  
 wæternas hwenget.  
 þa iust on weofode.  
 cealdra bi tra.  
 wæter þæt 7 ceald.  
 wunget ymbe-hewad.  
 eorðe æl wren.  
 eac hwæþre ceald lýft.  
 is gemenget.

Yet have these four each one  
 his stead and stool,  
 Each hath its place; though  
 much with other mixt;  
 Fast by Thy might, Almighty  
 Father, bound,  
 Biding at peace, and softly  
 well together,  
 By Thy behest, kind Father!  
 so that none  
 Durst overstep its mark, for  
 fear of Thee,  
 But willing thanes and war-  
 riors of their king  
 Live well together, howsoever  
 strive  
 The wet with dry, the chilly  
 with the hot.  
 Water and Earth, both cold in  
 kind, breed fruits:  
 Water lies wet and cold around  
 the field.  
 With the green earth is min-  
 gled the cold air,  
 Dwelling in middle place: it  
 is no wonder  
 That it be warm and cold, blent  
 by the winds,  
 This wide wet tier of clouds;  
 for, in my judgment,  
 Air hath a midway place, 'twixt  
 earth and fire,  
 All knows that fire is uppermost  
 of all

forþrem hio on middum punað	Over this earth, and ground is
nif þ̃ nan punþor.	uethermost.
þæt hio rie þearm 7 cealb.	Yet is this wonderful, O Lord
þæt wolcnes tiew.	of Hosts,
muðe zehlonben.	Which by thy thought thou
forþrem hio is on nuble.	workest, that distinctly
unne zefpæze.	Thou to Thy creatures settest
fýnes 7 eorþan.	mark and bound
Fela monna þæt.	And dost not mingle them :
þæt ze fýmefc is.	the wet cold water
eallra zerceafta.	Thou fixest it the fast earth for
fýr ofer eorþan.	a floor ;
folbe neofenierc.	Fur that itself, unstill, and
If þæt punþorile.	weak, and soft
Ʒepoda Drihten.	Alone would widely wander
þæt þu mið zepeahc.	everywhere,
þinum fýpceft.	Nor, well I wot it sooth, could
þæt þu þæm zerceaftum.	ever stand.
þa zerceahlce.	But the earth holds and swills
menies zefetterc.	it in some sort,
uð in ne menzheft enc.	That through such sipping it
Driht þu þæm wættefe.	may afterward
Ʒetum 7 cealdum.	Moisten the aÿry-lift : then
Ʒelban to flope.	leaves and grass
Ʒeſte zefetterc.	Yond o'er the breadth of Bri-
Ʒuþan hie unſtelle.	tain blow and grow,
ægluðer Ʒolde.	Its praise of old. The cold
Ʒe eoreþuþan.	earth bringeþ fruits
Ʒe and lueſec.	More marvellously forth, when
ne meahce hit on him Ʒelfum.	it is thawed
Ʒað ic zeape þæt.	And wetted by the water :
æppe Ʒeſtandum.	if not so,
ac hit Ʒio eorðe.	Then were it dried to dust, and
hite 7 Ʒwelgeð enc.	driven away
be Ʒumum ðæle.	
þæt hio Ʒiðþan mæz.	
Ʒo þæm fýpe Ʒeoþan.	
zeleht lýtum.	
Ʒoþæm leaƷ 7 zæpf.	
byreð zeonð lþeteue.	
blodeð 7 Ʒropeð.	

elbum to ape.  
 Eorðe ƿio cealbe.  
 ƿrenȝð ƿærta ſela.  
 ƿunðorlicra.  
 ƿorþæm hio mið þæm ƿætepe.  
 ƿeorþað ȝeƿapeneð.  
 ȝif þ̅ næra.  
 þonne hio ƿære.  
 ƿorþruȝoð to ſurte.  
 and tobrifen riðpan.  
 riðe mið ƿinbe.  
 ȝra nu ƿeorþað of.  
 axe ȝionð eorþan.  
 eall toblapen.  
 Ne meahte on þære eorþan.  
 aȝuht libban.  
 ne ƿuhte þon ma.  
 ƿæteƿer brucan.  
 oneapbian.  
 æniȝe cƿærte.  
 ƿor cele anum.  
 ȝif þu cýning engla.  
 ƿið fýre hƿæt-hƿuȝu.  
 folban ȝ laȝu-ȝream.  
 ne menȝberc toȝæðere.  
 and ȝemetȝoberc.  
 cele ȝ hæto.  
 cƿærte þine.  
 þæt þ̅ fýr ne mæȝ.  
 folban ȝ mepe-ȝream.  
 blate ƿorþæȝinan.  
 þeah hit ƿið ba tƿa ȝie.  
 fæȝte ȝeƿeȝeð.  
 fæðer ealb ȝeƿeopc.  
 ne ƿincð me þ̅ ƿunður.  
 ƿuhte þe læȝre.  
 þæt ƿiof eorðe mæȝ.  
 and eȝor-ȝream.  
 ȝra cealb ȝeƿceaf.  
 cƿærta nane.  
 ealler aþƿærcan.

Wide by the winds; as often  
 ashes now  
 Over the earth are blown: nor  
 might on earth  
 Aught live, nor any wight by  
 any craft  
 Brook the cold water, neither  
 dwell therein,  
 If Thou, O King of Angels,  
 otherwhile  
 Mingledst not soil and stream  
 with fire together;  
 And didst not craft-wise mete  
 out cold and heat  
 So that the fire may never  
 fiercely burn  
 Earth and the sea-stream,  
 though fast linked with both,  
 The Father'swork of old.  
 Nor is, methinks,  
 This wonder aught the less,  
 that earth and sea  
 Cold creatures both, can by no  
 skill put out  
 The fire that in them sticks,  
 fix'd by the Lord.  
 Such is the proper use of the  
 salt seas  
 Of earth and water and the  
 welkin oke,  
 And oven of the upper skies  
 above.  
 There, is of right the primal  
 place of fire;

þæt þi him on innan fīcað.  
 fýrfez æfægeb.  
 mið fīean cīæfte.  
 þæt iſ æzen cīæft.  
 eazūi-fīeanmeſ.  
 fæcfez 7 eorþan.  
 and on folcnum eac.  
 and efne fpa jame.  
 uppe ofeſi iobere.  
 Donne iſ þæf fýrfez.  
 fīuni-7 col on fīlt.  
 eapf ofeſi eallum.  
 oðrum fēfceaftum.  
 fēfēfenlicum.  
 geonð þīne fīban 7pūnð.  
 þealh hit fīð ealle<sup>1</sup> fīe.  
 eft gemengeb.  
 feorūlð-fēfceafta.  
 þealh fīlham ne mot.  
 þæt hit ænige.  
 eallunga foſiðo.  
 buton þæf leafe.  
 þe iſ þī hī tīobe.  
 þæt iſ þe eca.  
 and þe ælmihtiga.  
 Coude iſ hefīzīe.  
 oðrum fēfceaftum.  
 þīeþe fēfīuen.  
 foſīfem hīo þīæze fīot.  
 eadīa fēfceafta.  
 fīnþeſi fīfemæſt.  
 buton þæm iobere.  
 þe þaſ fīuman fēfceaft.  
 æzhpīlee<sup>2</sup> hæze.  
 ſtān ſmhpſīfēð.  
 and þealh þæſie eorþan.  
 æfpe ne oðfīneð.  
 ne hīe on nanþe ne mot.  
 neap þonne on oðfe.  
 fīope fēfīæppan.

Its birthright over all things  
 else we see  
 Throughout the varied deep,  
 though mixt with all  
 Things of this world,  
                                 it cannot over one  
 Rise to such height as to de-  
 stroy it quite;  
 But by His leave who shaped  
 out life to us  
 The Ever-living, and Almighty  
 One.  
 Earth is more heavy and more  
 thickly pack'd  
 Than other things; for that it  
 long hath stood  
 Of all the nethermost: saving  
 the sky  
 Which daily wafteth round  
 this roomy world,  
 Yet never whirleth it away,  
 nor can  
 Get nearer anywhere than  
 everywhere,  
 Striking it round-about, above,  
 below,  
 With even nearness whereso-  
 e'er it be.  
 Each creature that we speak of  
 hath his place  
 Own and asunder, yet is mixt  
 with all.  
 No one of them may be with-  
 out the rest,

<sup>1</sup> Cott. ealla.

ƿƿiceð ƿnibutan.  
 uƿane 7 neoƿane.  
 eƿen neah ƿelƿæƿeƿ.  
 æghƿile ƿeƿceafƿ.  
 þe þe ƿnib ƿƿeceað.  
 hæƿð hiƿ æƿeune.  
 eaƿð ou ƿunðƿan.  
 bið þeah ƿið þæm oðƿum  
 eaƿ ƿemenƿeð.  
 Ne mæƿ lƿiƿa æƿiƿ.  
 butan oðƿum bið.  
 þeah lu unƿƿeotole.  
 ƿomob eaƿðien.  
 ƿƿa nu eoƿiðe 7 ƿæteƿ.  
 eaƿðoð tæcne.  
 unƿiƿia ƿelƿæm.  
 ƿunað on ƿiƿe.  
 þeah lu ƿiƿe un.  
 ƿƿeotole þæm ƿƿum.  
 Iƿ þi ƿiƿ ƿƿa ƿame.  
 ƿæƿe on þæm ƿæƿiƿe.  
 and on ƿcanum eaƿ.  
 ƿiƿile ƿehebeð.  
 eaƿðoð hæƿe iƿ.  
 hƿæþne þæƿ hæƿað.  
 ƿæbeƿ enƿla.  
 ƿiƿ ƿebunden.  
 eƿne to þon ƿæƿe.  
 þæt hit ƿolan ne mæƿ.  
 eƿe æt hiƿ eðle.  
 þæƿi þi oƿeƿ ƿiƿi.  
 up oƿeƿ eall hiƿ.  
 eaƿð ƿæƿe ƿunað.  
 ƿona hit ƿoƿlæteð.  
 þaƿ lænan ƿeƿceafƿ.  
 mið cele oƿeƿcumen.  
 ƿiƿe hit on cyððe ƿeƿe.  
 and þeah ƿuhta ƿehƿiƿe.  
 ƿiƿnað iƿbeƿ-ƿeaƿð.  
 þæƿi hiƿ mæƿðe bið.  
 mæƿe ætƿæbeƿe.

Though dwelling all together  
 mixedly:  
 As now the earth and water-  
 dwell in fire,  
 A thing to the unlearned hard  
 to teach,  
 But to the wise right clear:  
 and in same sort  
 Fire is fast fixt in water, and  
 in stones  
 Still hidden away and fixt,  
 though hard to find.  
 Yet thitherward the Father of  
 angels bath  
 So fastly bound up fire, that it  
 may  
 Never again get back to its  
 own home  
 Where over all this earth sure  
 dwells the fire.  
 Soon would it leave this lean  
 world, overcome  
 Of cold, if to its kith on high  
 it went;  
 Yet everything is yearning  
 thitherward  
 Where its own kindred bide  
 the most together.  
 Thou hast established, through  
 Thy strong might,  
 O glorious King of Hosts,  
 right wondrously  
 The earth so fast, that it on  
 either half



Ðu ȝertapolabert.  
 þurh þa ſtronȝan meahȝ.  
 ſenoba pulþoſ cȳning.  
 þunþoſlice.  
 eoþþan ȝpa fæſte.  
 þæt hio on ænige.  
 heaſe ne helteð.  
 ne mæg hio hiþer ne riþer.  
 ȝȝan þe ȝriþoſ.  
 þe hio ȝȳmle býþe.  
 Ðæt hi þeah eoþðliceſ.  
 auht ne halteð.  
 iſ þeah eȝn eðe.  
 up and of bune.  
 to feallanne.  
 folþan þiſſe.  
 þæm anlicort.  
 þe on æge bið.  
 ȝioleca on mriðþan.  
 ȝluteð hþæþpe.  
 æȝ ýmbutan.  
 ȝpa ſcent eall þeoſiulþ.  
 ſcille cn tille.  
 ſtreamaſ ýmbutan.  
 laȝu-þoba ȝelac.  
 lýſte ȝ tunȝla.  
 and ȝio ſciþe ſcell.  
 ſcþiþeð ýmbutan.  
 þoȝoþa ȝehþilce.  
 býþe lanȝe ȝpa.  
 Ðæt þu þioþa Loþ.  
 þriþealþe on uſ.  
 ſaple ȝeſeȝteſ.  
 and hi riðþan eac.  
 ſtȳpeſt and tihȝeſt.  
 þurh þa ſtronȝan meahȝ  
 þæt hiþe þy læſſe.  
 on þæm lýclan ne bið.  
 anum ſinȝie.  
 þe hiþe on eallum bið.  
 þæm lichoman.

Heeleth not over, nor can  
 stronger lean  
 Either or thither, than it ever  
 did.  
 Since nothing earthly holds it,  
 to this globe  
 'Twere easy up or down to fall  
 aside,  
 Likest to this, that in an egg  
 the yolk  
 Bides in the middle, though  
 the egg glides round.  
 So all the world still standeth  
 on its stead  
 Among the streams, the meet-  
 ing of the floods:  
 The liſt and stars and the clear  
 shell of heaven  
 Sail daily round it, as they  
 long have done.  
 Moreover, God of people, Thou  
 haſt ſet  
 A threefold ſoul in uſ, and  
 afterward  
 Stirreſt and quick'neſt it with  
 Thy ſtrong might  
 So that there biðeth not the  
 leſſ thereof  
 In a little finger than in all the  
 body.  
 Therefore a little before I  
 clearly ſaid  
 That the ſoul is a threefold  
 workmanſhip

forþæm ic lýtle ær.  
 ƿeotole ƿæbe.  
 þæt ƿio ƿapl ƿæpe.  
 ƿƿieƿalb ƿerƿeaft.  
 þeƿna ƿehƿilceƿ.  
 forþæm uðƿitan.  
 ealle ƿeƿgað.  
 þæt te an ƿecýnb.  
 ælcƿe ƿaule.  
 ƿƿrýnƿg ƿæpe.<sup>1</sup>  
 oƿer ƿilnƿng.  
 iƿ ƿio ƿƿiðbe ƿecýnb.  
 þæm ƿƿæm beƿeƿe.  
 ƿio ƿerƿeaðƿiƿneƿ.  
 Næƿ þ ƿcanblic ƿƿæƿt.  
 forþæm lƿt nænƿg haƿað.  
 neaƿ buton monnum.  
 hæƿð þa oƿƿia ƿƿa.  
 unƿum ƿuhta.  
 hæƿð þa ƿilnƿnga.  
 ƿel hƿilc neƿen.  
 anb þa ƿƿrýnƿga.  
 eac ƿƿa ƿelƿe.  
 ƿoƿþý men habbað.  
 ƿeont miðban ƿeaƿb.  
 eopð-ƿerƿeaƿta.  
 ealle<sup>2</sup> oƿerƿunƿgen.  
 forþæm þe hi habbað.  
 þæƿ þe hi nabbað.  
 þone ænne ƿƿæƿt.  
 þe ƿe æƿ nemðon.  
 ðio ƿerƿeaðƿiƿneƿ.  
 ƿceal on ƿehƿelcum.  
 þæƿe ƿilnƿnge.  
 ƿalban ƿemle.  
 anb ƿƿrýnƿge.  
 eac ƿƿa ƿelƿe.  
 hio ƿceal mið ƿeƿeahte.  
 þeƿneƿ moƿe.  
 mið anbƿite.

In every man :  
     because the wise all say  
 That ire is one whole part in  
     every soul ;  
 Another, lust ; another and the  
     third  
 Far better than these twain,  
     wise-mindedness :  
 This is no song-craft ; for only  
     man  
 Hath this, and not the cattle :  
     the other two  
 Things out of number have as -  
     well as we ;  
 For ire and lust each beast  
     hath of itself.  
 Therefore have men, through-  
     out this middle-sphere  
 Surpassed Earth's creatures  
     all ; for that they have  
 What these have not, the one  
     good craft we named.  
 Wise - mindedness in each  
     should govern lust  
 And ire, and its own self ; in  
     every man  
 With thought and understand-  
     ing ruling him.  
 This is the mightiest mainstay  
     of man's soul,  
 The one best mark to sunder  
     it from beasts.  
 Thou mighty King, of peoples,  
     glorious Lord,

<sup>1</sup> Cott. ƿƿrýnƿgeƿe.<sup>2</sup> Cott. ealla.

eallesƿalban.  
 hio is þ̅ mæƿte mægen.  
 monnesƿaule.  
 and se seleſta.  
 runboſi cƿæſta.  
 þƿæt þu þa ƿaule.  
 ſiȝora ƿalbenb.  
 þeoba þſſým-cſýnung.  
 þuſ ȝeſceope.  
 þæt hio hƿearƿrobe.  
 on hſpe ſelſpe.  
 hſpe utan ýmb.  
 ſƿa ſƿa eal ðeð.  
 ſine ſƿiſta nobor.  
 ſecene ymbſcƿiþeð.  
 ðoȝora ȝehƿilce.  
 Drihtnes meahtum.  
 þſne mubban ȝearþ.  
 ſƿa ðeð monnes ƿaul.  
 hƿeole ȝelicorſ.  
 hƿæſþeð ýmbe hſ ſelſe.  
 of ſmeaȝenbe.  
 ýmb þaſ eorðlican.  
 Drihtnes ȝeſceapta.  
 ðaȝum ȝ nihtum.  
 hƿilum hi ſelſe.  
 ſecenbe ſmeað.  
 hƿilum eft ſmeað.  
 ýmb þone ecan Gob.  
 ſceppenb hſpe.  
 ſcſiþenbe cæþb.  
 hƿeole ȝelicorſ.  
 hƿæſþeð ýmb hi ſelſe.  
 þonne hiȝ ýmb hſpe ſcſiþpenb.  
 mið ȝeſceab ſmeað.  
 hio bið upahæfen.  
 ofeþ hi ſelſe.  
 ac hio bið eallunga.  
 an hſpe ſelſpe.  
 þonne hio ýmb hi ſelſe.  
 ſecenbe ſmeað.

Didst fashion thus the soul,  
 that it should turn  
 Itself around itself, as in swift  
 race  
 Doth all the firmament, which  
 quickly twirls  
 Every day around this middle-  
 sphere,  
 By the Lord's might :  
                   so doth the soul of man  
 Likest a wheel whirl round  
 about itself,  
 Oft-times keen searching out  
 by day and night  
 About these earthly creatures  
 of the Lord :  
 Somewhile herself she probes  
 with prying eye :  
 Somewhile again she asks about  
 her God,  
 The Ever One, her Maker ;  
 going round  
 Likest a wheel, whirling  
 around herself.  
 When she about her Maker  
 heedful asks,  
 She is upheaved above her  
 lower self :  
 She altogether in herself abides  
 When, seeking round, she pries  
 about herself :  
 But furthest falls beneath her-  
 self, when she  
 With love and wonder search-  
 eth out this earth

hio bið ƿriðe ƿop.  
 hiƿe ielfre beneoƿan.  
 ƿinne hio ƿæf lænan.  
 lufað ⁊ ƿunbriað.  
 eoƿðlice ƿing.  
 ofer ece næb.  
 Ðæt þu ece Gob.  
 eƿið ƿorðeare.  
 ƿaulum on heofonum.  
 feleƿ eoƿðlice.  
 ƿinfæhta ƿifa.  
 Gob ælmihtig.  
 be ƿe ennunga.  
 anƿia ƿehƿelcƿe.  
 ealle hi ƿcnað.  
 ƿuph þa ƿcpan neaht.  
 hæƿe on heofenum.  
 na hƿæƿe ƿeah.  
 ealle efenbeoƿhte.  
 Ðæt ƿe oft ƿeriod.  
 hæƿum nihtum.  
 þæt te heofon-ƿceoppan.  
 ealle efenbeoƿhte.  
 æƿie ne ƿcnað.  
 Ðæt þu ece Gob.  
 eac ƿemeaƿert.  
 þa heofoncunban.  
 hiƿen ƿið eoƿan.  
 ƿaula ƿið lice.  
 ƿiðpan ƿuniað.  
 þi eoƿðlice.  
 and þ ece ƿamob.  
 ƿaul in ƿlæſce.  
 Ðæt hi ƿimle to ƿe.  
 hiona<sup>1</sup> ƿunbiað.  
 ƿopþæm hi hiƿen of ƿe.  
 æƿon comon.  
 ƿculon eft to ƿe.  
 ƿceal ƿe lichama.  
 laƿt ƿeaƿbiƿan.

With its lean lusts, above the  
 lore for ever!  
 Yea, more; Thou, Ever Good,  
 to souls in heaven  
 Givest an heritage, Almighty  
 God,  
 And worthiest lasting gifts, as  
 each hath earned.  
 They, through the moonlit  
 night, shine calm in heaven,  
 Yet are not all of even bright-  
 ness there,  
 So oft we see the stars of  
 heaven by night,  
 They shine not ever all of even  
 brightness  
 Moreover, Ever Good, Thou  
 minglest here  
 Heavenly things with earthly,  
 soul with flesh:  
 Afterwards soul and flesh both  
 live together,  
 Earthly with heavenly:  
 ever hence they strive  
 Upward to Thee, because they  
 came from Thee,  
 And yet again they all shall go  
 to Thee!  
 This living body yet once more  
 on earth  
 Shall keep its ward, for that it  
 theretofore  
 Wax'd in the world: they  
 dwelt (this body and soul)

<sup>1</sup> Cott. li on.

eft on eoþþan.  
 goþþasm he ær of hiþe.  
 peox on peoþulbe.  
 þunebon æt romne.  
 efen ꝥa lange.  
 ꝥa him lȳreb þær.  
 ꝥrom þæm ælmihtigan.  
 þe hi æroþ ȝio.  
 ȝeromnabe.  
 þæt iſ ȝoð cȳning.  
 ȝe þar foþban ȝerþeop.  
 anb hi ȝefȳlbe þa.  
 ȝriðc miſlicum.  
 mine ȝeþfæȝe.  
 neata cȳnnum.  
 neȝȝenb uſeȝ.  
 he hi riðþan aroþ.  
 ȝæba monegum.  
 ꝥaba ȝ ꝥȳta.  
 peoþulbe ȝceatum.  
 foþȝif nu ece Gooþ.  
 upum mobum.  
 þæt hi moten to þe.  
 metob alpuhta.  
 þuþh<sup>1</sup> þar eapfoþu.  
 up aȝtigan  
 anb of þuſum býregum.  
 bilepȳt fæþeȝ.  
 þeoba falþenb.  
 to þe cuman.  
 anb þonne miþ openum.  
 eazum moten.  
 mobeȝ upeȝ  
 þuþh þuȝȝa mæȝna ȝpeb.  
 æpelm ȝeȝion.  
 eallȝa ȝooþa.  
 þæt þu eapȳt ȝelfa.  
 ȝiȝe Drihten Gooþ.  
 ȝe þa eazan hal.  
 upeȝ mobeȝ.

So long together as to them  
 gave leave  
 The Almighty, who had made  
 them one before,  
 That is in sooth the King!  
 who made this world,  
 And fill'd it mixedly with kinds  
 of cattle,  
 Our Saviour and near Helper,  
 as I trow.  
 Thence He with many seeds of  
 woods and worts  
 Stock'd it in all the corners of  
 the world.  
 Forgive now, Ever Good, and  
 give to us  
 That in our minds we may up-  
 soar to thee,  
 Maker of all things, through  
 these troublous ways;  
 And from amidst these busy  
 things of life,  
 O tender Father, Wielder of  
 the world,  
 Come unto Thee, and then  
 through Thy good speed  
 With the mind's eyes well  
 opened we may see  
 The welling spring of Good,  
 that Good, Thyself,  
 O Lord, the God of Glory!—  
 Then make whole  
 The eyes of our understand-  
 ings, so that we,

<sup>1</sup> Cott. þuȝȝ.

þæt þe hi on þe ġelfum.  
 ġiðþan moten.  
 æfærtnian.<sup>1</sup>  
 fæber engla.  
 tobrif þone piccan mift.  
 þe þnæge nu.  
 wið þa eagan foran.  
 uſſer mober.  
 hangobe hſyle.  
 heſiſ ȝ ġſſſne.  
 Onliht nu þa eagan.  
 uſſer mober.  
 mid þinum leohte.  
 liſer ſalbenb.  
 forþæm þu eart ſio biſhtu.  
 bilepiſ fæber.  
 roſer leohter.  
 and þu ſelſa eart.  
 ſio fæſte næſt.  
 fæber ſalmihtig.  
 eallra ſoðfæſtra.  
 Ðræt þu ſoſte geberſt.  
 þæt hi þe ġelfne.  
 geſion moten.  
 Ðu eart eallra þinza.  
 þeoba ſalbenb.  
 fruma ȝ ende.  
 Ðræt þu fæber engla.  
 eall þinȝ biſeſt.  
 eþelice  
 buton geſſince.  
 Ðu eart ſelſa þeȝ.  
 and latteop eac.  
 liſſenbora gehþæſ.  
 and ſio plutiȝe ſtop.  
 þe ſe þeȝ to lȝð.  
 þe ealle to.  
 á funbiað.<sup>2</sup>  
 men of molban.  
 on þa mæſpan geſceapſ.

<sup>1</sup> Cott. æfærtnian.

Father of angels, fasten them  
 on Thee!  
 Drive away this thick mist,  
 which long while now  
 Hath hung before our mind's  
 eyes, heavy and dark.  
 Enlighten now these mind's  
 eyes with Thy light,  
 Master of life; for Thou, O  
 tender Father,  
 Art very brightness of true  
 light Thyself;  
 Thyself, Almighty Father, the  
 sure rest  
 Of all thy fast and true ones;  
 winningly  
 Thou orderest it that they may  
 see Thyself!  
 Thou art of all things origin  
 and end,  
 O Lord of all men; Father of  
 angels, Thou  
 Easily bearest all things with-  
 out toil,  
 Thou art Thyself the way, and  
 leader too,  
 Of every one that lives, and  
 the pure place  
 That the way leads to: all men  
 from this soil  
 Throughout the breadth of  
 being, yearn to Thee.

<sup>2</sup> Cott. afunbiað.

METRUM XXI.<sup>u</sup>

Fel la monna beapn.  
 geonb miðban gearb.  
 frowa æghwile.  
 furbie to þæm.  
 ecum gobe.  
 þe þe ýmb frowecað.  
 anb to þæm gearþum.  
 þe þe fecað ýmb.  
 Se þe þonne nu rie.  
 neapre geherteb.  
 mið þýrre mæpan.  
 miðban gearþer.  
 unnyttre lufe.  
 rece him eft hræðe.  
 fulne frowobom.  
 þæt he forð cume.  
 to þæm gearþum.  
 fawla næber.  
 forþæm þ̅ 17 frow ana<sup>1</sup> þert.  
 eallra gearfrowa.  
 hýhtlicu hýð.  
 heaum ceolum.  
 mober urjer.  
 mepe frowýlta frow.  
 þæt 17 frow ana<sup>1</sup> hýð.  
 þe æfre bið.  
 æfter þam ýpum.  
 upa gearfrowa.  
 ýrta gehwile.  
 ealrig frowýlta.  
 þæt 17 frow frow-  
 anb frow frow ana.<sup>1</sup>  
 eallra frowýnga.  
 æfter þýrre.  
 frowulb-gearfrowum.  
 þæt 17 frow frow  
 æfter þýrre frowýpum.

## METRE XXI.

OF INWARD LIGHT.

Well,—O ye children of men  
 in mid-earth !  
 Every freeman should seek  
 till he find  
 That, which I spake of, good  
 endless in worth ;  
 These, which I sing of, the  
 joys of the mind.  
 Let him who is narrow'd and  
 prison'd away  
 By love of this mid-earth  
 - empty and vain,  
 Seek out for himself full free-  
 dom to-day,  
 That soul-feeding joys he  
 may quickly attain.  
 For, such of all toil is the only  
 one goal,  
 For sea-weary keels hythe-  
 haven from woes,  
 The great quiet dwelling that  
 harbours the soul,  
 Still calm in the storm, and  
 from strife a repose.  
 That is the peace-place, and  
 comfort alone  
 Of all that are harmed by  
 the troubles of life,  
 A place very pleasant and win-  
 some to own,  
 After this turmoil of sorrow  
 and strife.

<sup>u</sup> Boet. hb. iiii. metrum 10.—Huc omnes pariter venite capti, &c.<sup>1</sup> Cott. an.

to aƷanne.  
 Ac ic ƷeoƷne Ʒæt.  
 Ʒæt te Ʒýlben maðm.  
 Ʒýloſſen Ʒinc.  
 Ʒcan-Ʒeano Ʒimma nan.  
 miðbenƷeanbeŷ Ʒela.  
 moðeŷ eaƷan.  
 æƷne ne onlýhtað.  
 auht ne Ʒebetað.  
 hiopa ƷceapƷneŷŷe.  
 to Ʒæpe ƷceapunƷa.  
 Ʒoðna Ʒeŷælpa.  
 ac hi ƷƷiƷoŷ Ʒet.  
 monna ƷehƷelceŷ.  
 moðeŷ eaƷan.  
 ablenbað on bƷeoŷtum.  
 Ʒonne hi hi beoƷhtƷan Ʒebon.  
 ƷoŷƷæm æƷhƷilc Ʒing.  
 Ʒe on Ʒiŷ anbƷeanƷan.  
 liŷe licað.  
 lænu Ʒinðon.  
 eoŷðlicu Ʒing.  
 á fleonðu.  
 ac þiŷ iŷ Ʒunðoŷlic.  
 Ʒlite anb beoƷhtneŷ.  
 Ʒe Ʒuhta ƷehƷæŷ.  
 Ʒlite Ʒebephteð.  
 anb æŷteŷ Ʒæm.  
 eallum Ʒalbeð.  
 Nele ŷe Ʒalbenð.  
 Ʒæt ƷoŷƷeoŷƷan Ʒcýlen.  
 Ʒaula uŷŷe.  
 ac he hi Ʒeŷŷa Ʒile.  
 leoman onlihtan.  
 liŷeŷ Ʒalbenð.

hlutƷum eaƷum.  
 moðeŷ Ʒineŷ mæg.  
 æƷne oŷŷon.  
 hioponeŷ leohteŷ.  
 hlutƷe beoƷhto.

But right-well I wot that no  
 treasure of gold  
 Nor borders of gem-stones,  
 nor silvery store,  
 Nor all of earth's wealth the  
 mind's sight can unfold,  
 Or better its sharpness true  
 joys to explore:

But rather, make blind in the  
 breast of each man  
 The eyes of his mind than  
 make ever more bright,  
 For, sorry and fleeting as fast  
 as they can  
 Are all who in this flitting  
 earth can delight.

Yet wondrous the beauty and  
 brightness is seen  
 Of that which hath bright-  
 en'd and beautified all  
 So long as on this middle-earth  
 they have been,  
 And afterward happily holds  
 them in thrall.

For the Ruler He wills not the  
 soul should be nought,  
 Himself will enlighten it,  
 Lord of life given!  
 If any man then with the eyes  
 of his thought  
 May see the clear brightness  
 of light from high heaven,



ponne pile he recgan.  
 þæt þæne runnan 1ie.  
 beophlhter þioſtro.  
 beopna gehpylcum.  
 to metanne.  
 wið ð micle leoht.  
 Godeþ ælmihtiger.  
 þæt iſ gaſta gehpæm.  
 ece butan ende.  
 eabegum paulum.

## METRUM XXII.\*

Se þe æfter rihte.  
 mið geſece.  
 wille inſeaplice.  
 æfter gpyrian.  
 gpa beoplice.  
 þæt hit tobrifan ne mæg.  
 monna æniȝ.  
 ne amepnan hupu.  
 æniȝ eoſðlic þincȝ.  
 he æfter ſceal.  
 ſecan on him ſelfum.  
 þæt he gume hpile.  
 ymbutan hine.  
 æpor ſohte.  
 ſece þæt riðpan.  
 on hiſ ſefan innan.  
 and folpæte an.  
 gpa he optoſt mæȝe.  
 ælcne<sup>1</sup> ymbhogan.  
 þy him unnet ſie.  
 and gefamniȝe.  
 gpa he gſpoſt mæȝe.  
 ealle to þæm anum.  
 hiſ inȝeponc.  
 geſece hiſ mob.  
 þæt hit mæg ſanðan.  
 eall on him innan.

Then will he ſay that the blaze  
 of the ſun  
 Is darkneſs itſelf to the glory  
 ſo bright  
 Which Great God Almighty  
 ſhines out on each one  
 Of ſouls of the happy for  
 ever in light.

## METRE XXII.

OF THE INNER MIND AND THE  
 OUTER SIN.

The man that after right with  
 care  
 Will inwardly and deeply  
 dive,  
 So that no earthly thing may  
 ſcare,  
 Nor him from ſuch good  
 ſeeking drive,  
 Firſt in himſelf he ſhall find  
 out  
 That which beyond he ſome-  
 while ſought,  
 Within his mind muſt ſearch  
 about,  
 And leave behind each trou-  
 blous thought;  
 This at the ſoonest, as he may,  
 Such care were harm to him  
 and ſin,  
 Then let him haſte and hie  
 away  
 To this alone, his mind  
 within.

\* Boet. lib. iii. metrum 11.—Quisquis profundè mente veſtigat verum, &c.

<sup>1</sup> Cott. ælcpe.

þæt hit oþcort nu.  
 ymbutan hit.  
 ealneƷ receð.  
 gooba æghwylc.  
 he onȝit riðþan.  
 Ʒfel ȝ unnet.  
 eal Ʒ he hæfþe.  
 on hiȝ incofan.  
 ærop lange.  
 efne ƷƷa Ʒpeotole.  
 ƷƷa he on Ʒa Ʒunnan mæg.  
 eazum anbƷearþum.  
 onlocian.  
 anb hi eac onȝit.  
 hiȝ inȝeþonc.  
 leohtne ȝ beȝihtne.  
 þonne ȝe leoma Ʒie.  
 Ʒunnan on Ʒumepa.  
 þonne ƷƷegles ȝim.  
 habon heoƷon-tungol.  
 hlutroft Ʒeineð.  
 þopþæm þæȝ lichoman.  
 leahtƷaȝ ȝ heƷiȝneȝ.  
 anb Ʒa unþeapȝ.  
 eallunga ne mazon.  
 of moðe ation.  
 monna æneȝum.  
 rihtƷiȝneȝe.  
 ðeah nu Ʒinca hƷæm.  
 þæȝ lichoman.  
 leahtƷaȝ ȝ heƷiȝneȝ.  
 anb unþeapȝ.  
 oft bȝiȝen.  
 monna moð-Ʒefan.  
 mæȝt anb Ʒriþort.  
 mið þæne ƷƷlan.  
 ofopȝiotołneȝe.<sup>1</sup>  
 mið ȝebȝol-miȝta.  
 bƷeoƷuȝne Ʒefan.  
 Ʒopȝið moð Ʒopan.

Say to his mind, that it may  
 find  
 What ofttest now it seeks  
 around  
 All in, and to itself assign'd  
 Every good that can be  
 found:

He then will see that all he had  
 In his mind's chamber  
 thought and done,  
 Was evil long afore and bad,  
 Clearly as he can see the  
 sun:

But his own mind he shall see  
 there  
 Lighter and brighter than  
 the rav  
 Of heaven's star, the gem of  
 air,  
 The sun in clearest summer  
 day.

For that the body's lusts and  
 crimes,  
 And all its heaviness in kind,  
 Utterly may not any times  
 Wipe out right wisdom from  
 man's mind:

Though now in every man such  
 wrong,  
 Those lusts and crimes and  
 fleshly weight,  
 Worry the mind both loud and  
 strong,  
 \* And make it half forget its  
 state.

<sup>1</sup> Cott. ofopȝiotołneȝe

monna gehpelcer.  
 þæt hit ƿa beophte ne mot.  
 blican anb<sup>1</sup> ſcman.  
 ƿa hit ƿolbe ƿif.  
 hit ƿeƿealb ahte.  
 þeah bið ſum corn.  
 ſæber ƿehealben.  
 ſſmle on þæpe ſaule.  
 ſoðſærtneſſe.  
 þenben ƿabertanƿ punað.  
 ƿaſt on lice.  
 þæſ ſæber corn.  
 bið ſmle aƿeahrt.  
 mið aſcunƿa.  
 eac ſiðpan.  
 mið ƿoobpe lape.  
 ƿif hit ƿiſpan ſceal.  
 Ðu mæƿ ænſƿ man.  
 anbſƿape ſinban.  
 ſinƿa ænſƿe.  
 þegen mið ƿeſceabe.  
 þeah hine ſinca hƿile.  
 ſiðtƿiſce.  
 æſteſ ſſiſne.  
 ƿif he aƿuht naſað.  
 on hiſ moð-ſeſan.  
 mſcleſ ne lſcleſ.  
 ſiðtſiſneſſe.  
 ne ƿeſabſcƿe.  
 niſ þeah ænſƿ man.  
 þæt te ealler ƿa.  
 þæſ ƿeſabſcƿe.  
 ƿa beſeafob ſe.  
 þæt he anbſƿape.  
 ænſƿe ne cunne.  
 ſinban on ſeſhðe.  
 ƿif he ſſuſnen bið.  
 ſoſſæm hit iſ ſiðt ſpell.  
 þæt uſ neahte ƿið.  
 ealb uðſiſa.

And though the miſt of lies  
 may ſhade  
 Man's dreary thought that  
 it be dull,  
 And be no more ſo bright  
 arrayed  
 An if 'twere pure and pow-  
 erful,  
 Yet always is ſome ſeed-corn  
 held  
 Of ſturdy truth within the  
 ſoul,  
 While fleſh and ghooſt together  
 weld,  
 And make one fixt and ga-  
 ther'd whole.

This ſeed-corn waxes ever-  
 more,  
 By much aſking quickened  
 ſo,  
 As well as by good wholesome  
 lore,  
 That it quickly learns to  
 grow.  
 How may a man right answer  
 find  
 To anything aſk'd well and  
 fit,  
 Unless he keenly ſtore his  
 mind  
 That it have much or little  
 wit?

Yet is there no man ſo be-  
 reaved  
 Of knowledge, that he can-  
 not bring [ceiued  
 Some answer well to be re-  
 If he be aſk'd of anything.

<sup>1</sup> Cott. an.

upe Platon.  
 he cwæð þ̅ te æghwlc.  
 ungenyngz.  
 rihtwyrne.  
 hine hwaðe sceolde.  
 eft geseban.  
 into winum.  
 noðer genynde.  
 he mæg riðpan.  
 on his sun-cygan.  
 rihtwyrne.  
 rihten on sephre.  
 septe gehyðe.  
 mid gedra fira.  
 biðra gehwile.  
 noðer riner.  
 mæte 7 riht 7c.  
 and mid herne.  
 his lichoman.  
 and mid þam biðum.  
 þe on byeorðum rihtweð.  
 mon en mote.  
 mæla gehwile.

## METRUM XXIII.\*

Sie þ̅ la on eorðan.  
 ælceþingz.  
 gesælz mon.  
 gif he seon mæge.  
 þone hlutrestan.  
 heofon-cyðtan 7cneam.  
 æþelne æþelm.  
 ælceþingz.  
 and of him jelfum.  
 þone 7ceartan mife.  
 noðer þoftero.  
 mæg afeorpan.  
 fe seculon þeah gita.  
 mid Gode fyle.  
 ealþum 7 leaþum.

Wherefore it is a spell of right  
 Which our own Plato, long  
 of old,  
 That ancient wise and worthy  
 wight,  
 To all of us most truly told ;

He said, that each who wisdom  
 sought,  
 Forgetful, should to memory  
 turn,  
 And in the coffer of his thought  
 Right-wisdom hidden would  
 discern,

Through all the drift of trouble  
 there,  
 And all this body's heavy  
 clay,  
 And busy toil, and daily care,  
 Which stir the breasts of  
 men away.

## METRE XXIII.

## TRUE HAPPINESS.

Look! for on earth a 'happy  
 man  
 In everything is he,  
 Who Heaven's shining river  
 can  
 Good's high-born well-  
 spring see ;  
 And of himself may scatter  
 back  
 His mind's own mist of swarthy  
 black.  
 By God's good help, we will as  
 yet

\* Boet. lib. iii. metrum 12.—Felix qui potuit boni, &c.

þinne ingeþonc.  
 betan biþpellum.  
 þæt þu þe bet mæge.  
 aþebian to noborþum.  
 rihta rihte.  
 on þone ecan earð.  
 uþra gaula.

## METRUM XXIV.†

Ic hæbbe riðru.  
 rihte rihtan.  
 mið þæm ic fleoƷan mæg.  
 feor fram eorþan.  
 ofer heane hrof.  
 heofoner þiŷter.  
 ac þær ic nu moŷte  
 moð Ʒefeðran.  
 þinne feið-locan.  
 feðrum minum.  
 oðþæt þu mealiŷe.  
 þiŷne miððan Ʒearþ.  
 ælc eoŷðlic riŷ.  
 eallunƷa forþon.  
 Meahteŷ ofer noborþum.  
 ƷeƷeclice.  
 feðrum lacan.<sup>1</sup>  
 feor up ofer.  
 polcnu pinban.  
 plitan riðþan uþan.  
 ofer ealle.  
 Meahteŷ eac paþan.  
 ofer þæm fýre.  
 þe fea Ʒeara for.  
 lange betƷeoƷ.  
 lýfte Ʒ moðene.  
 riþa him æt riþmðe.  
 feðer Ʒetiobe  
 Ðu meahteŷ þe riðþan.  
 mið þæne riþnan.

With spells of olden leaven  
 Inform thy mind that thou  
 mayst get

To read the way to heaven;  
 The right way to that happy  
 shore [more.  
 Our soul's own country ever-

## METRE XXIV.

## THE SOUL'S HERITAGE.

I have wings like a bird, and  
 more swiftly can fly  
 Far over this earth to the roof  
 of the sky,  
 And now must I feather thy  
 fancies, O mind,  
 To leave the mid-earth and its  
 earthlings behind.

Stretch'd over the heavens,  
 thou mayst with thy wings  
 Sport in the clouds and look  
 down on all things,  
 Yea, far above fire, that lieth  
 betwixt  
 The air and the sky, as the  
 Father hath mixt.

Thence with the sun to the  
 stars thou shalt fly,  
 Thereafter full quickly to float  
 through the sky,

•

† Bost. lib. iv. metrum 1.—Sunt etenim pennæ volucres mihi, &c.

<sup>1</sup> Cott. onlacan.

fapan betpsox.  
 oppum tunglum.  
 Meahcete þe full pecen.  
 on þæm nobere upan.  
 riðþan peopþan.  
 and þonne samtengeþ.  
 æt þæm æl-cealban.  
 anum rceoppnan.  
 re ymejt iþ.  
 eallpa tungla.  
 þone Saturnur.  
 runb-buenbe hatað.  
 unben heoronum.  
 he iþ re cealba.  
 eall iþg tungel.  
 yfemejt panþnað.  
 oþer eallum upan.  
 oppum rceoppum.  
 Siðþan þu þone.  
 þone upahafaþ.  
 forð oþer-fanenne.  
 þu meahc feorþan.  
 þonne biþt þu riðþan.  
 rona oþer uppan.  
 nobere riþne riþtum.  
 riþ þu riht fæneft.  
 þu<sup>1</sup> þone hehrtan heoron.  
 behunban lætjt.  
 Ðonne meahc þu riðþa.  
 roþer leohter.  
 habban þinne bæl.  
 þonan an cýnung.  
 nume riþrað.  
 oþer nobenum up.  
 and unben rpa rame.  
 eallpa geþceapra  
 peopulbe palbeð.  
 Ðæt iþ riþ cýnung.  
 þæt iþ re þe palbeð.  
 riomb þepi-þroba.

To the lonely cold planet,  
 which sea-dwellers call  
 Saturn, in heaven the highest  
 of all.

He is the icy cold star in the  
 highest  
 That wanders the furthest, and  
 yet as thou fliest  
 Higher, and further, and up  
 shalt thou rise,  
 Yea, to the top of the swift  
 rushing skies!

If thou goest rightly, e'en  
 these shalt thou leave:  
 And then of the true light thy  
 share shalt receive,  
 Where up over heaven, the  
 Only King reigns,  
 And under it all the world's  
 being sustains.

This is the Wise King, this is  
 He who is found  
 To rule o'er the kings of all  
 peoples around;  
 With his bridle hath bitted  
 the heaven and earth,  
 And guides the swift wain by  
 His might driven forth. \*

He is the One Judge un-  
 swervingly right, \*  
 Unchanging in power, and un-  
 sullied in light;

<sup>1</sup> Cott. þe.

ealra oþra.  
 eorþan cýninga  
 ge nuþ hīr bjuþle.  
 ýmbe bætes hæfð.  
 ýmbhþýrft ealne.  
 eorþan 7 heofonef.  
 Ðe hīr gepalb-leþer.  
 þel gemetgud  
 ge ftopeð á  
 þurh þa fctonzan meahc.  
 þæm hræþþæne.  
 heofonef and eorþan.  
 ge an bema īf.  
 gertæðþīg.  
 unanþenbenblic.  
 þlīc 7 mæne.  
 Līf þu fþýrft on.  
 þege nīhtum.  
 up to þæm earþe.  
 þæt īf æþele fctop.  
 þeah þu hī nu geta.  
 forþiten hæbbe.  
 gīf þu æfne.  
 eft þær an cýmeft.  
 þonne þīlt þu fctzan.  
 and fona cpeþan.  
 þīf īf eallunga.  
 mīn agen cyð.  
 earþ and eþel.  
 īc þæf ær hīonan.  
 cūmen 7 acenneþ.  
 þurh þīrft cþæftzan meahc.  
 nýlle īc æfne hīonan.  
 ut þītan.  
 ac īc fýmle þep.  
 foftþe pille.  
 mīþ fæþer þīllan.  
 fæfte ftonþan.  
 Līf þe þonne æfne.  
 eft geþeoppeð.  
 þæt þu þīlt oððe moft.

When to His dwelling-place  
 back thou dost roam,  
 However forgotten, it still is  
 thy home.

If ever again thou shalt thither-  
 ward go,  
 Soon wilt thou say, and be sure  
 it is so,  
 "This is mine own country in  
 every way,  
 The earth of my birth, and my  
 heirdom for aye :

"Hence was I born, and came  
 forth in my time,  
 Through the might 'of my  
 Maker, the Artist sublime,  
 Nor will I go out evermore but  
 stand fast,  
 At the will of my Father, come  
 hither at last."

And if it should aye be again  
 that thou wilt  
 Come back to the world in its  
 darkness and guilt,  
 Thou shalt easily see of these  
 kings and these proud  
 Who worst have down-trodden  
 this woe-ridden crowd,

peopolbe þiortpo.  
 eft fanbian.  
 þu meahc eaðe ȝerion.  
 unrihtwige.  
 eoþþan cýningar.  
 and þa oferimoban.  
 oþre wcan.  
 þe þiſ wepige folc.  
 wýrt tuciað.  
 þæt he gýmle bioð.  
 riðe earne  
 unmehtige.  
 ælceſ þingef.  
 emne þa ilcan.  
 þe þiſ earne folc.  
 gume hwile nu  
 riþioſt onbræbeð.

That they too are wretched  
 and wofully poor,  
 Unmighty to do anything any  
 more,  
 These, ay even these, beneath  
 whose dread yoke  
 Now somewhile are trembling  
 this woe-ridden folk.

## METRUM XXV.\*

Gehep nu an ſpell.  
 be þæm oferimobum.  
 unrihtwicum.  
 eoþþan cýningum.  
 þa hep nu manegum.  
 and miſlicum.  
 wæbum plite-beoſhtum.  
 riðbrum ſcinað.  
 on heah-ſetlum.  
 hrofe ȝetenge.  
 ȝolbe ȝeȝenebe.  
 and gimcýnnum.  
 utan ýmbe ſtanbne.  
 mið unume.  
 þegna ȝ eoþla.  
 þa bioð ȝehýrte.  
 mið hefe-ȝearpum.  
 hilbe tophcum.  
 ſpeoþum ȝ ſetelum.  
 riðe ȝeſlenbe.

## METRE XXV.

## OF EVIL KINGS.

Hear now a spell of the proud  
 overbearing  
 Kings of the earth, when  
 unrighteous in mind:  
 Wondrously bright though the  
 robes they are wearing,  
 High though the seats where  
 their pomp is enshrined.  
 Gold-clad and gemm'd, and with  
 hundreds round standing,  
 Thanes and great earls with  
 their chain and their  
 sword,  
 All of them chieftains in battle  
 commanding,  
 Each in his rank doing suit  
 to his lord:

\* Boet. lib. iv. metrum 2.—Quos uides sedere celso, &c.



and þeƿniað.  
 þrymme mycle.  
 ælc oppum.  
 and hi ealle him.  
 þonan mið þy<sup>1</sup> þrymme.  
 þreatiað gehƿiber.  
 ymb-ƿittenba.  
 oppia þeoba.  
 and ƿe hlaforð ne ƿcƿið.  
 þe þam hepe ƿalbeð.  
 ƿeoute ne ƿeorne.  
 feope ne æhtum.  
 ac he ƿeƿið-mob.  
 ƿært on gehƿilcne.  
 neðe hunðe.  
 ƿuhta gelicoft.  
 Bið to upahæƿen.  
 inne on mote.  
 for þam anƿalðe.  
 þe him anpa gehƿilc.  
 hu ƿu-ƿina.  
 to fultemað.  
 Læf mon þonne ƿolbe.  
 him aƿuðan of.  
 þær cyne-geƿeelan.  
 clapa gehƿilcne.  
 and him þonne oſtion.  
 þara þegnunga.  
 and þær anƿalðe.  
 þe he heƿ hæfðe.  
 þonne meahc þu geƿion.  
 þæt he bið ƿiðe gelic.  
 ƿumum þara ƿumena.  
 þe him geopnoft nu.  
 mið þegnungum.  
 þrungað ymbe utan.  
 ƿið he ƿyſra ne bið.  
 ne ƿene ic hi na beteran.  
 Læf him þonne æfre.  
 unmenblinga.  
 fear gebepebe.

While in such splendour each  
     rules like a savage,  
 Everywhere threatening the  
     people with strife,  
 So, this lord heeds not, but  
     leaves them to ravage  
 Friends for their riches, and  
     foes for their life!

Ay, and himself, like a hound  
     that is madden'd,  
 Flies at and tears his poor  
     people for sport,  
 In his fierce mind too loftily  
     gladden'd  
 With the proud power his  
     chieftains support.

But, from his robes if a man  
     should unwind him,  
 Stripp'd of such coverings  
     kingly and gay,  
 Drive all his following thanes  
     from behind him,  
 And let his glory be taken  
     away;

Then should ye see that he  
     liken most truly  
 Any of those who so slavishly  
     throng  
 Round him with homage de-  
     murely and duly,  
 Neither more right than the  
     rest, nor more wrong.

<sup>1</sup> Cott. þa.

þæt him purbe optogen.  
 þrýmmer 7 þæða.  
 anb þegnumza.  
 anb þær anpalber.  
 þa ƿe ýmbe ƿƿecað.  
 ƿif him ænig þara.  
 orþenbe ƿýrð.  
 ic ƿat ꝥ him þinceð.  
 þæt he þonne ƿe  
 beƿopen on canceƿn.  
 oððe coðlice.  
 ƿacentan ƿeƿæpeð.  
 Ic ƿeƿeccan mæg.  
 þæt of unƿemete.  
 ælceƿ þinger.  
 ƿiſte 7 þæða.  
 ƿin-ƿebƿinceƿ.  
 anb of ƿƿet-metann  
 ƿiƿort ƿeaxað.  
 þæƿe ƿrænneƿe.  
 ƿob-þƿaƿ micel.  
 ƿio ƿrðe ƿebƿæƿð.  
 ƿeƿan unƿehýƿð.  
 monna ƿehƿelceƿ.  
 þonan mæƿt cýmeð.  
 ýpla oƿeƿmeta.  
 unnetta ƿaca.  
 Ðonne hi ƿebolgene<sup>1</sup> ƿeopƿað.  
 him ƿýrð on bƿeoƿtum inne.  
 beƿƿungen ƿeƿa on hƿeƿne.  
 mið þæm ƿiþan ƿelme.  
 hat-heoƿtneƿe.  
 anb hƿeðe ƿiðþan.  
 unƿoƿneƿe.  
 eac ƿeƿeæƿeð.  
 heaƿbe ƿehæƿteð.  
 Ðim ƿiðþan onƿinð.  
 ƿum tohopa.  
 ƿrðe leogan.  
 þær ƿeƿinner ƿræca.  
 ƿilnað ꝥ ƿræ.

If then to him it should chance  
 in an hour,  
 All his bright robes from his  
 back be offstripped,  
 All that we speak of, his pomp  
 and his power,  
 Glories unravell'd and gar-  
 ments unripp'd,—

If these were shredded away,  
 I am thinking,  
 That it would seem to him  
 surely as though  
 He to a prison had crept, and  
 was linking  
 All that he had to the fetters  
 of woe.

Rightly I reckon that measure-  
 less pleasure,  
 Eating and drinking, and  
 sweetmeats and clothes,  
 Breed the mad waxing of lust  
 by bad leisure,  
 Wrecking the mind where  
 such wickedness grows :

Thence cometh evil, and proud  
 overbearing ;  
 Quarrels and troubles arise  
 from such sin,  
 When in the breast hot-heart-  
 ness is tearing  
 With its fierce flashes the  
 soul that's within.

<sup>1</sup> Cott. gebogene.

aneȝ anb oþpeȝ.  
 him ꝥ eall ȝehæȝ.  
 hiȝ necealeȝȝ.  
 rihteȝ ne ȝcȝiȝeð.  
 Ic ꝥe ȝæbe æȝ.  
 on þiȝe ȝelfan bec.  
 þæt ȝumeȝ ȝooðeȝ.  
 ȝiðȝa ȝeȝceafȝa.  
 anleȝȝa ælc  
 á ȝilnobe.  
 ȝoȝ hiȝ æȝenum.  
 ealb-ȝecȝynbe  
 unȝihtȝiȝe.  
 eoȝþan cȝȝunȝaȝ.  
 ne maȝon æȝȝe ȝuȝhtion.  
 aȝuht ȝooðeȝ.  
 ȝoȝ þæm ȝȝle.  
 ꝥe ic ꝥe æȝi ȝæbe.  
 Niȝ ꝥ nan ȝunȝoȝ.  
 ȝoȝþæm hi ȝillað hi.  
 þæm unþeapum.  
 ꝥe ic ꝥe æȝ nembe.  
 anna ȝehȝelcum.  
 á unbepȝeoban.  
 Sceal þonne nebe.  
 neapȝe ȝebuzan.  
 to þaȝa hlaȝoȝba.  
 hæȝȝe bome.  
 ꝥe he hune eallunȝa.  
 æȝ unbepȝoðbe.  
 þæt iȝ ȝȝȝȝe ȝeȝ.  
 þæt he ȝinnan nȝle.  
 ȝið þæm annalbe.  
 ænȝe ȝcȝumbe.  
 þeȝ he ȝolbe á.  
 ȝinnan onȝinnan.  
 anb þonne on þæm ȝeȝinne.  
 ȝuȝhtȝunian ȝoȝið.  
 þonne næȝȝe he.  
 nane ȝcȝylbe.  
 þeah he oȝeȝȝunnen.  
 eoȝþan ȝeolbe.

Afterward, sorrow imprisons  
 and chains him ;  
 Then does he hope, but his  
 hope is a lie :  
 Then again, wrath against some-  
 body pains him,  
 Till he has recklessly doom'd  
 him to die.

In this same book before I was  
 speaking,  
 Everything living is wishing  
 some good,  
 But the bad kings of the earth,  
 who are wreaking  
 Nothing but ill, as is fitting  
 they should.

That is no wonder, for slaves  
 very willing  
 Are they to sins,—as I told  
 thee before,—  
 And to those lords whose  
 chains they are filling,  
 Straitly and strictly must  
 bend evermore :

This is yet worse, they will not  
 be winning  
 Standing-room even against  
 such ill might ;  
 Still, if they will, they struggle  
 unsinning,  
 Though they should seem  
 overthrown in the fight.

## METRUM XXVI.\*

Ic þe mæg eaðe.  
 ealþum 7 leaþum.  
 ƿellum anbƿeccan.  
 ƿƿnæce geþicne.<sup>1</sup>  
 eƿne þisse ilcan.  
 þe ƿit ſymbiƿƿecað.  
 Ðit geƿælbe ƿio.  
 on ƿume tibe.  
 þæt Aulixeſ.  
 unbep-hæƿbe.  
 þæm Larene.  
 cyne-ƿicu tƿa.  
 Ðe ƿæſ Ðnacia.  
 ƿioða alþon.  
 anb Retie.  
 ƿiceſ hiƿbe.  
 ƿæſ hi ƿneab-þrihtneſ.  
 folc-cuð nama.  
 Agamemnon.  
 ƿe ealles ƿeolb.  
 Lƿeca ƿiceſ.  
 Luð ƿæſ ƿibe.  
 þæt on þa tibe.  
 Tƿioia geƿin.  
 ƿearð unbep ƿolcnum.  
 ƿon ƿizeſ-hearð.  
 Lƿeca þrihten.  
 camp-ſteb ƿecan.  
 Aulixeſ mib.  
 an hunb ſcƿa.  
 læbbe oƿen laƿu-ſcƿeam.  
 ƿæt longe ƿæſ.  
 tƿyn ƿintep<sup>2</sup> full.  
 Ða<sup>3</sup> ƿio tib zelomp.  
 þæt hi þ ƿice.  
 geƿæht hæƿþon.  
 bioþe gecepte.

## METRE XXVI.

OF CIECE AND HER COMPANY.

From old and leaſing ſpells  
 right eaſily  
 Can I to thee tell out a tale  
 like that  
 Whereof we lately ſpake.—It  
 chanced of yore  
 That, on a time, Ulyſſes held  
 two kingdoms  
 Under his Cæſar: he was  
 prince of Thrace,  
 And ruled Neritia as its ſhep-  
 herd king.  
 His head-lord's folk-known  
 name was Agamemnon,  
 Who wielded all the greatneſs  
 of the Greeks.  
 At that time did betide the  
 Trojan war,  
 Under the clouds well known:  
 the warrior chief,  
 Lord of the Greeks, went forth  
 to ſeek the battle.  
 Ulyſſes with him led an hun-  
 dred ſhips  
 Over the ſea, and ſat ten win-  
 ters there.  
 When the time happen'd that  
 this Grecian lord  
 With his brave peers had over-  
 thrown that kingdom,

\* Boet lib. iv. metrum 3.—Vale Neritii duci, &c.

<sup>1</sup> Cott. geþice.

<sup>2</sup> Cott. ƿintē.

<sup>3</sup> Cott. þe.

bnihten Lpeca.  
 Tnoia buph.<sup>1</sup>  
 tilum geipum.  
 þa þa<sup>2</sup> Aulixef.  
 leafe hæfþe.  
 Ðnacra cýning.<sup>3</sup>  
 þæt he þonan morfe.  
 he let him behinban.  
 hýrnbe ciolar.  
 nixon 7 hunb nixontig.  
 nænige<sup>4</sup> þonan.  
 mepe-hengeta.  
 ma þonne ænne.  
 fepebe on ipfel rþneam.  
 famig-borþon.  
 þnepeþne ceol.  
 þæt bið þ mæfte.  
 Lpecuþra rþpa.  
 þa pearð cealb peþer.  
 rþeapc-rþopma zelac.  
 rþunebe fio þpone.  
 ýð rið oppe.  
 ut feop abnar.  
 on penbel-ræ.  
 rþgenþra rþola.  
 up on þ iþlanb.  
 þær Apolliner.  
 bohtop þunobe.  
 bæz-þuner þopn.  
 þær re Apollinur.  
 æþeler cýnner.  
 Iober eafopn.  
 re þær xio cýning.  
 re licetteþ.  
 litlum 7 miclum.  
 gumena gehþýlcum.  
 þæt he Lob<sup>5</sup> þæpe.  
 heht 7 halgot.  
 Ðpa re hlaþonb þa.

The dear-bought burgh of  
 Troy,—Ulysses then,  
 The King of Thracia, when his  
 lord gave leave  
 That he might hie him thence,  
 he left behind  
 Of all his horn'd sea-keels  
 ninety and nine.  
 Thence, none of those sea-  
 horses, saving one,  
 Travell'd with foamy sides the  
 fearful sea;  
 Save one, a keel with three-  
 fold banks of oars,  
 Greatest of Grecian ships.  
 Then was cold weather,  
 A gathering of stark storms;  
 against each other  
 Stunn'd the brown billows,  
 and out-drove afar  
 On the mid-winding sea the  
 shoal of warriors,  
 Up to that island, where, un-  
 numbered days,  
 The daughter of Apollo went  
 to dwell.  
 This same Apollo was of high-  
 born kin,  
 Offspring of Jove, who was a  
 king of yore,  
 He schemed so, as to seem to  
 every one,  
 Little and great, that he must  
 be a God,

•

<sup>1</sup> Cott. bupg.<sup>2</sup> Cott. þu.<sup>3</sup> Cott. cining.<sup>4</sup> Cott. nænigne.<sup>5</sup> Cott. goob.

pæt ðýrge folc.  
 on geþþolan læbbe.  
 oðpæt him gelyfþe.  
 leoba unrim.  
 forþæm he pær mib puhte.  
 pucer hupþe.  
 hioþa cýne-cýnner.  
 Luð iŷ pibe.  
 pæt on þa tibe.  
 þeoba æghwile hæfþon.  
 heoþa hlaforþ.  
 for þone hehrtan Gob.  
 and peorþobon.  
 gpa gpa pulþner cýning.  
 gif he to þæm puce pær.  
 on puhte bopen.  
 pær pær lober fæþen.  
 Gob eac gpa he.  
 Saturnur þone.  
 runþ-buenþe.  
 heon hæleþa bearn  
 hæfþon þa mægþa.  
 ælcne æfter oppum.  
 for ecne Gob.  
 Sceolþe eac peŷan.  
 Apollner.  
 sohton biop-bopen.  
 ðýrger folcer.  
 gum-ŷunra gýþen.  
 cuðe galþna þela  
 þuþan þnycræftar.  
 hio geþþolan fýlgþe.  
 manna gþuþort.  
 manegþa þioþa.  
 Lýningeŷ sohton.  
 gto Lince pær.  
 haren for heþugum.  
 þio micþe.  
 on þæm izlonþe.  
 þe Aulxer.  
 cýning þnacra.

Highest and Holiest! So the  
 silly folk  
 This lord did lead through lying  
 ways, until  
 An untold flock of men be-  
 lieved in him:  
 For that he was with right the  
 kingdom's chief,  
 And of their kingly kin. Well  
 is it known  
 That in those times each people  
 held its lord  
 As for the God most high, and  
 worshipp'd him  
 For King of Glory,—if with  
 right of rule  
 He to the kingdom of his rule  
 was born.  
 The father of this Jove was  
 also God,  
 Even as he: him the sea-dwell-  
 ers call  
 Saturn: the sons of men  
 counted these kin  
 One after other, as the Ever  
 Good!  
 Thus also would Apollo's high-  
 born daughter  
 Be held a Goddess by the  
 senseless folk,  
 Known for her Druid-craft,  
 and witcheries.  
 Most of all other men she fol-  
 lowed lies.  
 And this king's daughter, Circe  
 was she hight,

com ane to.  
 ceole līpan.  
 Luf þær ſona.  
 eallne þære mænige.  
 þe hīe miþ punobe.  
 æþelinger rið.  
 Ðio miþ ungemete.  
 līrum lufobe.  
 luf-monna ſpea.  
 and he eac ſpa ſame.  
 ealle mægne.  
 efne ſpa ſpīde.  
 hi on ſepan lufobe.  
 þæt he to hī eapbe.  
 ænige nýrte.  
 mober mýnlan.  
 ofer mægð giunze.  
 ac he miþ þæm piſe.  
 punobe riðþan.  
 oðþæt lum ne meahte.  
 monna ænig.  
 þegna<sup>1</sup> ſinpa.  
 þær miþ þepan.  
 ac hi ſori þæm ſinþum.  
 eapbe lýtte.  
 mynton ſorlætan.  
 leofne hlaforb.  
 Ða ongunnon þepan.  
 þepi-þeoba ſpell.  
 ſæbon þ hio ſceolbe.  
 and hīe ſcinlace.  
 beornar ſorþþeban.  
 and miþ bulo-cræftum.  
 ſpælum ſeoppan.  
 on pilbna lic.  
 cýninges þegnar.  
 cýrpan riðþan.  
 and miþ ſacentan eac.  
 ſæpan mænigne.  
 Ðume hi to ſulþum ſurbon.

Circe for Church, as having  
 many with her.  
 She ruled this isle, whereto the  
 Thracian king  
 Ulysses, with one ship, hap-  
 pened to sail.  
 Soon was it known, to all the  
 many there  
 That dwelt with her, the  
 coming of the prince;  
 She without measure loved this  
 sailor-chief,  
 And he alike with all his soul  
 loved her,  
 So that he knew not any love  
 more deep  
 Even of home, than as he loved  
 this maiden;  
 But lived with her for wife long  
 afterward;  
 Until not one of all his thanes  
 would stay,  
 But, full of anguish for their  
 country's love,  
 They meant to leave behind  
 their well-loved lord.  
 Then on the men she 'gan to  
 work her spells;  
 They said, she should by those  
 her sorceries  
 Make the men prone like  
 beasts: and savagely  
 Into the bodies of wild beasts  
 she warp'd

<sup>1</sup> Cott. þegna.

ne meah-ton þonne þopþ þopþ-	By baleful craft the followers
bjungan.	of the king.
ac hio þpax-mælum.	Then did she tie them up, and
þio-ton ongunnon.	bind with chains.
ðume þæron eapopar.	Some were as wolves; and
á gny-metebon.	might not then bring forth
þonne hi ƿapex hƿæt.	A word of speech; but now
ƿioƿan ƿeolbon.	and then would howl.
Ða þe leon þæron.	Some were as boars; and
ongunnon læðlice.	grunted ever and aye,
ýppenga ƿýna.	When they should sigh a whit
þonne hi ƿeolbon.	for sorest grief.
clƿian ƿop eopƿƿac.	They that were lions, loathly
Lnhcar ƿupbon.	would begin
ealde ge gunga.	To roar with rage when they
ealle ƿopƿeƿeƿþa.	should call their comrades,
to ƿumum ðioƿc.	The knights, both old and
ƿelcum he æƿioƿ	young, into some beast
on hiƿ liƿ-þagum.	Were changed as each afore-
gelicoƿt ƿæƿ.	time was most like
butan þam cýninge.	In his life's day: but only not
þe ƿio cƿen lupoþe.	the king,
Nolþe þapa opþa.	Whom the queen loved: the
æniƿ onbitan.	others, none would bite
menniƿceƿ metecƿ.	The meat of men, but loved
ac hi ma lupoþen.	the haunt of beasts,
ðioƿa ðpohtaþ.	As was ill fitting;
ƿƿa hit geþeƿe ne ƿæƿ.	they to men, earth-dwellers
Næƿþon hi mæƿe.	Had no more likeness left than
monnum geliceƿ.	their own thought.
eopþ-buenþum.	Each still had his own mind,
þonne inƿeþonc.	though straitly bound
Ðæƿþe anpa gehƿýlc.	With sorrow for the toils that
hiƿ aƿen moþ.	him beset.
þæt ƿæƿ þeah ƿƿiþe.	For e'en the foolish men who
ƿopƿum gebunþen.	long believed
ƿop þæm eapƿopum.	
þe him onƿæton.	
Ðƿæt þa ðýregan men.	
þe þýƿum ðnýcƿæƿtum.	
long gelýƿþon.	



leaſum ſpellum.  
 piſſon hſæþſie  
 þæt ꝥ ȝeſit ne mæg.  
 moð onpenban.  
 monna æniȝ.  
 mið ðriȝcſmæſtum.  
 peah hi o ȝebon meahte.  
 þæt þa lichoman.  
 lange þraȝe.  
 onpenð purðon.  
 Iſ ꝥ punbolic.  
 mæȝen cſmæſt micel.  
 moða ȝehpiles.  
 oſer lichoman.  
 lænne ȝ rænne.  
 Spȳlcum ȝ ſpȳlcum.  
 þu meah t ſpeotole onȝitan.  
 þæt þær lichoman.  
 liſtaſ ȝ cſmæſtaſ.  
 of þæm moðe cumað.  
 monna ȝehpȳlcum.  
 ænleppa ælc.  
 Ðu meah t eaðe onȝitan.  
 þæt te ma bepeð.  
 monna ȝehpȳlcum.<sup>1</sup>  
 moðer unþeap.  
 þonne metcſpȳmneſ.  
 læneſ lichoman.  
 Ne þeapſ leoba nan.  
 þenan þæne ſpȳbe  
 þæt ꝥ þeȝe ȝlæȝc.  
 þæt moð.  
 monna æniȝer.  
 eallunȝa to him.  
 æſpe mæȝ onpenban.  
 ac þa unþeapſ.  
 ælcſer moðer.  
 and ꝥ inȝeponc.  
 ælcſer monneſ.  
 þone lichoman liſ.  
 piðer hiſ pile.

Through leaſing ſpells in all  
 this Druid craft,  
 Knew natheleſſ that no man  
 might change the wit,  
 Or mind, by ſuch bad craft:  
 though they might make  
 That for long while the bodies  
 ſhould be changed.  
 Wonderful is that great and  
 mighty art  
 Of every mind above the mean  
 dull body.  
 By ſuch and ſuch things thou  
 mayſt clearly know  
 That from the mind come one  
 by one to each  
 And every man his body's luſts  
 and powers.  
 Eaſily mayſt thou ſeo that  
 every man  
 Is by his wickedneſſ of mind  
 more harm'd  
 Than by the weakneſſ of his  
 failing body.  
 Nor need a man ween ever  
 ſuch weird-chance,  
 As that the wearisome and  
 wicked fleſh  
 Could change to it the mind of  
 any man,  
 But the bad luſts of each mind,  
 and the thought  
 Of each man, lead his body  
 where they will.

<sup>1</sup> Cott. ȝehpȳlcum.

METRUM XXVII.<sup>b</sup>

Dpý ge æfre fcylen.  
 unriht-foungum.  
 eoper mob brepan.  
 fpa fpa mene flobef.  
 fpa hþeafað.  
 iſ-calbe fæ.  
 pecggað for rinbe.  
 Dpý oðrite ge.  
 fýrbe eoppe.  
 þæt hio zepenað nafað.  
 Dpý ge þæf ðeaper  
 þe eop Drihten zerceop.  
 zebidan ne mazon.  
 bitnef zecýnðef.  
 nu he eop ælce bæf.  
 onet topeapð.  
 Ne mazon ge zefion.  
 þæt he fýmle fpyneð.  
 æfter æghþelcum.  
 eorþan tuþe.  
 biornum 7 fuzlum.  
 ðeað eac fpa fame.  
 æfter mon-cýnne.  
 zeonb þýne miððan zeapð.  
 egeflic hunta.  
 abit on paðe.  
 nýle he ænig fpeað.  
 æfre folpætcan.  
 æp he zehebe.  
 þæt he hþile æp.  
 æfter fpypebe.  
 Iſ þ eapmlic þing.  
 þæt hif zebidan ne mazon.  
 bufg-fittende.  
 ungerælige men.  
 hine æp pillað.  
 forpan torciotan.

## METRE XXVII.

## OF TOLERANCE.

Why ever your mind will ye  
 trouble with hate,  
 As the icy-cold sea when it  
 rears  
 Its billows waked-up by  
 the wind?  
 Why make such an outcry  
 against your weird fate,  
 That she cannot keep you  
 from fears,  
 Nor save you from sor-  
 rows assign'd?  
 Why cannot ye now the due  
 bitterness bide  
 Of death, as the Lord hath  
 decreed,  
 That hurries to-you-ward  
 each day?  
 Now can ye not see him still  
 tracking beside  
 Each thing that is born of  
 earth's breed,  
 The birds and the beasts,  
 as ye may?  
 Death also for man in like  
 manner tracks out  
 Dread hunter! this middle-  
 earth through, [more;  
 And bites as he runs ever-  
 He will not forsake, when he  
 searches about, [too,  
 His prey, till he catches it  
 And finds what he sought  
 for before.

<sup>b</sup> Boet. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

gpa gpa fuzla cȳn.  
 oððe pilbu ðior.  
 þa pinnað betpuh.  
 æghpȳlc polbe.  
 oþer apellan.  
 Ac þæt iŷ unpuht.  
 æghpelcum men.  
 þæt he oþerne.  
 inpit-þoncum.  
 fioge on fæpðe.  
 gpa gpa fuzl oððe ðior.  
 Ac þæt pæpe puhtort.  
 þæt te pinca gehpȳlc.  
 oppum gulbe.  
 eblean on puht.  
 peopc be geþeophhtum.  
 peopulb-buendum.  
 þinga gehpȳlceŷ.  
 þæt iŷ þ̅ he luŷge.  
 gobpa gehpȳlcne.  
 gpa he geornort mæge.  
 milþrige ȳlum.  
 gpa pe [æp] gppæcon.  
 Ðe ŷceal þone monnan.  
 mote luŷian.  
 anb hiŷ unþeapap.  
 ealle hatian.  
 anb ofŷniþan.  
 gpa he gpiþort mæge.

## METRUM XXVIII.\*

Ðpa iŷ on eopþan nu.  
 unlæpþpa.  
 þe ne punþrige.  
 polcna fæpnelþeŷ.

A sad thing it is, if we cannot  
 await  
 His bidding, poor burghers  
 of earth,  
 But wilfully strive with  
 him still;  
 Like birds or wild beasts, when  
 they haste in their hate  
 To rage with each other in  
 wrath,  
 And wrestle to quell and  
 to kill.

But he that would hate in the  
 deep of his heart  
 Another, unrighteous is he,  
 And worse than a bird or  
 a beast;  
 But best is the man who would  
 freely impart  
 To a brother, whoever he be,  
 Full worth for his work  
 at the least:

That is, he should love all the  
 good at his best,  
 And tenderly think of the  
 bad, [fore;  
 As we have spoken be-  
 The man he should love with  
 his soul—for the rest  
 His sins he should hate, and  
 be glad [more.  
 To see them cut off ever-

## METRE XXVIII.

OF HEAVENLY WONDERS.

Who now is so unlearned  
 among people of the world,

\* Boet. lib. iv. metrum 5.—Si quis arcturi sidera nascit, &c

noðnes ƿiſto.  
 ƿýne tunglo.  
 hu hý ælce ðæge.  
 utan ýmbhƿeƿfeð.  
 eallne miððan gearð.  
 Ðra iſ mon-cýrnes.  
 þæt ne ƿunðrie ýmb.

hú hý rúme habbað.  
 ƿiðe micle.  
 ƿcýrtran ýmbhƿeƿfeð.  
 rúme ƿcýrðað lenz.  
 utan ýmb eall ƿiſ.  
 an þaƿa tungla.  
 ƿoruld-men hatað.  
 ƿænes þýla.  
 þa habbað ƿcýrtran.  
 i cýrðe anb ƿæpelo.<sup>1</sup>  
 ýmbhƿeƿfeð læſſan.  
 þonne oþru tungl.  
 ƿorþæm hi þæne eaxe.  
 utan ýmbhƿeƿfeð.  
 þone norð-enðe.  
 nean ýmbceƿpeð.  
 on þæne ilcan.  
 eaxe hƿeƿfeð.  
 eall ruma noðor.  
 ƿecene ƿcýrðeð.  
 ruð-healb ƿiƿeð.  
 ƿiſt untioſuz.  
 Ðra iſ on ƿorulðe.<sup>2</sup>  
 þæt ne ƿaſge.  
 bucon þa ane.  
 þe hit ær ƿiſon.  
 þæt mænig<sup>3</sup> tungul.  
 mapan ýmbhƿiſt.  
 harað on heoronum  
 rúme hƿile eft.  
 læſſe zelhað.  
 þa þe lacað ýmb eaxe enðe.

As not to wonder at the clouds  
 upon the skies unfurl'd,  
 The swiftly rolling heavens and  
 the racing of the stars,  
 How day by day they run  
 around this mid-earth in  
 their cars?

Who then of men doth wonder  
 not these glittering stars to  
 see,  
 How some of them round  
 wafted in shorter circles be,  
 And some are wanderers away  
 and far beyond them all,  
 And one there is which worldly  
 men the Wain with shafts  
 do call.

These travel shorter than the  
 rest, with less of sweep and  
 swerve  
 They turn about the axle, and  
 near the north end curve,  
 On that same axle quickly  
 round turns all the roomy  
 sky,  
 And swiftly bending to the  
 south untiring doth it fly.

Then who is there in all the  
 world that is not well  
 amazed,  
 Save those alone who knew  
 before the stars on which  
 they gazed,

<sup>1</sup> Cott. ƿæpelo.<sup>2</sup> Cott. ƿeorulða.<sup>3</sup> Cott. þæt te mænig.

oððe micle mape.  
 gerepað þa hiƿe mið ope.  
 ýmbe ƿeaple þrægeð.  
 þara iƿ gehaten.  
 Sattuinnuƿ gum.  
 ge hæfð ýmb þrutiz.  
 ƿintetu-geƿimeƿ.  
 ƿeopulb ýmbcýppreð.<sup>1</sup>  
 Booteƿ eac.  
 beophte ƿcineð.  
 oþer ƿteopna cýmeð.  
 efne iƿa rame.  
 on þone ilcan ƿcebe.  
 eft ýmb þrutiz.  
 geap-geƿimeƿ.  
 þæƿi hu ƿio þa ƿær.  
 Ða iƿ ƿeopulb-monna  
 þæt ne ƿaƿize.  
 hu gume ƿteoppan.  
 oð þa gæ ƿapað.  
 unþer mepe-ƿtƿeamar.  
 þæƿ þe monnum þyncð.  
 Sƿa eac gume ƿenað.  
 þæt ƿio runne þo.  
 ac ƿe ƿena niƿ.  
 ƿulhte þe ƿoþra.  
 Ne bið hio on æfen.  
 ne on æƿ-morƿgen.  
 mepe-ƿtƿeame þa neaƿi.  
 þe on miðne bæƿ.  
 And þeah monnum þyncð.  
 þæt hio on mepe gange.  
 unþer ƿæ ƿƿife.  
 þonne hæf on ƿetl glibeð.  
 Ða iƿ on ƿeopulbe.  
 þæt ne ƿunðƿize.  
 fuller monan.  
 þonne he ƿæƿingæ.  
 ƿýrð unþer ƿolcnum.  
 ƿluteƿ beƿeapað.

That many someƿhiles on the  
 heavens make a longer bend,  
 And someƿhiles less, and sport  
 about the axle of the end :

Or else much more they wander  
 quickly round the midway  
 spheres,  
 Whereof is one, light Saturn,  
 who revolves in thirty years,  
 Boötes also, shining bright,  
 another star that takes  
 His place again in thirty years,  
 of circle that he makes.

Who is there then of worldly  
 men to whom it doth not  
 seem  
 A thing most strange that  
 many stars go under the sea-  
 stream,  
 As likewise some may falsely  
 ween that also doth the sun,  
 But neither is this likeness  
 true, nor yet that other one.

The sun is not at even-tide,  
 nor morning's early light  
 Nearer to the sea-stream than  
 in the mid-day bright,  
 And yet it seems to men she  
 goes her wandering sphere  
 to lave,  
 When to her setting down she  
 glides beneath the watery  
 wave.

<sup>1</sup> Cott. ýmbcýppreð. Booteƿ.

beþeahc mið þioſtrum.  
 Ða þegna ne mæge.  
 eac paſan.  
 ælceſ ƿioſpan.  
 hƿý hi ne ƿinen.  
 ƿcſum peþeum.  
 beſoþan þæne ƿunnan.  
 ƿa hi ƿymle doð.  
 miðbel nihtum.  
 ƿið þone monan ƿoþan.  
 habbum beoþone.  
 Ðæt nu hæleþa ƿela.  
 ƿelceſ and ƿelceſ.  
 ƿiðe ƿunþiað.  
 and ne ƿunþiað  
 þæt te ƿuhta gehƿile.  
 men and netenu.  
 micelne habbað.  
 and unnetne.  
 andan beteoþ him.  
 ƿiðe ƿinþalne.  
 iſ þi ƿellic þincg.  
 þæt hi ne ƿunþiað.  
 hi hit on ƿolcnum oſt.  
 þeaple þunþiað.  
 þiaþ-mælum eſt.  
 anſoþlæteð.  
 and eac ƿa ƿame.  
 ýð ƿið lanbe.  
 ealneþ ƿinneð.  
 ƿinð ƿið þæge  
 Ða ƿunþiað þæſ.  
 oððe oþpeſ eſt.  
 hƿý<sup>1</sup> þæt iſ mæge.  
 peoþþan oſ þæteþe.  
 ƿlite toþht<sup>2</sup> ƿcineð.  
 ƿunna ƿpegle hæ.  
 ƿona geceþneð.  
 iſ meþe ænlic.  
 on hiſ ægen gecýnð.

<sup>1</sup> Cott. hpl.

Who is there in the world will  
 wonder not to gaze  
 Upon the full-moon on his way,  
 bereft of all his rays,  
 When suddenly beneath the  
 clouds he is beclad with  
 black?  
 And who of men can marvel  
 not at every planet's track?

Why shine they not before the  
 sun in weather clear and  
 bright,  
 As ever on the stilly sky before  
 the moon at night?  
 And how is it that many men  
 much wondering at such,  
 Yet wonder not that men and  
 beasts each other hate so  
 much?

Right strange it is they marvel  
 not how in the welkin oft  
 It thunders terribly, and then  
 eftsoons is calm aloft,  
 So also stoutly dashes the wave  
 against the shore,  
 And fierce against the wave  
 the wind uprises with a roar!

Who thinks of this? or yet  
 again, how ice of water  
 grows,  
 And how in beauty on the sky  
 the bright sun hotly glows,  
 Then soon to water, its own  
 kin, the pure ice runs away;  
 But men think that no wonder,  
 when they see it every day.

<sup>2</sup> Cott. toph.

peorpeð to pætre.  
 Ne þincð þ̅ punþor micel.  
 monna ænægum.  
 pæt he mæge gefeon.  
 bogora gehwile.  
 ac pæt ðýrre folc.  
 pær hit ſelþnor Ʒerhð.  
 Ʒriþor punþrað.<sup>1</sup>  
 þeah hit wýra gehpæm.  
 punþor þince.  
 on hýr mōð-Ʒepan.  
 micle læſſe.  
 Unþer-Ʒcaþolſæſce.  
 ealneƷ penað.  
 pæt þ̅ ealþ Ʒerſceapt.  
 æſſe ne pæpe.  
 pæt hi ſelþon Ʒerioð.  
 ac Ʒriþor Ʒiet.  
 peorulþ-men penað.  
 pæt hit þear come.  
 nýpan Ʒerſælþe.  
 Ʒif hýra nænægum.  
 hýlc ær ne oþeorþe.  
 iſ þ̅ eaſmlic þinc.  
 Ac Ʒif hýra ænig.  
 æſſe peorþeð.  
 to þon Ʒipþet-Ʒeorin.  
 pæt he ſela onƷinð.  
 leornian hýra.  
 and him liſe þearþ.  
 oþ mōþe abrit.  
 pæt micle ðýrƷ.  
 pæt hit oþerppugen mib.  
 punoþe ſange.  
 þonne ic pæt Ʒeape.  
 þ̅ hi ne punþrað.  
 mænigef þingef.  
 þe monnum nu.  
 pærþo Ʒ punþer.  
 þel hýpær þýnceð.

This senseless folk is far more  
 struck at things it seldom  
 sees,  
 Though every wise man in his  
 mind will wonder less at  
 these;  
 Unstalworth minds will always  
 think that what they seldom  
 see  
 Never of old was made before,  
 and hardly now can be.

But further yet, the worldly  
 men by chance will think it  
 came,  
 A new thing, if to none of  
 them had ever happ'd the  
 same;  
 Silly enough!—yet if of them  
 a man begins to thirst  
 For learning many lists and  
 lores that he had scorn'd at  
 first,

And if for him the Word of  
 life uncovers from his wit  
 The cloak of that much foolish-  
 ness which overshadow'd it,  
 Then well of old I wot he  
 would not wonder at things  
 so  
 Which now to men most wor-  
 thily and wonderfully show.

<sup>1</sup> Cott. punþrað.

METRUM XXIX.<sup>1</sup>

Lif þu nu pilnige.  
 peopulb-Drihtner.  
 heane anpalb.  
 hlutne mote.  
 onȝitan ȝiorne.<sup>1</sup>  
 ȝeimal-mæȝene.  
 heoƿoneȝ tunȝlu.  
 hu bi him healbað betȝuh.  
 riȝbe riȝȝale.  
 ȝybon ȝȝa lanȝe.  
 ȝȝa lu ȝepenebe  
 pulȝner ealbon.  
 æt ȝȝum-ȝceafte.  
 þæt ȝio ȝȝene mot.  
 ȝun ne ȝerecan.  
 ȝȝap cealȝer ȝeȝ.  
 mouna ȝeinaȝio.  
 Ðræt þa mæȝian tunȝl.  
 auȝer oȝner ȝene.  
 á ne ȝehȝuneð.  
 ær þam ȝ oȝer.  
 oȝeȝteð.  
 Ne huȝa ȝe ȝceopȝa.  
 ȝeȝȝigan ȝile.  
 ȝeȝt-bæl ȝolcna.  
 þone ȝȝe men.  
 Uȝȝa nemnað.  
 Ealle ȝȝeopȝan.  
 riȝað æȝȝer ȝunnan.  
 ȝamob mið ȝobeȝe.  
 unȝer eoȝȝan ȝȝunb.  
 he ana ȝtent.  
 niȝ ȝ nan ȝunbop.  
 he iȝ ȝunbȝum ȝæȝt.<sup>2</sup>  
 upenbe neah.  
 eaȝe þæȝ ȝobeȝer.  
 Ðonne iȝ an ȝceopȝa.  
 oȝer oȝne beoȝht.

## METRE XXIX.

OF THE STARS AND SEASONS.

If now thou art willing the  
 Lord of the world  
 His highness and greatness  
 clear-sighted to see,  
 Behold the huge host of the  
 heavens unfurld  
 How calmly at peace with  
 each other they be!

At the first forming the glori-  
 fied Prince  
 Ordered it so that the sun  
 should not turn  
 Nigh to the bounds of the  
 moon ever since,  
 Nor the cold path of the  
 snow-circle burn.

Nay, the high stars never cross  
 on the skies  
 Ere that another has hurried  
 away ;•  
 Nor to the westward will ever  
 uprise  
 Ursa the star,—so witting  
 men say.

All of the stars set after the  
 sun  
 Under the ground of the  
 earth with the sky :

<sup>1</sup> Boet. lib. iv. metrum 6.—Si vis celsi jura tonantis, &c.<sup>2</sup> Cott. ȝionne.<sup>3</sup> Cott. eaȝt.



cýmeð earċan up.  
 ær þonne runne.  
 þone<sup>1</sup> monna hearn.  
 morġen-ŕtiorpa hatað.  
 unþer heoronum.  
 forþæm he hæleþum bæġ.  
 bobað æfter buþum.  
 þiengeð æfter.  
 ŕpegelcophġ runne.  
 ŕamað eallum bæġ.  
 iŕ ŕe forþýnel.  
 ŕæġer and ŕiene.  
 cýmeð earċan up.  
 æppor<sup>2</sup> runnan.  
 and eft æfter runnan.  
 on ŕetl ġlibeð.  
 þer unþer þeorulþe.  
 þer-þioþa ġiŕ  
 noman onþenþað.  
 þonne niht cýmeð.  
 hatað ġine ealle.  
 æfen-ŕtiorpa.  
 ŕe bið þæne runnan ŕiŕtþa.  
 ŕiðþan ġi on ŕetl ġerþað.  
 oþrneð.  
 þæt iŕ æþele tungol.  
 oð þi he be earċan þeorþeð.  
 elbum oþeþe.  
 ær þonne runne.  
 \* \* \*  
 \* \* \*  
 \* \* \* habbað.  
 æþele tungol.  
 emne ġeþeþe.  
 bæġ ġ nihte.  
 Ðrihtner meahġum.  
 runne ġ mona.  
 ŕiðe ġeþþæne.  
 ŕpa ġim æt ŕþýmðe.  
 þæþer ġetiohhobe.  
 Ne þearft þu no þenan.

<sup>1</sup> Cott. þonne.<sup>2</sup> Cott. æp for.

That is no wonder; for only  
 this one,  
 The axle, stands fastly and  
 firmly on high.

Again, there's a star more  
 bright than them all,  
 He comes from the east,  
 before the sun's birth,  
 The star of the morning,—thus  
 him ever call,  
 Under the heavens, the chil-  
 dren of earth.

For that he bodes day's-dawn  
 to men's homes  
 After him bringing the sun  
 in his train,  
 Fair from the east this fore-  
 runner comes,  
 And glides to the west all  
 shining again.

People rename him at night in  
 the west,  
 Star of the evening then is  
 he hight,  
 And when the setting sun goes  
 to her rest  
 He races her down more  
 swift than the light.

Still he outruns her, until he  
 appears  
 Again in the east, forerun-  
 ning the sun,  
 A glorious star, that equally  
 clears  
 The day and the night, ere  
 his racing be run.

þæt þa plitegan tungl.  
 þær þeopbomer.  
 aþnoten þeopðe.  
 ær bomer bæge.  
 ðeð riðpan ýmbe.  
 moncýnner fuma.  
 ƿa him gemet ƿinceð.  
 ƿorþon hi he heaƿe.  
 heofoner ƿýrjer.  
 on ane ne læt.  
 ælmihtig Loð.  
 ƿý lær hi oþra ƿorðýðen.  
 æþela geſceapta.  
 ac ƿe eca Loð.  
 ealle<sup>1</sup> gemetgað.  
 riða geſceapta.  
 ƿorða geðƿepað.  
 hƿilum þæt ðriða.  
 ðrið<sup>2</sup> þone ƿætan.  
 hƿýlum hi gemenget.  
 metoðer cƿæfte.  
 cile rið hæto.  
 hƿilum ceppet eƿt.  
 on up ƿorð.  
 æl beoþhta læg.  
 leoht lýfte.  
 lýgeð him beþinban.  
 heaƿ hƿurpan ðæl.  
 þeah hit hƿilan ær.  
 eorðe rið cealbe.  
 on innan hipe.  
 heolb ƿ hýbbe.  
 halger meahtum.  
 Be þær cýningjer gebode.  
 cýmet geapa gehƿæm.  
 eorðe þrungeð.  
 æghƿýlc tubor.  
 anb ƿe hata ƿumor.  
 hælepa beapnum.  
 geapa gehƿilce.  
 geſetð ƿ þriðeð.

<sup>1</sup> Cott. ealla.

<sup>2</sup> Cott. ðriðeð.

Through the Lord's power, the  
 sun and the moon  
 Rule as at first by the Fa-  
 ther's decree;  
 And think not thou these  
 bright shiners will soon  
 Weary of serfdom till domes-  
 day shall be:

Then shall the Maker of man  
 at his will  
 Do with them all that is  
 right, by-and-by;  
 Meanwhile the Good and Al-  
 mighty One still  
 Setteth not both on one half  
 of the sky,

Lest they should other brave  
 beings unmake;  
 But Ever Good, He still  
 suffers it not;  
 Somewhiles the dry with the  
 water will slake,  
 Somewhiles will mingle the  
 cold with the hot.

Yea, by His skill, otherwhiles  
 will upsoar  
 Into the sky fire airily-  
 form'd,  
 Leaving behind it the cold  
 heavy ore  
 Which by the Hðly One's  
 might it had warm'd.

geonð riðne ʒrunð.  
 ʒæb anb bleba.  
 hæpfer to honba.  
 hep buenbum.  
 ʒipa neceð.  
 ʒen æpfer þæm  
 ʒpýlce hazal ʒ ʒnap.  
 hpuʒan leccað.  
 on pinter tīb.  
 peber unhiore.  
 ʒop þæm eopðe onfehð.  
 eallum ʒæbum.  
 ʒebeð þ̅ lu ʒnoþað.  
 ʒeapna ʒehpīca.  
 on lencten tīb.  
 leaþ up ʒpŕýttað.  
 ac ʒe mīlba metoð.  
 monna beapnum.  
 on eopþan ʒet.  
 eall þ̅ te ʒnopeð.  
 ʒæʒtmaʒ on ʒeopolbe.  
 pel ʒonðbʒenʒeð hit.  
 þonne he mīle  
 heoʒona pālbenð.  
 anb eopað eft.  
 eopð-buenðum.  
 nīmð þonne he pīle.  
 nenʒenbe ʒoð.  
 anb þ̅ hehʒte ʒoob.  
 on heah ʒetle.  
 ʒæcð ʒelf cýning.  
 anb þioʒ riðe ʒerʒeaft.  
 þenað anb þioþað.  
 he þone anpālbeð.  
 þæm ʒepelcleppnum.  
 þeopulb ʒerʒeafta.  
 Nīʒ þ̅ nan þunðop.  
 he iʒ þeþoða ʒoð.  
 cýning anb Drihten.  
 cpucepa ʒehpelceʒ.  
 æpelm ʒ ʒpuma.  
 eallpa ʒerʒeafta.

By the King's bidding it  
 cometh each year,  
 Earth in the summer-time  
 bringeth forth fruit,  
 Ripens and dries for the soil-  
 dwellers here  
 The seed, and the sheaf, and  
 the blade, and the root.

Afterward rain cometh, hailing  
 and snow,  
 Winter-tide weather that  
 wetteth the world,  
 Hence the earth quickens the  
 seeds that they grow  
 And in the lenten-tide  
 leaves are uncurl'd.

So the Mild Maker for children  
 of men  
 Feeds in the earth each fruit  
 to increase,  
 Wielder of heaven! He brings  
 it forth then;  
 Nourishing God!—or makes  
 it to cease.

He, Highest Good, sits on His  
 high seat,  
 Self-King of all, and reins  
 evermore  
 This His wide handiwork,  
 made, as is meet,  
 His thane and His theow<sup>1</sup> to  
 serve and adore.

That is no wonder, for He is  
 the King,  
 •Lord God of Hosts, each  
 living soul's awe,

<sup>1</sup> Theow, a slave.

pýphta 7 rceppenb.  
 peopulbe þýrre.  
 pýrbom anb æ.  
 populb-buenþra.  
 Ealle<sup>1</sup> zerceapra.  
 on hæpenbo.  
 hio nane ne renbað.  
 þæt eft cumað.  
 Líf he þra zerceaðþræ.  
 ne rcapolabe.  
 ealle zerceapra.<sup>2</sup>  
 æghwýlc huopa.  
 ppaðe torrencce.  
 peorþan rceolben  
 æghwýlc huopa.  
 ealle to nauhte.  
 peorþan rceolbon.  
 ppaðe torlopene.  
 þeah þa ane lufæ.  
 ealle zerceapra.  
 heofoner 7 eorþan.  
 hæbben gemæne.  
 þæt hi þropien.  
 pþlcum þrob-þuman.  
 anb fægniað þ.  
 huopa fæber palbeð.  
 ný þ nan punþor.  
 forþæm puhta nan.  
 æfre ne meahce.  
 elleþ puman.  
 gýr hi eall mægene.  
 huopa oþb-þuman.  
 ne þropoben.  
 þeobne mæþrum.

METRUM XXX.<sup>a</sup>

Omeruy pæy.  
 eart mib Lpocum.  
 on þæm leobcýpe.

• • Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum  
 Mellifui canit oris Homerus, &c.

<sup>1</sup> Cott. ealla.

<sup>2</sup> Cott. zerceapra.

The source and the spring of  
 each being and thing,  
 All the world's maker, and  
 wisdom, and law.

Everything made,—on His er-  
 rands they go,  
 None that He sendeth may  
 ever turn back;  
 Had He not stablished and  
 settled it so,  
 All had been ruin and fallen  
 to rack;

Even to nought would have  
 come at the last:  
 All that is made would have  
 melted away:  
 But both in heaven and earth,  
 true and fast,  
 All have one love such a  
 Lord to obey,

And are full fain that their  
 Father should reign;  
 That is no wonder, for else  
 should each thing  
 Never have life, if they did not  
 remain  
 True to their Maker, man's  
 glorious King.

## METRE XXX.

OF THE TRUE SUN.

Homer among the Eastern  
 Greeks, was erst

leopa cƿætzgatz.  
 Finglier.  
 fƿieonb 7 laneop.  
 þæm mæran fceope.  
 magiftia betƿt.  
 Ðæt ƿe Omeƿur.  
 oft anb zelome.  
 þæne runnan plite.  
 fƿiðs heƿebe.  
 æpelo cƿæftar.  
 oft anb zelome.  
 leopum 7 ƿellum.  
 leobum þeakte.  
 ne mæg hio þeah gefcinan.  
 þeah hio ƿe fcar 7 beoƿht.  
 ahpærgen neah.  
 ealle<sup>1</sup> gefceafta.  
 ne fupfum þa gefceafta.  
 þe hio gefcinan mæg.  
 enbemer ne mæg.  
 ealle<sup>1</sup> geonblihtan.  
 innan anb utan.  
 Ac ƿe ælmihteƿa.  
 ƿalbenb 7 ƿynhta.  
 ƿeopulbe gefceafta.  
 hƿ aƿen ƿeopc.  
 eall geonbpliteð.  
 enbemer þuphryhð.  
 ealle<sup>1</sup> gefceafta.  
 Ðæt ƿ ƿio ƿoðe.  
 fƿæne mið ƿihte be þæm.  
 ƿe mæron fingan.  
 fƿylc butan leare.

METRUM XXXI.<sup>2</sup>

Ðæt þu meahƿ onƿitan.  
 ƿif hƿ þe ƿeman lƿrt.  
 þæt te miƿlice.  
 manega ƿuhta.  
 geonb eoƿþan fapað.

<sup>2</sup> Boet. lib. v. metrum 5.—*Quam variis terras animalia permeant figuris, &c.*

<sup>1</sup> Cott. ealla.

The best of bards in all that  
 country side;  
 And he was Virgil's friend and  
 teacher first,  
 To that great minstrel  
 master well allied.  
 And Homer often greatly  
 praised the sun,  
 Her high-born worth, her  
 skilfulness most true;  
 Often by song and story many  
 a one [praises due.  
 He to the people sang her  
 Yet can she not shine out,  
 though clear and bright,  
 Everywhere near to every-  
 thing all-ways,  
 Nor further, can she shed an  
 equal light  
 Inside and out on all that  
 meet her rays.  
 But the Almighty Lord of  
 worldly things,  
 Wielder and Worker,  
 brightly shines above  
 His own good workmanship,  
 and round all flings  
 An equal blaze of skilfulness  
 and love!  
 That is the true Sun, whom we  
 rightly may  
 Sing without leasing as the  
 Lord of Day.

## METRE XXXI.

## OF MAN'S UPRIGHTNESS.

Yet more, thou mayst know,  
 If it lists thee to mind,  
 That many things go

ungelice.  
 habbað blioh 7 ƿæpbu.  
 ungelice.  
 and mæg-ƿlitær.  
 manegna cýnna.<sup>1</sup>  
 cuð and uncuð.  
 cƿeopað 7 ƿnicað.  
 eall lichoma.  
 eoƿpan getenge.  
 nabbað hi sæt ƿýpnum fultum.  
 ne mazon hi mið fotum  
 eoƿpan brucan. [zanzan.  
 ƿƿa him eaden ƿær.  
 ƿume fotum tƿam.  
 foldan ƿeðƿað.  
 ƿume ƿær-ƿete.  
 ƿume ƿleogenbe.  
 ƿinbeð unbep ƿolcnum.  
 Bið ƿeah ƿuhta gehƿilc.  
 onhnizen to hƿuran.  
 hnupað of bune.  
 on ƿeopulð ƿliteð.  
 ƿilnað to eoƿpan.  
 ƿume neb-ƿearƿe.  
 ƿume neob-ƿræce.  
 man ana gæð.  
 metober gerceapra.  
 mið hiƿ andƿlitan.  
 up on gepihtce.  
 Mið ƿý iƿ zetacnob.  
 ƿæt hiƿ tƿeopa ƿceal.  
 and hiƿ mob-geƿonc.  
 ma up ƿonne niƿep.  
 habban to heoƿonum.  
 ƿý læƿ he hiƿ hiƿe ƿenbe.  
 niƿep ƿƿa ƿær nýten.  
 Niƿ<sup>2</sup> þ gebafenlic.  
 ƿæt ƿe mob-ƿepa.  
 monna æniger.  
 niƿep-healb ƿefe.  
 and ƿæt neb upƿearb.

<sup>1</sup> Cott. cýnna.

Over earth in their kind  
 Unlike to the view  
 In shape as in hue.

Known or unknown  
 Some forms of them all  
 On earth lying prone  
 Must creep and must crawl;  
 By feathers help'd not  
 Nor walking with feet,  
 As it is their lot  
 Earth they must eat.  
 Two-footed these,  
 Four-footed those,  
 Each one with ease  
 Its going well-knows,  
 Some flying high  
 Under the sky.

Yet to this earth  
 Is everything bound,  
 Bowed from its birth  
 Down to the ground;  
 Looking on clay,  
 And leaning to dust,  
 Some as they may,  
 And some as they must.  
 Man alone goes  
 Of all things upright,—  
 Whereby he shows  
 That his mind and his might  
 Ever should rise  
 Up to the skies.

Unless like the beast  
 His mind is intent  
 Downwards to feast,—  
 It cannot be meant  
 That any man  
 So far should sink  
 Upwards to scan  
 Yet—downwards to think!

<sup>2</sup> Cott. Iƿ.

## NOTES.

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Note 1, p. viii.—“Ælfrēð Kuning wæs wealhstow ðære bec.” “King Alfred was translator of this book”—Although this preface is written in the third person, yet there is no doubt that Alfred himself was the writer, for he explains his method of translating, alludes to “the various and manifold occupations which often busied him both in mind and body,” beseeches the reader to “pray for him, and not to blame him if he should more rightly understand it than he could,” and finally, offers the apology that “every man must, according to the measure of his understanding, and according to his leisure, speak that which he speaks, and do that which he does.” The style of this preface is very similar to the one which Alfred prefixed to his version of Pope Gregory’s Pastoral, and also to that which he prefixed to the Anglo-Saxon version of Pope Gregory’s Dialogues, which was written under his direction, by Werfrith, Bishop of Worcester.

Note 2, p. 2, l. 2.—“Rædgota and Eallewica.”—The invasions of Radagaisus and Alaric took place early in the fifth century, and, after many years of desolating wars, Theodoric, an Ostrogoth, said to be the fourteenth in lineal descent of the royal line of Amala, acquired possession of Rome. Theodoric was a Christian, but had been educated in the tenets of Arius. For many years he gave the fullest toleration to the profession of the Catholic Faith, and went so far as to behead one of his officers for becoming an Arian, saying, “If thou couldst not continue true to thy God, how canst thou prove faithful to me who am but a man?” At length, however, apprehending danger to his throne, and suspecting the Catholics to be in league with his enemies, he withheld the toleration he had granted, and became a persecutor of the orthodox faith. The oppressions which he beheld, roused the patriotism of Boethius, a noble Roman, distinguished for his many and varied accomplishments. He entered into a correspondence with the Emperor Justin, at Constantinople, and this being discovered, Theodoric caused him to be imprisoned in Ticinum, and while there, he composed this treatise.

Note 3, p. 2, l. 8.—Literally, “that they might be worthy of their ancient rights;” “heopa ealdrūhta wyrðe beon.”—It may here be observed that the compound words which occur so frequently in Anglo-Saxon are, for the most part, compounded from substantives and adjectives. The adjective is frequently found in composition with its substantive, and remains uninflected through all its cases. Thus the adjective “eald,” in composition with the substantive “wyrð,” makes “ealdwyrð,” and “ealdwyrðum” in the genitive and dative and ablative plural; and in

composition with the substantive "hlajopð," makes "ealðhlajopð," and "ealðhlajopðum" in the dative and ablative plural. Two substantives are often compounded, the first having an adjective power. Thus "populð" compounded with the substantives "þeap" and "ræð," respectively makes "populð þeapum" and "populð ræðum" in the dative and ablative plural. This kind of composition is not limited to two words. The compound "ealð-hlajopð," considered as one word, may again be compounded, as in the present chapter, with the substantive "cyn." The latter word "cyn" only is then subject to inflection, "ealð" and "hlajopð" remaining invariable. Accordingly we find "ealð-hlajopð-cýanef" in the genitive singular; and a similar inflection will be found in many other words.

NOTE 4, p. 2, l. 11.—John, the first Pope who bore that name, was sent on an embassy by Theodoric to the Emperor Justin, at Constantinople, and on his return, Theodoric confined him in a dungeon at Ravenna, where he died of want.

NOTE 5, p. 2, l. 20—"Sende þa sigellæce æpenbýggjutu." "He therefore privately sent letters."—The verb *sende* is here used without a nominative case being expressed, which, however, is to be understood, and sought for in the preceding sentence.

NOTE 6, p. 4, l. 22.—"Se pyrðom."—In several parts of this work the reader will meet with inconsistencies resulting from the grammatical accident of gender. In Anglo-Saxon many substantives are neuter, but the far greater number, though denoting objects undistinguished by sex, are considered, grammatically, as either masculine or feminine. These distinctions are for the most part regulated by terminations, but are occasionally arbitrary. As a rule, words ending in *a* are masculine, and those ending in *e* are feminine; thus *Wona*, the moon, is masculine, and *Sunne*, the sun, is feminine, while *wif*, wife, or woman, is neuter. In the Latin version of Boethius, Philosophy is described as a female, the word *Philosophia* being grammatically of the feminine gender, but Alfred generally translates it by *pyrðom*, which is invariably masculine. Hence we find him applying masculine articles, pronouns and adjectives, to *pyrðom*, who is perhaps in the same page described as the *forþer modop* of Boethius. In a few places *Philosophia* is rendered by *Lecceadpyrner*, Reason, and is then feminine. In one instance, c. iii. § 3, the words *pyrðom* and *Lecceadpyrner* are used conjointly to designate Philosophy, with a verb in the plural number; and yet the author immediately reverts to the singular, and says, *þa ongan he eft rýppecan 7 cræf*.—Although the dialogue should properly be carried on between Philosophy and Boethius, yet Alfred frequently makes "the mind"—i.e. the mind of Boethius—one of the interlocutors, instead of Boethius himself; and *Wob*, the mind, is a substantive of the neuter gender.

NOTE 7, p. 7, l. 28.—This opinion of Plato was powerfully enforced by him in his dialogue *De Republica*; and it is a truth which will find an echo in every well-ordered mind.

NOTE 8, p. 10, l. 15.—The Cottonian MS., which has been wonderfully restored by the gentlemen mentioned in the preface, commences with the word "unclænpan;" the preceding portion being too much injured to be deciphered. The variations in the readings of the Cottonian MS., which



occur before this word, were observed by Junius before the MS. was injured by fire, and are given on his authority; all the subsequent ones are the result of the editor's own collation.

Note 9, p. 23, l. 10.—This was Croesus, King of Lydia, who, having been taken captive by Cyrus, King of Persia, and placed on a pile to be burned, is said to have been delivered from his danger by a shower of rain, which Apollo sent at his earnest entreaty.—*Herod. l. 87.*

Note 10, p. 26, l. 13.—This chapter ends abruptly, and is evidently incomplete.

Note 11, p. 36, l. 22.—“*Fopbam ðe Ljurt eapbað on þæpe ðene eabmoðnefre.*” “For Christ dwells in the vale of humility.”—Whatever allusions to the Christian religion occur in this work, are introduced by Alfred.

Note 12, p. 47, l. 82.—*Cantabit vacuus ceram latrone viator.*—*Juv. Sat. x. 22.*

Note 13, p. 52, l. 10.—King Alfred evidently mistook the epithet “*Liberum*” for a proper name. The individual alluded to was probably Anaxarchus, a philosopher of Abdara. Nicocreon, King of Salamis, in Cyprus, having been offended by the philosopher's freedom, caused him to be cruelly tormented; and when at length the tyrant, finding he could not subdue the spirit of his victim, threatened to cut off his tongue, Anaxarchus bit it off, and spit it into the tyrant's face.—*Cic. in Tusc. ii. 31.*

Note 14, p. 53, l. 80.—Busiris, King of Egypt, said to have been the son of Neptune, and altogether a mythical personage, sacrificed to Jupiter all strangers whom he could seize; and when Hercules visited Egypt, Busiris caused him to be bound and laid upon the altar. Hercules, however, soon disentangled himself, and sacrificed the tyrant and his son on the altar, where he had slain his victims. The whole statement, however, is contradicted by Herodotus.

Note 15, p. 53, l. 80.—Regulus was a Roman consul during the first Punic war, and, after gaining several victories over the Carthaginians, was at length overcome by Xanthippus, and taken prisoner. He was sent to Rome by the Carthaginians to sue for peace, but so far was he from desiring peace, that he exhorted his countrymen to persevere in the war, as it would be greatly for their advantage, and on his return to Carthage he was cruelly put to death.

Note 16, p. 58, l. 29.—*Lpæpt.* Literally, craft.—Perhaps no word in the Anglo-Saxon language is used in a greater variety of senses. It denotes art, trade, profession, practice, employment, workmanship, skill, talent, ability, power, strength, faculty, virtue, excellence, endowment, and many other good qualities; and it is also used, though rarely, in a bad sense, for cunning, contrivance, artifice.

Note 17, p. 62, l. 82.—*Þeopa yppæc iſ tobaleb on tpa 7 hunb peopontag.* Their language is divided into seventy-two.—This calculation of the number of languages occurs again in c. xxxv. § 4. It is also mentioned by Ælfric, *De Test. Vet.*; and the passage is thus translated by Lisle: “Now the history telleth us concerning Noe's posterity, that his sons begot seventy and two sons, who began to build that wonderfull citie and high tower, where in their foolish imagination should reach up to heaven. But God himselfe came thereto, and beheld their worke, and gave

them every one a sundry language, that they understood not each other what they said: so they quickly surceased the building; and then went they to sundry forrein lands, with as many languages as leaders."

Note 18, p. 64, l. 8.—Cicero shows in his "Somnium Scipionis" that the Romans occupied a comparatively small part of the earth, and that, therefore, the glory of the Roman name was very limited in its extent.

Note 19, p. 64, l. 15.—"þe ge þær ýmbe rýncað." "Which ye labour about."—"þær," "there," is frequently redundant in Anglo-Saxon as in modern English.

Note 20, p. 66, l. 7.—"ten þurenð pntpa." "Ten thousand winters."—Northern nations reckon their years by winters, and the shorter divisions of time by nights. The latter mode of computation is still very common in this country, as, instead of seven days, we say "se'nnight;" and, instead of fourteen days, we say "a fortnight."

Note 21, p. 68, l. 34.—Hor. Carm. lib. i. carm. 4.

Note 22, p. 70, l. 1.—"Ðpæt rint nu þær ropemæpan and þær rýan golyrnuðer ban pelonðer." "What are now the bones of the celebrated and the wise goldsmith, Weland?"—This passage is grounded on the following remark of Boethius,

"Ubi nunc fidelis ossa Fabricii jacent?"

In c. xvi. § 2, Alfred mistook an epithet for a proper name, and here, instead of mentioning the name of Fabricius, the opponent of Pyrrhus, he seems to have been led by a singular association of ideas to substitute that of Weland, the Vulcan of northern mythology. Although there is a remarkable change of persons, the argument to prove the worthlessness of earthly reputation is not affected by it.

Note 23, p. 70, l. 7.—"Se apaða Rompana hepetoga, re pær hatan Bputur, oðpe naman Lappjur." "The patriotic consul of the Romans, who was called Brutus, by another name Cassius."—This is a very singular mistake of Alfred's. Brutus and Cassius are here confounded, and considered as one person!

Note 24, p. 72, l. 5.—"rpa þær punder ýtt." "As the wind's storm."—For this reading we are indebted to Mr. Cardale; the reading in the Cottonian MS. being rpa þær punder þýr, and in the Bodleian rpa þær punder þýr; both of which are evidently erroneous, and there cannot be a doubt that Mr. Cardale has happily restored the original reading.

Note 25, p. 72, l. 6.—"Stypung," which is here rendered "experience," means a stirring, or agitation, or any kind of tumult.

Note 26, p. 76, l. 83.—"Sme rpete to healcetenne," which is here translated "very pleasant to the stomach," could not be rendered more literal in English, the expression being "dulcis eructando."

Note 27, p. 80, l. 10.—"þ is þonne Iob. That is, then, God.—The Latin of Boethius is, Id autem est bonum. That God is the supreme good is not formally stated by Boethius, until after a long train of reasoning, which is followed by his address to the Deity. It first occurs in the part of lib. fil. prosa 10, which corresponds with c. xxxiv. § 2, of the present work. But in this, and some other passages, the construction shows that Alfred meant to put God, instead of good. In Anglo-Saxon the word god denotes both God and good, so that there can be no other guide to its meaning, independently of the context, than the introduction of a capital

letter. It may be remarked, however, that in the Cottonian MS. of this work, the adjective *gob* is generally spelt *gōōb*.

Note 28, p. 82, line 2.—*oþbælpæ*; more prone.—The Bodleian MS. gives *oþbælpæ*, and the Cottonian gives *oþbælpæ*, as the reading of this word; but these being unintelligible, Junius proposed to substitute *oþbælpæ*, in which he was followed by Mr. Cardale, and the Editor's opinion coincides with their view.—See Rawlinson's *Boethius*, p. 187.

Note 29, p. 86, l. 4.—*oþeþ* is substituted by Mr. Cardale for *heoþa*, and makes the passage clearer.

Note 30, p. 90, l. 4.—*mæste* is here used impersonally, and reflectively: literally, as if it dream you.

Note 31, p. 90, l. 24.—*Ða anbryppode Boethiur*. Then answered Boethius.—Alfred occasionally forgets that he is writing in the character of Boethius, and names him in the third person.

Note 32, p. 92, l. 34.—*hmægþe . . . . þýnre . . . . cala*.—These verbs are all in the singular number, and are used impersonally—a circumstance which frequently occurs in Anglo-Saxon.

Note 33, p. 96, l. 6.—*re Lædlic þær heþetoga on Rome*. Catulus was a consul in Rome.—Catulus was a Roman consul, but it was Catullus, the poet, who was indignant that Nonius should sit in a chair of state. The two are here confounded.

Note 34, p. 102, l. 28.—This refers to Damocles and Dionysius, the tyrant of Sicily.

Note 35, p. 104, l. 19.—Seneca, who is called the "foster-father" of Nero, had the misfortune to be appointed tutor to that cruel tyrant; and having incurred the displeasure of his former pupil, he was put to death by bleeding, which was accelerated by a bath.

Note 36, p. 104, l. 24.—Papinian, the celebrated jurist, was a prefect under the Emperor Severus, and it is said that the emperor, on his death, commended his two sons, Antoninus Caracalla and Geta, to the care of Papinian. But soon after his father's death, Caracalla dismissed Papinian from his office, murdered his brother Geta, and then gave orders for the execution of his former guardian, which was shortly afterwards carried into effect. Boethius could scarcely have selected two more fitting examples for illustrating his argument.

Note 37, p. 106, l. 28.—*Thýle Thule*.—An island in the German Ocean, which, from its great distance from the continent of Europe, received from the ancients the epithet of "ultima." Its situation was never ascertained; and there are still different opinions about it. Some suppose that it was the island now called Iceland, or else part of Greenland; while others consider it to be the Shetland Isles.

Note 38, p. 106, l. 31.—"*þam rceop*;" "a certain poet."—This was Euripides, and the passage alluded to is *Andromacha*, l. 320, Ed. Matth.

Note 39, p. 110, l. 16.—*unwæþelne*; unnoble.—It was necessary to coin a word to express the meaning of the original. Ignoble would convey a very false idea of what is meant by *unwæþel*, both in this and many other passages.

Note 40, p. 112, l. 15.—*Œdipus* is here alluded to, who, in ignorance, is said to have slain his father Laius, King of Thebes.

Note 41, p. 120, l. 18.—*oþeþcuman* is evidently a contraction of *oþeþcuman*, to overcome, like *o'ercome* in English.

Note 42, p. 132, l. 36.—*bryt* is here used for *beperc*.

Note 43, p. 142, l. 17.—*þeapnð* is here used for *þeapn*.

Note 44, p. 146, l. 8.—*þio beophtney þæpe runnan ꝥuman ꝥie þær æp ner to metanne, &c.*—This, which is the reading in the Bodleian MS., is evidently a mistake, and unfortunately there is no other MS. to correct it, inasmuch as those portions of Boethius which are metrical are entirely different in the Bodleian and Cottonian MSS. The Bodleian contains the metres in a prosaic form, and the Cottonian has them in verse. E. Thomson, Esq., has kindly suggested to the Editor that *þær æp ner* should be *þærþæpner*, or rather *þeortæpner*, darkness; and this alteration is in some measure confirmed by the parallel passage in the metrical version, viz.:

*bonne ꝥile he ꝥecgall,  
þæt þæpe runnan ꝥie,  
beophtney þeortæ,  
beopna gephꝥylcum,  
to metanne.*

There can, therefore, be no impropriety in thus altering the reading of the Bod. MS., and substituting for it a word which, while it gives clearness to the passage, is in harmony with the Cott. MS.

Note 45, p. 160, l. 22.—The word "*he*" is redundant here, and makes *triohrige* have the force of a reflexive verb; a mode of expression very common in this work. It may here be remarked, that there are many redundancies which did not seem to require any remark in the notes.

Note 46, p. 162, l. 4.—*lc ꝥat, &c.*—The fable of the giants and the history of the Tower of Babel are introduced by Alfred in consequence of a passing allusion in Boethius; and it may be noticed how carefully Alfred guards against making a direct assertion with regard to these fabulous histories, by employing the expression, "*ꝥeolbe beon.*"

Note 47, p. 162, l. 20.—*Despa. Dura*.—Daniel, c. iii. 1.

Note 48, p. 166, l. 8.—*Papmember. Parmenides*.—Parmenides was a Greek philosopher, and flourished about the same time as Socrates; and, like other philosophers of that period, expressed his opinions in verse. The poem from which the quotation is made is entitled, "*On Nature*"

Note 49, p. 166, l. 18.—*þær ꝥran Platoner lapa ruma*.—The passage here alluded to was the remark made by Plato in his *Timæus*, viz. that discourses, in those matters of which they are the interpreters, should always have a certain relationship to the subject.

Note 50, p. 170, l. 3.—*Týtner*.—The reading of this word is evidently different in the Cott. MS., but from the illegible state of this part of the MS. it is impossible to say what the reading is.

Note 51, p. 184, l. 18.—*ye Platoner cꝥbe*.—The saying of Plato, to which reference is made, is in his "*Gorgias and Alcibiades*," b. i.

Note 52, p. 194, l. 4.—*Ulyses* is called by Boethius, *Neritus dux*, this name being derived from *Neritos*, a mountain in Ithaca. Alfred evidently mistook his author's meaning, and considered *Retia*, or *Neritia*, as a distinct country, over which Ulyses ruled.

Note 53, p. 194, l. 11.—*þenbel ꝥæ*; the Wundal Sea.—This was either the whole of the Mediterranean Sea, or that part of it which is called the Adriatic.—See Alfred's *Orosius*, b. i. c. i.

Note 54, p. 194, l. 32.—Same hi ƿædon ƿ hio ƿceolbe ƿorƿceoppa to leon. 7 ðonne ƿeo ƿceolbe ƿƿæcau. þoune ƿynde hio. Some, they said, she—i.e. Circe—should transform to lions, and when *they* should speak, then they roared.—Literally, some they said she should transform into a lion, and when she should speak then she roared. *She*, of course, refers to leon, which is a feminine noun in Anglo-Saxon.

Note 55, p. 220, l. 27.—Spa ƿƿa on ƿæner eaxe hƿæapƿah þa hƿeol. As on the axle-tree of a waggon the wheel turns.—The whole of this section is King Alfred's original production. The simile of the wheel is, perhaps, pursued rather too far, and occasionally is not very intelligible; byþh, which occurs a few words after, is for beþeð.

Note 56, p. 228, l. 10.—See Psalm xvii. 8; Keep me as the apple of an eye.

Note 57, p. 236, l. 17.—In the Cott. MS, after Ða cƿæð he, the following words are inserted, "eall hrið goob ƿ te nȳt hrið. þa cƿæð ic ƿ nȳt ƿuð. þa cƿæð he." Sio, &c. Having chiefly followed the Bodleian text, it did not appear necessary to disturb that arrangement by incorporating these words in the text of this edition.

Note 58, p. 242, l. 2.—See Aristotelis Physica, lib. ii. c. v.

Note 59, p. 244, l. 6.—The passage alluded to appears to be in *Iliad* iii. l. 277.

Ἡρακλῆς θ', ὅς πάντ' ἐφορᾷ, καὶ πάντ' ἐπακούεις.

Note 60, p. 246, l. 26.—Cicero was named Marcus Tullius Cicero. See also c. xviii. § 2.

Note 61, p. 248, l. 8.—In the Cott. MS. the following words are inserted after ƿƿæcon, before ƿit. "þa cƿæð ic hƿæt hæbbe ic ƿorƿiten hæf þe ƿit ær ƿƿæcon þa cƿð he" ƿit, &c. For the reason before given, in note 57, they are not incorporated in the present text.

Note 62, p. 252, l. 20.—ƿeƿr andȳt is rendered "intelligence," in conformity with the Latin. By intelligentia, Boethius meant the highest degree of knowledge.

Note 63, p. 253, l. 15.—By the expression "prone cattle," which is the translation of ' hƿopa nȳteuu,' those animals are meant which have their faces turned towards the ground.

Note 64, p. 256, l. 1, c. xlii.—Fop þȳ ƿe ƿceolbon, &c. "Therefore we ought," &c.—This, which is the last chapter of King Alfred's translation of Boethius, and which is very interesting, is almost entirely the royal author's own.

Note 65, p. 260, l. 1.—Drihten almihtra Loð, &c. "O Lord God, Almighty," &c.—This prayer, which is added at the end of the Bodleian MS. in a later hand, was not appended to the Cottonian MS.

Note 66, p. 263, l. 1.—Dyr Ælƿeð uƿ.—This introduction, which was prefixed to the Cottonian MS, was scarcely the production of King Alfred himself, although it is an additional proof, if any were wanting, that he was the translator of Boethius, and the author of the metrical version. What is usually called the prose version of Boethius, contains the metres, but the translation is not in verse, although from the nature of the subject it nearly approaches poetry. King Alfred, it is supposed, wrote the prose when harassed with those "various and manifold worldly occupations which often busied him both in mind and in body," of which he so feel-

ingly complains; and when he had overcome the difficulties which beset him, he reduced the translation of the metres to that form in which they have been handed down to us, being at once a monument of royal industry, and a pure specimen of the poetry of the Anglo-Saxons.

Note 67, p. 284.—Metre I.—What is here termed Metre I. is rather an original introduction of King Alfred to the subsequent poem. The work of Boethius commences with a metre relative to his misfortunes, without alluding to the cause of them:

“Carmina qui quondam studio florente peregi,  
Flebilis, heu, mætos cogor inire modos.”

As the whole of the Anglo-Saxon metres are too paraphrastic to be strictly called translations, it appears to be the simplest arrangement to number them from this.

Note 68, p. 284, l. 25.—*Land-pigenbe*—Literally, fighting under shields made of the linden, or lime-tree. *Land* in its primary signification is the linden, or lime-tree, *Tilia arbor*; and in its secondary, or metaphorical sense, it is a standard, or banner, as well as a shield. A similar metaphorical use is made of the word *ærc*, an ash-tree. It often signifies a spear or javelin; i.e. a weapon made of ash.

Note 69, p. 270, l. 1.—*Æala þu ræppenb.*—This metre, which contains an address to the Deity, is a happy production of King Alfred's muse. With regard to Mr. Turner's observation, that King Alfred's prose translation of the metres of Boethius has more intellectual energy than his verse, it may be remarked, that this is not singular. We usually find much greater energy in blank verse than in poetry, which is fettered with rhyme. This may be exemplified by taking one of the poems ascribed to Ossian, and reducing it to the regular laws of verse. Mr. Turner, however, does justice to our author, by saying, “There is an infusion of moral mind and a graceful ease of diction in the writings of Alfred, which we shall look for in vain to the same degree and effect among the other remains of Anglo-Saxon poetry.”—*History of the Anglo-Saxons*, b. v. ch. iv.

Note 70, p. 307, l. 1.—*Eala min Drihten.*—This metre contains another address to the Deity, which, like the former one, is extremely beautiful. The Latin metre, beginning, *O qui perpetua mundum ratione gubernas*, is so amplified, that the Anglo-Saxon version of it may be considered an original composition.

Note 71, p. 348, l. 4.—*æp domes dæge*; before dome's day.—*Dome's* day signifies the day of judgment: being derived from *deman*, to judge. From hence also is derived our English verb, to deem, i.e. to form a judgment or opinion.

## GLOSSARY.

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Æ.		
Æ, ever		Æcep, a field
Æbelgan, to offend		Æðpe, a vein
Æbepan, to bear		Æðrceart, a new creation
Æbeþecan, to find hidden		Æþen, the evening, even
Æbiððau, to pray		Æþen-ŕceoppa, the evening star
Æbitan, to bite, to devour		Æþen-tiðe, the evening
Æblenð, blinded		Æþep, ever
Æblenðau, to blind		Æþe, again
Æþpecan, to break, to spoil, to take by storm		Æþeþ, after
Æþpeðian, to remove, to open		Æþeþ-genga, a successor
Æbyrean } to prepossess, to occupy		Æþeþpa, second
Æbyrgan }		Æþeþ-ŕþýman, to examine, to in- quire after
Æcelan, to cool		Æþeapðneþ, absence
Æcennan, to bring forth, to beget,		Æg, an egg
Æcenneðneþ, birth		Æghþæþeþ, both
Æcrung, an asking, a question		Æghþiðeþ, on every side
Æcpelan, to die		Æghþonon, every way, everyn here
Æcpellan } to kill, to perish		Ægþeþ, either, both, each
Æcpillan }		Æht, property, possessions
Æðimman, to make dum, to darken		Æhc, each
Æðl, a disease		Æhcþæftig, all skilful
Æðon, to take away, to banish		Æheng, long ; To æleng, too long
Æþencan, to drown		Æhnge, weariness
Æþeogan }		Ælmeþ, alms
Æþeohan }		Ælmihtiga, the Almighty
Æþeohan }		Æhtæþ, good, sound, perfect
Æþuþan, to drive away, to drive		Æþeode, a foreigner
Æþæþcan, to quench, to dispel		Æþeodig, foreign
Æ, law		Æmetta } leisure, rest
Æa, a river, water		Æmta }
		Æne, once

Ændemeft, equally  
 Æulep } each, single  
 Æulep }  
 Ænhc } only, excellent, singular  
 Ænhc }  
 Æpl } an apple  
 Æppel }  
 Æp } honour, wealth  
 Æp }  
 Æp, etc. etc. before  
 Æpend, an errand  
 Æpend-geppur, a letter, a message  
 Æperft, first  
 Æperft, Tyleaft, inquiry, impiety  
 Æp-morgen, early morning  
 Æpnepeg, a course  
 Æpning, a running  
 Æp-tide, timely  
 Æpping, a fountain  
 Æbel, noble  
 Æbel anduct, nobleness  
 Æbeling, a prince, a nobleman  
 Æbelo, nobility, native country  
 Ætædepe } together  
 Æt-ronne }  
 Ætne, Etna  
 Ætutan, to twit, to reproach  
 Ætelm, a fountain  
 Ætpan, to make afraid  
 Ætpeð, afraid  
 Ætpeutan, to fix  
 Ætudian, to discover, to experience  
 Ætutan, to feel, to instruct  
 Æteoppian }  
 Ætpeppan } to take away, to put  
 Ætppan } away, to depart  
 Ætppan }  
 Ætpeccan, to become fresh  
 Ætylan, to deile  
 Ætppan, to remove to a distance  
 Ætan, to own, to possess  
 Ætælan, to hinder  
 Æten } one's own  
 Ætan }  
 Ætan, to appropriate  
 Ætjan, to give back  
 Ætbban, to raise  
 Æt-aht, aught, anything  
 Ætjan }  
 Ætponan } anywhere, anywise  
 Ætpep }

Æthængen, everywhere  
 Æthpeyreb, turned  
 Æthpyren, see Æteoppian  
 Ætban, to make excuse for  
 Ætban, to lead away, to mislead  
 Ætban, to let go, to lose, to relinquish  
 Ætboþ, a chief  
 Ætægan, to lay aside, to retract, to  
 continue  
 Ætæan } to permit  
 Ætjan }  
 Ætægan, to tell lies  
 Ætænd, a Redeemer  
 Ætunga, altogether  
 Ætæalða, the Omnipotent  
 Ætjan, to set free  
 Ætutan, to desire  
 Ætbeht, a service  
 Ætpeuan, to prove  
 Ætætan, to mete out, to measure  
 Ætpeppan, to hinder, to mislead, to  
 distract, to corrupt  
 Æt, one  
 Ætælan, to dishonour, to degrade  
 Ætbið, waiting  
 Ætbindan, to unbind  
 Ætæop, an anchor  
 Ætba, envy, enmity, revenge  
 Ætbeþn, measure, proportion  
 Ætbeutan, to confess  
 Ætbeþt } sense or meaning, under-  
 Ætbeþt } standing, intelligence  
 Ætbeþt }  
 Ætbeþtfull, discerning  
 Ætbeþtfullce, clearly  
 Ætbiang, along  
 Ætbiene, fool  
 Ætbiþan, respectable  
 Ætbiþan, to deny  
 Ætbiþan } an answer  
 Ætbiþan }  
 Ætbiþan } to answer  
 Ætbiþan }  
 Ætbeþb, present  
 Ætbeþc } a cause, matter  
 Ætbeþc }  
 Ætbiþc, form  
 Ætbiþc, the countenance  
 Ætbeþb, oneſelf, ſimpla, ſingly  
 existing  
 Ætbeþbner, oneneſs, unity



- Auyoplaetan, to lose, to forsake, to  
 relinquish  
 Angel } a hook  
 Angl }  
 Angelic, like  
 Augin, a beginning  
 Angynnau, to begin  
 Anhealban, to observe, to keep  
 Anhebban, to lift up  
 Anlic, alone, only  
 Anlic, like  
 Anlicner, form, likeness, resem-  
 blance  
 Anmoblice, unanimously  
 Auner, oneness, unity  
 Anrcuman, to shun  
 Anreuban, to send  
 Aurrettan, to impose  
 Anrin, a view  
 Anunga, at once  
 Anpalb } power, dominion  
 Anpalb }  
 Anpalban, to rule  
 Anpalbeg, powerful  
 Anpalba, a governor  
 Anpallce, obstinately  
 Anpuman, to dwell alone  
 Apræba } a patriot  
 Apraba }  
 Apræbau } to search out, to discover.  
 Apræbian } to conjecture  
 Apræman, to hear, to sustain  
 Apræccan, to declare, to explain  
 Aprætan, to delight  
 Apræpan, to depart  
 Apran, to honour  
 Aprlearner, impiety  
 Apræc, honourably  
 Aprpynð, venerable, deserving of  
 honour  
 Aprpynþa, a venerable person  
 Aprpynðner, honour, dignity  
 Aprapan, to sow  
 Aprcan, to ask  
 Aprcan, to separate, to be safe  
 Aprcoptian, to shorten, to become  
 shorter  
 Aprcuran, to repel  
 Aprcunð, an asking, an inquiry  
 Aprcyppan } to sharpen, to adorn  
 Aprcýppan }  
 Aprngan, to sing  
 Aprlupan, to slip away  
 Aprmeagan, to inquire  
 Aprppingan, to break, or spring out  
 Aprpylgan, to wash  
 Aprpypan, to seek, to explore  
 Aprpician, to exterminate  
 Apragan, to ascend  
 Aprpccau } to stretch out  
 Aprpccan }  
 Aprpman, to stir, to move, to agitate  
 Apra, an ass  
 Apræotole, clearly  
 Aprpmban, to enervate, to perish  
 Aprpnpuan, to separate  
 Aprclan, to reckon, to count  
 Aprcman, to make tame  
 Apræon, to attract, to draw, to allure  
 Apr, an oath  
 Aprnman, to extend  
 Apræortpman } to become dark, to  
 Apræortpman } obscure  
 Apræotan, to warn, to weary  
 Apr, therefore  
 Aprhte, intent upon, attracted to  
 Aprion-of, to draw out  
 Aprpndlob, rolled  
 Aprht, aught  
 Aprp, either  
 Aprccan, to awaken, to excite  
 Aprgan, to move away, to turn  
 aside, to agitate  
 Aprnban, to turn aside  
 Apræoppnan, to cast away, to degrade  
 Aprn, anywhere  
 Aprnban, to strip off  
 Aprnman, to contend  
 Aprpgeb, execrable  
 Aprputan, to write out  
 Aprpccan, to do  
 Aprprrahan, to root out  
 Apræ, ashes

## B.

- Ba, both  
 Bac } a back  
 Bæc }  
 Bætan, to bridle  
 Balc, a heap  
 Balc, wicked  
 Bam, dative of Ba, to both

Ban, a bone  
 Bap, bare  
 Be, by  
 Beadu-punc, a soldier  
 Beag, a crown  
 Bealcetan, to erect  
 Beam, a beam, a tree  
 Beapn, a child  
 Beapuleft, childless  
 Beatan, to beat  
 Bebeodan } to command, to bid, to  
 Beodan } offer  
 Biobon }  
 Beboð, a commandment  
 Bec } a book; also Bec, pl. books  
 Boc }  
 Bec-Lebene, Latin  
 Becnan, to denote  
 Becneopan, to creep  
 Becuman, to happen, to befall, to  
 come to, to enter  
 Becýppan, to turn  
 Bebealan, to divide, to deprive, to be  
 destitute  
 Beþeartan, to commit  
 Bejon, to catch hold of, to include  
 Beþopan, before  
 Bejan, to follow  
 Beitan, to beget, to get, to obtain  
 Begong, a course  
 Behealban, to behold, to observe, to  
 keep  
 Beheapan, to cut off  
 Beheru, necessary  
 Behchan, to cover, to conceal  
 Behnban, behind  
 Behofan, to behave, to render fit or  
 necessary  
 Behpeppan, to turn, to prepare  
 Belucan, to surround  
 Beluppan, to belong to, to appertain  
 Belucan, to lock up  
 Benæman, to deprive  
 Benugan, to enjoy  
 Benýpan, beneath  
 Beo, a bee  
 Beon, to be  
 Beoþg } a hill, a barrow  
 Beoph }  
 Beopn, a man

Beopht, bright  
 Beophtner, brightness  
 Beppenan, to wink  
 Beþan, to bear; p. p. geþoþen  
 Beþaban, to rid from  
 Beþeapian } to bereave, to deprive,  
 Beþýtan } to strip  
 Beþcýhan, to look upon  
 Beþeon, to look about, to look upon  
 Beþþan, to impose, to put upon  
 Beþmitan, to pollute, to defile  
 Beþoþg, dear, beloved  
 Beþcýppian, to agitate  
 Beþþican, to deceive, to betray  
 Beþþumman, to swim about  
 Bet, better  
 Betan, to improve  
 Beteþra, best  
 Betung, a cable  
 Betþung, amendment  
 Betþt, best  
 Betþeox }  
 Betþuh } betwixt, between, among  
 Betþux }  
 Beþeapþan, to need, to want  
 Beþapian, to guard, to defend  
 Beþeþan, to cover  
 Beþæg-utan, surrounded  
 Beþeapþian, to wallow  
 Beþtan, to keep, to observe  
 Beþþugan, to cover, to conceal  
 Beþþþan, to cast  
 Biþban, to pray, to compel  
 Biþan, to shake, to trample  
 Biþan } to bend  
 Biþan }  
 Bil, a bill, a sword  
 Bil-pude, blood-red sword  
 Bileþt, gentle, merciful  
 Bileþtner, simplicity  
 Binban, to bind  
 Binnan, within  
 Bio-bpeað, bee-bread, honeycomb  
 Biophro }  
 Biþhtner } brightness  
 Biþhtu }  
 Byres } an occupation  
 Byrg }  
 Byren } an example  
 Byrn }

Byrgan, to employ, to be employed,  
 to be busy  
 Byrgung, an occupation  
 Byrmeþuan, to scoff at, to reproach,  
 to revile  
 Byrnian, to set an example  
 Byrpell, a fable  
 Byrpic, a deceit, a snare  
 Biteþ, bitter  
 Biteþner, bitterness  
 Byrpt, provisions, food  
 Blac, black, pale  
 Blæb } fruit  
 Bleb }  
 Blate, widely, everywhere  
 Blapan, to blow, to blossom  
 Blenbian, to blind  
 Bleop, colour  
 Bhcan, to glitter  
 Blnb, blind  
 Bhoh, hue, beauty  
 Bhy, bliss, pleasure  
 Blþe, blithe, merry, joyful  
 Blrðner, joy, enjoyment  
 Blob, blood  
 Bloyma, a blossom, a flower  
 Boc-cpægt, book-learning  
 Boba, a messenger  
 Bobian, to announce, to proclaim  
 Boga } a bough, a branch  
 Boh }  
 Bopb, a bank  
 Bopen, born; p. p. of bepan  
 Bot, repentance  
 Bpab } broad, extended  
 Bpæb }  
 Bpæban, to spread; p. p. bpægban  
 Bpæbing, spreading  
 Bpæccan, to break  
 Bpæb, a board  
 Bpægo, a ruler  
 Bpæort }  
 Bpæort-cora } the breast  
 Bpabel } a bridle  
 Bpabl }  
 Bpungan, to bring  
 Bpoc } a brook, affliction, misery  
 Bpoca }  
 Bpocian, to afflict  
 Bpoga, a prodigy

Bpormenbe, perishable  
 Bpobep } a brother  
 Bpobop }  
 Bpucan, to use, to enjoy  
 Bpun, brown  
 Bpýð, a bride  
 Bpýpð, he governs  
 Buenb, an inhabitant  
 Bupan, above  
 Bugian, to inhabit  
 Bupg-pittenb }  
 Bupg-papu } a citizen  
 Buph-papu }  
 Buph }  
 Bupug } a city  
 Býrug }  
 Bupna, a stream  
 Butan, without, external  
 Butan } but, unless, except  
 Buton }  
 Butu, both  
 Buzpuht, between  
 Býcgan, to buy  
 Býpnan, to burn

## L.

Laf, active  
 Layertun, an enclosure  
 Lærtep } a city  
 Leaytep }  
 Lahan, to be cold  
 Lamp-rtæb, a camp, a field of  
 battle  
 Lapitula, a chapter  
 Lap, care  
 Lapcepn, a prison  
 Lealb, cold  
 Lehhettung, scorn, laughter  
 Lempa, a soldier  
 Lene, brave  
 Leopran, to cut  
 Leopl, a husbandman, a man  
 Leol }  
 Liol } a ship  
 Leorjan, to choose; perf. gecupe,  
 chose  
 Lepa }  
 Lepe-man } a merchant, a chapman  
 Lapan, to catch, to subdue

Lep } a space of time, a turn,  
 Leppe } at ymanian ceppe, in  
 Lyp } the first instance  
 Leppan, to return, to depart  
 Lih } a child  
 Lylb }  
 Lid, a perm, a shoot  
 Lih-leap, without a shoot  
 Llam, a fetter  
 Liaſ, cloth, pl. Llaſay, clothes  
 Llen, pure, clean  
 Llaellic, pure, virtuous  
 Llaemmer, virtue, chastity  
 Lleopian }  
 Llypian } to call, to say, to speak  
 Llyp, a chin  
 Llypwr, to cleave, to adhere  
 Llub, a rock  
 Llyrcepp, a cell  
 Llynt, a youth, a child, an attendant  
 Llynt-had, childhood  
 Lloban, to dedicate  
 Lluol, a hill, a knoll  
 Lol, coal  
 Londel, a candle  
 Lonſul, a consul  
 Lloſyn, a grain  
 Lloſſep, a multitude, a company  
 Lloſp, a fetter  
 Lloſnung, a temptation  
 Lloſlice, truly, surely  
 Lloſyt, craft, art, virtue  
 Lloſytcega } the Creator, a workman,  
 Lloſytga } an artificer  
 Lloſytga }  
 Lloſytga, crafty, skillful, virtuous  
 Lloſeaca, a Greek  
 Lloſeopan }  
 Lloſypau } to creep  
 Lloſyt, Christ  
 Lloſytendom, Christendom, Christianity  
 Lloſpian, to cringe  
 Lloſma, a comer, a guest, a stranger  
 Lloſman, to come  
 Lloſnau, to know  
 Lloſnau, to inquire, to search  
 Lloſu, known  
 Lloſpian, to know

Llymanian, to languish, to waste  
 Llypban }  
 Llypban } to say, to speak  
 Llypban }  
 Llypman, to kill  
 Llypman, to please  
 Llyp, a queen  
 Llyp }  
 Llyuc } living, alive  
 Llyuca }  
 Llyubung, a report, a speech  
 Llyube, a saying, a speech, a doctrine  
 Llyle, cold  
 Llyme, coming  
 Llyn, kin, hundred, kind  
 Llyn, proper  
 Llyn, a cleft, a chink  
 Llyne }  
 Llynelic } royal, kingly  
 Llynertol, the king's dwelling-place, the metropolis  
 Llynng, a king  
 Llynpen, a kind, a generation, a family course  
 Llypau, a kind of fish  
 Llypau, to fetter, to bind  
 Llyt, excellence, splendour  
 Llyſ } knowledge, a region, a coast  
 Llybe } try  
 Llyban, to show, to make known, to relate

## D.

Dæd, a deed, an action  
 Dæg }  
 Dæg } a day  
 Dægla }  
 Dagle } secret, unknown, abstruse  
 Dæg-pum }  
 Dægop-pum } a number of days  
 Dæl, a part  
 Dapu, an injury, a hurt  
 Deab, dead  
 Deablic }  
 Deablic } deadly, mortal  
 Deaſ, death  
 Deap, dare  
 Delſan, to dig  
 Delſene, a digger  
 Dem, an injury

Dema, a judge  
 Deman, to judge  
 Dene, a valley  
 Deorol, the devil  
 Deop } deep  
 Diop }  
 Deoplicop, deeper, more deeply  
 Dioplice, deeply  
 Deop } a wild beast  
 Diop }  
 Deop } dear, precious  
 Dyne }  
 Deophilu } a darling, a favourite,  
 Diophilu } one beloved  
 Deop-cyn, wild beast kind  
 Deoppeopuð }  
 Deoppupuð } precious, dear  
 Deoppypuð }  
 Deoppupuðner, a treasure  
 Depuan, to injure  
 Diegelner, a recess, a secret place  
 Diegellice, secretly  
 Dim, dim, dark  
 Diogol, secret, profound  
 Diop-hopen, nobly born  
 Dioppe, dearly  
 Dohter, a daughter  
 Dom, a judgment, a decree  
 Domepe, a judge  
 Domet-bætg, doomsday  
 Don, to do, to make  
 Dopyten, durst  
 Dneam-cpægt, the art of music  
 Dneamepe, a musician  
 Dnecan }  
 Dneccan } to afflict, to torment  
 Dnefan, to vex, to trouble  
 Dnefc }  
 Dpync } drink  
 Dpync }  
 Dneogan, to suffer  
 Dneoguð, dreary  
 Dneorenb, perishable  
 Dpu }  
 Dpu } dry  
 Dpug }  
 Dpug }  
 Dpuan, to drive, to pursue, to exercise  
 Dpuan }  
 Dpugan } to dry, to become dry  
 Dpugan }  
 Dpuhten, the Lord

Dpuht-guma, a chieftain  
 Dpuican, to drink  
 Dpohcað, conversation, society  
 Dpypægt, magical art  
 Dpypægtig, skilful in sorcery  
 Dpyggum, the dregs  
 Dugan, to be honest, to profit  
 Duguð, honour, an ornament  
 Duguð, virtuous, honourable  
 Dun, a hill, a mountain  
 Dunnian, to obscure, to make dun  
 Duppe, darest thou? See Deap  
 Dupu, a door  
 Dpehan } to wander, to deceive, to  
 Dpohan } mislead  
 Dpolema, a chaos  
 Dydepuan, to delude  
 Dynt, a blow, a crash  
 Dyri }  
 Dyri } foolish  
 Dyri }  
 Dyrian, to be foolish  
 Dyrg, folly, error  
 Dyrga, a foolish person

## E.

Eu, a river  
 Eac, also  
 Eaca, an addition  
 Eacan, to increase  
 Eaben, granted, ordained  
 Eabig, happy, blessed, perfect  
 Eabiglic, perfect  
 Eabigner, happiness  
 Eabmoblice, humbly, conformably  
 Earop }  
 Earop } a wild boar  
 Earopa, a son  
 Eage, an eye  
 Eala, alas!  
 Ealanb }  
 Ealanb } an island  
 Ealb }  
 Ealb } old  
 Ealb }  
 Ealb-pæber, a grandfather  
 Ealþop-man, an alderman, a nobleman  
 Ealb-puht, an old right  
 Eall, all

Ealler, totally, altogether  
 Eallunga, altogether, entirely, at all  
 Ealneæg } always  
 Ealneg }  
 Ealo, ale  
 Eap, an ear  
 Eapb, native soil  
 Eapb-fæst, settled, permanent  
 Eapbian, to dwell, to inhabit  
 Eaperoð }  
 Eaproð } difficult  
 Eapioðlic }  
 Eapioðner, a difficulty  
 Eapioþu, difficulties  
 Eapz, weak, timid  
 Eap-geblunb, the sea  
 Eapm, an arm  
 Eapm, wretched, poor  
 Eapmug } the miserable, the  
 Epmug } wretched  
 Eapmlic, miserable  
 Eapmhce, wretchedly, meanly  
 Eapmð }  
 Eopmð } poverty, calamity  
 Epmð }  
 Eapnian, to labour, to earn  
 Eapnung, a means, a deserving, an  
 earning  
 Eapz, the east  
 Eapze, Easter  
 Eapz-peapb, eastward  
 Eape } easily  
 Eapelice }  
 Eaðmeban, to adore, to be moved  
 with adoration  
 Eaðmeb, humble  
 Eaðmet }  
 Eaðmobner } humility  
 Eap, oh!  
 Eax, an axis  
 Ebbau, to ebb, to recede  
 Ebbe, the ebb, the receding of  
 water  
 Ece, eternal  
 Ecz, an edge  
 Ecner } eternity  
 Ecnz }  
 Eblean, a reward  
 Ebnman, to renew  
 Eorzeapz, a new creation

Ebnz, a reproach  
 Ezen-beopht, equally bright  
 Ezne, even  
 Eznlic, equal  
 Ezt, again  
 Ezt-cuman, to come again, to re-  
 turn  
 Eze, fear  
 Eze-full, terrible  
 Ezeza, terror  
 Ezeplc, horrible, terrific  
 Ezlian, to ail, to grieve  
 Ezop-ztream, the sea  
 Ehtan, to pursue  
 Elb, an age, time  
 Elbar, men. See zlb  
 Elbpan, parents, ancestors  
 Elbung, delay  
 Ellen, courage, fortitude  
 Ellenbe, a foreign land  
 Ellez, else  
 Elpenb, an elephant  
 Elpeobig, foreign  
 Embe-zypan, to encompass  
 Emlice, equally, evenly  
 Emn } even, smooth, equally  
 Emne }  
 Emman, to make equal  
 Emza, leisure  
 Ende, an end  
 Enbebynb } order, regularity  
 Enbebynbner }  
 Enbebynbpan, to set in order  
 Enbebynblice, orderly  
 Enbelez, endless, infinite  
 Enbemer } equally  
 Enbemezt }  
 Enbian, to end  
 Engel, an angel  
 Enghtc, English  
 Eozel, evil  
 Eopl, an earl, a chief  
 Eopð } the earth  
 Eopbe }  
 Eopðlic, earthly  
 Eopban-zceat, the earth  
 Eopð-pape, an inhabitant of the  
 earth  
 Eopian, to show  
 Eopz, your. See þu

Eplan, to plough, to till  
 Eyrne, a man  
 Eyt, a decree  
 Ecan, to eat  
 Eð }  
 Eðne } more easily  
 Ebe, easy  
 Ebel, a country, soil, a native place  
 Ebeluce, easily  
 Ebel-rcol, the metropolis  
 Ebner, favour, easiness

## F.

Facn, deceit, a stratagem  
 Fæder, a father  
 Fægen }  
 Fægn } glad, happy  
 Fægenian }  
 Fægnian } to rejoice, to wish for  
 Fæger, fair  
 Fægerney, fairness, beauty  
 Færbu, colour  
 Færelb, a way, a course, a going  
 Fæpinga, suddenly  
 Fæpluce, suddenly  
 Fært, fast, firm, constant, sure  
 Færtan, to fast  
 Færtc, firmly  
 Færtcn, a fastness, a citadel  
 Færtlic, firm, constant  
 Færtlice, firmly  
 Færtner, firmness  
 Færtman, to fasten  
 Fært-pæb, inflexible  
 Fært-pæblic, constant  
 Fært-pæbner, a fixed state of mind,  
 resolution  
 Fægan, to vary  
 Fæmug, foamy  
 Fana, a temple  
 Fanbrigan, to try, to explore, to find  
 out  
 Fapan }  
 Fapan } to go, to depart  
 Fæ, a vessel  
 Fæa }  
 Fæpa } few  
 Fælb, to fui!, to fold up

Fællan, to fall  
 Fælpian, to ripen  
 Fæpn, fern  
 Fæpp, a bull  
 Fæban, to feed  
 Fæp, a fever  
 Fela }  
 Fela } many  
 Fælb, a field  
 Fælg, a felly  
 Fæltun, a dunghill  
 Fenn, a fen  
 Fæoh, money  
 Fæoh-gitrepe, a covetous man  
 Fæonb }  
 Fæonb } a fiend, an enemy  
 Fæop }  
 Fæoppan } far  
 Fæp }  
 Fæope }  
 Fæoph } life  
 Fæop }  
 Fæoprian, to prolong, to go far  
 Fæopð, the fourth  
 Fæopep, four  
 Fæopep-healf, the four sides  
 Fæpð-mon }  
 Fæpð-mon } a soldier  
 Fæphð }  
 Fæpð } the mind  
 Fæpð-loca, the breast  
 Fæt, fat, fed  
 Fætel, a belt  
 Fæbe, walking, the act of going on  
 foot  
 Fæber }  
 Fæber } a feather, a wing  
 Fæp }  
 Fæan }  
 Fæogan } to hate  
 Fæpen-ful, wicked, full of crimes  
 Fæp-ſete, four feet  
 Fæp-ſream, the Fæp stream  
 Fæp, the fifth  
 Fæban, to find  
 Fæger, the finger  
 Fæung, hatred  
 Fæp-ſet, four-footed  
 Fæp, men  
 Fæp-lurt }  
 Fæp-lurt } luxury, debauchery

Fyrt, a space of time  
 Fyppet-georn, being inquisitive  
 Fyrc, a fish  
 Fyrcian, to fish  
 Fyrica, physica, physics  
 Firt, a song  
 Flærc, flesh  
 Flærhc, fleshly  
 Fleugan }  
 Fleon } to fly, to flee, to fly from  
 Fluon }  
 Fleopan, to flow  
 Flombe, flerting  
 Flutan, to contend  
 Flob, a flood  
 Flop, a floor  
 Focber, fodder  
 Folk, a people  
 Fole-cuð, known to nations, celebrated  
 Fole-geirð, a nobleman  
 Fole-geyn, battle-fray  
 Folec, the vulgar, a man  
 Fulban-rcæaz, the earth  
 Fole-buend, an inhabitant of the earth  
 Folba, the ground, the earth  
 Folgað, service  
 Folgepe, a follower, an attendant  
 Folgan }  
 Fylgan } to follow  
 Fon, to take, to undertake, to begin  
 Fop, for  
 Fopbæpan, to forbear, to allow, to pass over  
 Fopbæpnan, to burn, to burn up  
 Fopbeoban }  
 Fopbuoban } to forbid, to restrain  
 Fopbeyrtan, to burst  
 Fopbeoban, to prostrate, to overthrow  
 Fopbugan, to avoid  
 Fopceapan, to bite off  
 Fopcuð, wicked  
 Fopcuðpa, inferior  
 Fopceapnan, to censure  
 Fopceppan, to avoid  
 Fopbon, to destroy  
 Fopbruan, to drive out  
 Fopbrugan, to dry up

Fopbrulman, to confound  
 Fopealbian, to wax old  
 Fope-mæpe, eminent, illustrious  
 Fope-mæplic, eminent  
 Fope-mæpner, renowned  
 Fopepceapian, to foreshow, to foresee  
 Fopepceapung, foreshowing, providence, foreknowledge  
 Fopepceupener, dishonour  
 Fopeppæc, a defence  
 Fopeppæca, an advocate  
 Fopeppæcan, forespoken  
 Fope-tacn, a foretoken  
 Fope-bencean } to despair, to dis-  
 Fope-bencan } trust  
 Fope-hungian, to plead for, to defend  
 Fope-honc, forethought, providence  
 Fopetiohhung, predestination  
 Fope-ritan, to foreknow  
 Fopgyran, to forgive, to give  
 Fopgitan, to forget  
 Fopgyldan, to recompense  
 Fophealban, not to keep, to lose, to withhold  
 Fophelan, to conceal  
 Fophepegian, to lay waste, to destroy  
 Fophogian, to neglect  
 Fophtian } to frighten, to be  
 Fophtigan } afraid  
 Fophpýpian, to pervert, to change for the worse  
 Foplseban, to conduct, to mislead  
 Foplsecan } to permit, to relinquish,  
 Fopletan } to lose, to leave  
 Fopleoran, to lose  
 Fopligan, to commit fornication  
 Foplopen, lost  
 Foplurlice, gladly, willingly  
 Fopm }  
 Fopma } first  
 Fopmaah, almost  
 Fopon, before  
 Foppýnel, forerunner  
 Foppreapnan, to transform  
 Foppreotan, to anticipate  
 Foppreapnan, to wither  
 Foppreon, to overlook, to despise



Foprlaynan, to be slow, to be unwilling	Fneo
Foprlcan, to slay	Fneoh
Foprtanban, to withstand, to under-stand, to avail	Fpug } free
Foprtchan, to steal	Fpio
Foprpelgan, to swallow up	Fpy
Foprtgian, to pass over in silence	Fneobom }
Foprt, forth	Fnuobom } freedom
Fopbam } for that reason, be-	Fnybom }
Fopbambe } cause	Fneolice, freely
Foprtbpingan, to bring forth, to pro-duce, to accomplish	Fneolrian, to set free; p. p. geyrýlreb
Foprt-roplstenev, free permission, license	Fneonb }
Foprt-geytan, to depart, to dis	Fpuenb } a friend
Foprtpa, further, worse	Fpynb
Foprtpacan, to oppress, to tread under	Fneonb-pæbenn }
Foprt, therefore	Fneonbrycepe } friendship
Foprtupnan, to be presumptuous, to be over-confident	Fpuð, peace
Foprtupung, presumption	Fpibian, to protect
Foppeopman, to refuse	Fpuð-rcop, an asylum, a refuge
Foppeopphan } to be undone, to	Fporep, consolation, comfort
Foppyuphan } perish	Fnom-rcapb, away from, a depart- ing
Foppeopðullic, excellent	Fpuma, the beginning, the origin
Foprtþb, destruction, damage	Fpum-rcceayt, the origin, the first cause
Foprtþnan, to forewarn	Fpum-rcol, an original station, a proper residence
Forteþi-pædeþ, a foster-father	Fpýmð, the beginning
Forteþi-mobop, a foster-mother	Fugel, a fowl, a bird
Fot, a foot	Ful, foul, impure
Fox, a fox	Fulpmeb, perfect
Fpan, from	Fulpmebner, perfection
Fpan-geytan, to depart	Fulpmemman }
Fpea, a lord	Fulpmemman } to perform, to ac- complish
Fpea-bphten, a supreme lord	Fulgan, to follow up, to fulfil, to ac- complish; perf. ful-eobe
Fpecen	Full, full
Fpecenbhc }	Fullice, fully
Fpecenlic } dangerous	Fulluht, baptism
Fpecn	Full-ppcan, to complete
Fpecennér, danger, peril	Fulneah, nearly, full nigh
Fpeþnan, to comfort	Ful-puht, full right
Fpeþnan } to ask, to inquire, to	Fultpuyan, to confide
Fpuþnan } know by asking	Fultum, help
Fpemb, foreign, outer	Fultumian, to help, to support
Fpeme, profit, advantage	Funbian, to strive, to try, to tend to
Fpemed, a stranger	Fup, a furrow
Fpemman, to effect, to do, to per- petrate	Fupþon }
	Fupþum } moreover, also, besides
	Fýllan, to fill
	Fýlrc, help

Fyr, fire  
 Fyren, fiery  
 Fyrmert, at all, at most  
 Fypp, far  
 Fyry, furze  
 Fyppuan, to support, to promote

## L.

Læbuan } to gather, to join, to  
 Læbuan } resort  
 Læbuan, continuous, united  
 Lælan, to astonish, to hinder  
 Læpp, grass  
 Læfol, tribute  
 Lælan, to sing  
 Læbop, an incantation  
 Læner, lust  
 Læmen, sport, pleasure  
 Læan }  
 Lægan } to go  
 Læpæc, the ocean  
 Lært, the soul, the spirit  
 Lærtlic, ghostly, spiritual  
 Lærtlice, spiritually  
 Læcryan, to ask, to find out by  
 asking  
 Læbop, together  
 Læanban }  
 Læban } to abide, to wait for  
 Læanbpyban, to answer  
 Læp, the year  
 Læp-mælum, yearly  
 Læpa }  
 Læpe } formerly, certainly  
 Læappo, difficult  
 Læpo, prepared, ready  
 Læpo-pita, intellect, understanding  
 Læpman, to prepare  
 Læpcung, asking, inquiry  
 Læat-peap, a gatekeeper  
 Læbæpan, to behave  
 Læbeacuan, to point out, to nod  
 Læbeb, a prayer  
 Læbeb-man, a beadsman, a man em-  
 ployed in prayer  
 Læbelgan, to be angry  
 Læbephtan, to enlighten  
 Læbetan, to improve, to make  
 amends

Læbucgan }  
 Læbycgan } to buy  
 Læbban, to pray  
 Læmban, to bind  
 Læblentan, to blend, to mingle, to  
 pollute  
 Læbhryan, to rejoice  
 Læbob, a command  
 Læbæban, to spread  
 Læbpengan }  
 Læbpungan } to bring  
 Læbugan, to bend  
 Læbypb, birth, family, origin  
 Læbypuan, to happen, to come to  
 pass  
 Læceoran, to choose; p. p. gecopen  
 Læceppan } to turn, to have re-  
 Læcypnan } course to  
 Læclænrian, to cleanse  
 Læcnapan, to know, to discover  
 Læcoplic, fit, proper  
 Læcunbelic }  
 Læcynbelic } natural  
 Læcynb, nature, kind, manner  
 Læcynbe, natural  
 Læcynbelice, naturally  
 Læcypan, to make known  
 Læcyðpe, a country  
 Læb }  
 Læb } a song  
 Læb }  
 Læbapenlic, seemly  
 Læbal, a separation  
 Læbere, fit, suitable  
 Læbon, to finish, to complete  
 Læbpepner }  
 Læbpepner } trouble  
 Læbpepner }  
 Læbpepan, to disturb  
 Læbpelan } to mislead, to deceive,  
 Læbpeligan } to seduce  
 Læbpola, error, heresy  
 Læbpol-myr, the mist of error  
 Læespman }  
 Læespman } to earn, to deserve  
 Læespman }  
 Læespman, merit, desert  
 Læecan, to make addition  
 Læebnrian, to renew  
 Læenbebypban, to set in order  
 Læenbian, to end, to finish

- Leenbobluc, that which will end  
 Leepman, to discover, to show  
 Lefagen, glad  
 Lefapan, to go, to travel, to die  
 Lefea, joy, gladness  
 Lefegan } to join, to unite, to com-  
 Lefegcan } pose  
 Lefelan, to feel  
 Lefeoht, a fight, war  
 Lefepa, a companion  
 Lefepæben, companionship  
 Lefepyrce, a society  
 Lefepþan } to give wings  
 Lefþepuan }  
 Leflit, a contention  
 Lefon, to receive, to take, to catch  
 Lefneban, to feel  
 Lefneþner, the feeling  
 Lefnæge, mind, opinion  
 Lefnæge, celebrated  
 Lefneban, to perceive  
 Lefnemian, to finish, to fulfil, to  
 perpetrate  
 Lefneogan, to set free  
 Lefultumian, to help  
 Lefyllan, to fill, to fulfil, to satisfy  
 Lefyrn, long ago  
 Lefyrþman, to promote, to improve  
 Legabepuan } to gather, to unite,  
 Legæbeþuan } to bring together  
 Legæbeþuan }  
 Legabepung, a gathering, a collec-  
 tion  
 Leglengan } to decorate  
 Lengan }  
 Legongan, to pass through  
 Legpapian, to touch  
 •Legpupan, to seize  
 Legypian, to clothe; p. p. gegeþeb  
 Lehatan, to promise  
 Leheortan, to blind, to enslave  
 Lehealban, to hold, to keep, to pre-  
 serve  
 Lehebe, seized  
 Lehelpan, to help, to assist  
 Lehentan, to pursue, to seize  
 Leheopan }  
 Leheþan } to hear, to obey  
 Leþman }  
 Lehyþan }  
 Leheþeb, heard, applauded  
 Leheþenb, a hearer  
 Leheþner, the hearing  
 Lehicgan } to seek after, to regard,  
 Lehycgan } to discover  
 Leþpan, to form  
 Leþpeoran, to fall  
 Leþpnan, to touch  
 Leþpæt }  
 Leþpuc } every one  
 Leþpæþeper, everywhere  
 Leþnþep, everywhere  
 Lehyþan, to hide  
 Lehyþrum, obedient  
 Lehyþrumner, obedience  
 Lehyþrt, adorned  
 Lelac, an assembly, a collection  
 Lelanþian, to approach  
 Lelæban, to lead  
 Lelæpan, to teach, to instruct  
 Lelærtan, to continue, to perform  
 Lelæfa, belief  
 Lelæfful, faithful  
 Lelæman, to recompense  
 Leleran }  
 Lelyran } to believe  
 Lelcopman, to learn  
 Lelcttan, to hinder, to cause delay  
 Lelic, a likeness  
 Lelic, like, suitable  
 Lelice, likewise  
 Lelcgan, to lie  
 Lelman, to cement, to unite  
 Lelumpnan, to happen  
 Leþþan, to sail, to move  
 Lelome, often  
 Lelong, on account of  
 Lelp-rcapa, a proud wretch  
 Lelyrteþ, pleased with, desirous of  
 Lemæc, a yoke-fellow, a mate  
 Lemægt, greatness  
 Lemæne, common, general  
 Lemænehece, in common  
 Lemæpe, a boundary  
 Lemæppian, to praise  
 Lemæt, a relation  
 Lemal-mægene, a multitude  
 Leman }  
 Lyman } to attend, or care for  
 Lemana, a company



- Lerceabmyr } rational, intelligent  
 Lerceabmyrlic }  
 Lerceabmyrner, reason  
 Lerceapt, a creature  
 Lerceapen, formed; p. p. rceyppan  
 Lerceapian, to view, to regard  
 Lerceanban, to corrupt  
 Lerceanan, to shine, to shine upon  
 Lercepuran, to appoint, to ordain  
 Lerceyiban, to shield, to defend  
 Lerceyrypeb, clothed; p. p. arceyryppan  
 Lercecan, to seek  
 Lerceon, to see  
 Lerceban, to say, to prove  
 Lercecrner, an appointment, an institution  
 Lercecrnan, to set, to compose, to compare  
 Lercepenlic, visible  
 Lercephice, peaceably  
 Lercebruma, peace-loving  
 Lercehebe }  
 Lerceht } the sight  
 Lercehð }  
 Lerceð, a companion  
 Lerceomnung, an assembly  
 Lerceanban, to stand, to attack, to press upon  
 Lerceapelian } to establish, to make  
 Lerceapolian } steadfast  
 Lerceæppan, to go, to step, to approach  
 Lerceððig, stable, steadfast  
 Lercegan, to ascend  
 Lerceallan, to stop, to restrain, to be still  
 Lerceancan, to smell  
 Lerceopan } to guide, to rule, to  
 Lerceiofan } correct  
 Lerceyfan }  
 Lerceonban, to confine  
 Lerceaurgan, to strengthen  
 Lercepeon } wealth, gain  
 Lercepuon }  
 Lercepynan, to gain, to obtain, to begat  
 Lerceunð, sound, safe, secure  
 Lerceunðrullice, securely, prosperously  
 Lerceunðrulner, health, prosperity  
 Lerceunðyuan, to separate  
 Lercepcan, to afflict  
 Lercepcan, to cease, to desist  
 Lercepgcan }  
 Lercepgcan } to be silent  
 Lercepgcan }  
 Lercepcan, affliction, trouble, labour  
 Lercepgcan, to subdue  
 Lercepyrceþ, a sister  
 Lerceyngian, to sin  
 Leta, as yet, again  
 Letacnian, to betoken  
 Letecan, to teach, to explain, to show  
 Letecan, to accuse, to reprove  
 Letecre, mast: sup. getecroft  
 Letenge, heavy  
 Letenge, happened  
 Leteon }  
 Leteon } to draw, to attract  
 Leteon }  
 Leteopian, to grow weary  
 Letapa, one who assents  
 Letapian, to assent, to allow  
 Letanc }  
 Letanc } thought  
 Letanc }  
 Letapeneb, wetted  
 Leteahc, counsel, purpose  
 Leteahcepe, a counsellor  
 Letencan } to think, to consider, to  
 Letencan } remember  
 Leteoban, to associate  
 Leteobe, a language  
 Letennan, to disperse  
 Letolan, to bear, to suffer  
 Letopman, to suffer  
 Letopnen, joined  
 Letopnan, to moisten  
 Letopæp, conformable, agreeing, at peace  
 Letopæhece, harmoniously  
 Letopæyuan, to adopt, to make conformable  
 Letpyb, patience  
 Letpybhece, patiently  
 Letpyb, patient  
 Letban, to happen  
 Letiohban, to determine, to appoint  
 Leteope, true, faithful  
 Leteoplice, faithfully  
 Leteopian, to conspire  
 Letepymnan, to encourage

- Leunnan, to grant  
 Leunpotrian, to be sorrowful, to be disquieted  
 Lepaman, to diminish  
 Lepapenian, to warn, to beware  
 Lepescan, to excite  
 Lepogan, to weigh down  
 Lepealblep, a rein  
 Lepeb, madness  
 Lepelgian, to enrich  
 Lepelt-lep, a rein  
 Lepeman, to allure  
 Lepeopban, to be, to come to pass  
 Lepeopban, to make honourable, to distinguish  
 Lepexan, to grow, to accrue  
 Lepibep, the weather  
 Lepul } a wish, the will  
 Lepill }  
 Lepin, labour, a battle, war  
 Lepinna, an enemy  
 Lepinnan, to conquer  
 Lepij, certain  
 Lepijhce, certainly  
 Lepit, understanding  
 Lepux-leaf, witless, foolish  
 Lepit-loca, the breast  
 Lepita, a witness  
 Lepitan, to depart  
 Lepitner, knowledge  
 Leplæt, debased  
 Lepput, a writing  
 Lepputl, a change, a course of events  
 Lepuna, a custom, wont  
 Lepunehc, wonted, usual  
 Lepunian, to be wont  
 Lepunyum, pleasant  
 Lepypcan, to make  
 Lepypht } merit, deserving  
 Lepyphto }  
 Lepyrcan, to wish  
 Lobbian, to sing  
 Loeban, to prepare  
 Lapan, to give  
 Lopenbe, giving  
 Lepenier, greediness  
 Lapol, bountiful  
 Lappe, greedy, anxious  
 Lifu, a gift  
 Lufant, a giant  
 Lulp, arrogance  
 Lulpan, to boast  
 Lum  
 Lum-cyn } a jewel, a gem  
 Lum-cynn }  
 Lumelejt, negligence  
 Lum-peceb, a palace  
 Lunfært, ample  
 Lungpa, a youngster, a scholar  
 Luogothab, the season of youth  
 Luomop, sad  
 Luyrian, to sigh, to sob  
 Lure-la-gere, yes, O yes!  
 Lutzian, to desire, to covet  
 Lutrunc } covetousness, desire  
 Lutrang }  
 Llab, pleasant  
 Llaer } glass  
 Llar }  
 Llaer-hlutpu } glass-clear, trans-  
 Llar-hluppe } parent  
 Llaep, skilful, prudent  
 Llangen, to adorn  
 Lhban, to glide, to slip  
 Lhopian, to sing  
 Lhopoph, a song, metro  
 Lnat, a gnat  
 Lnopman, to lament, to grieve, to groan  
 Lnopnung, lamentation  
 Lob, God  
 Lob, good  
 Loba, a Goth  
 Lobcunb, divine  
 Lobcunbelice, divinely  
 Lobcunbnȳr, deity, divine nature  
 Lobner, goodness  
 Lold, gold  
 Lold-hopb, a hoard of gold  
 Lold-ymuð, a goldsmith  
 Lparan, to dig, to delve  
 Lpam, fierce, enraged  
 Lpapien, to grope  
 Lpæt, grey, green  
 Lpeat, great  
 Lpene, green  
 Lpenian, to become green  
 Lpetan }  
 Le-gpetan } to greet, to address  
 Lpum, grim

Lpōt, a particle, an atom  
 Lpōpan, to grow  
 Lpund, ground, earth, bottom  
 Lpund-lear, groundless, unfathom-  
 able  
 Lpund-peal, a foundation  
 Lpymetan }  
 Lpymetagan } to grunt, to roar  
 Luma, a man  
 Lum-punc, a leader  
 Luð, a conflict  
 Lybene, a goddess  
 Lylban, to pay  
 Lylben, golden  
 Lylt, guilt  
 Lýtreppe, a miser  
  
 Ð  
 Ðabban, to have  
 Ðabop }  
 Ðabpe } bright, serene  
 Ðæft, detained  
 Ðæftebom, captivity  
 Ðægel }  
 Ðægal } hail  
 Ðæl }  
 Ðælo } health  
 Ðælu }  
 Ðæle }  
 Ðæleð } a man, a hero  
 Ðælga, light  
 Ðæmeb-hung, cohabitation  
 Ðæpenb, an errand  
 Ðæpferc, harvest  
 Ðæplic, laudable  
 Ðær, a command  
 Ðæð, heath, heather  
 Ðæto, heat  
 Ðal, sound, hale  
 Ðalig, holy, a saint  
 Ðalrian }  
 Ðealrian } to pray, to beseech  
 Ðam, a home, a house  
 Ðam-ferc, an inhabitant  
 Ðangian, to hang  
 Ðap, hoary  
 Ðapa, a hare  
 Ðat, hot  
 Ðatan, to call, to name, to command

Ðatheoptner, hot-heartedness,  
 anger, fury  
 Ðatnan, to hate  
 Ðape, sight, aspect  
 Ðe }  
 Ðie } he, any one, it  
 Ðit }  
 Ðearb, a head  
 Ðearob-beah, a crown  
 Ðeag }  
 Ðeah } high; comp. Ðyhpe; sup.  
 Ðeah }  
 Ðean }  
 Ðeahner }  
 Ðeaner } height, highness  
 Ðeah-peþep, a great tempest  
 Ðeal, a hall  
 Ðealan, to heal; imp Ðal  
 Ðealban, to hold, to incline  
 Ðealy, half  
 Ðeallic, high, exalted  
 Ðealice, highly  
 Ðealicoþ, more highly  
 Ðean, needy, poor  
 Ðeallic, vile, worthless  
 Ðeapb, hard  
 Ðeapbe, severely; sup. Ðeapboþc  
 Ðeapb-heopt, hard-hearted  
 Ðeapb-þælig, unhappy  
 Ðeapb-þælt, a hard lot, unhappi-  
 ness  
 Ðeapm, harm  
 Ðeapm-cþibigan, to speak ill of  
 one  
 Ðeapepa, a harp  
 Ðeappepe, a harper  
 Ðeappian, to play on the harp  
 Ðeappung, harping  
 Ðeapeþuan, to restrain, to control  
 Ðeapþ-punc, a chieftain, a noble  
 Ðebban, to raise, to lift up  
 Ðepig, heavy  
 Ðepigan, to be heavy or sad, to  
 weigh down  
 Ðepiglice, heavily, grievously  
 Ðepigner }  
 Ðerner } heaviness, sorrow  
 Ðelan }  
 Ðalan } to cover, to conceal  
 Ðelban, to bend, to incline  
 Ðell, Hell

Þell-papa, an inhabitant of hell	Þyr, his
Þelm, the head, the top of anything	Þyr, form, hue
Þelma, a helm, or rudder	Þyr-cuð, familiar
Þelpa, to help	Þyrung, pretence, appearance
Þenan, to oppose, to repress	Þlæp, a mound, a barrow
Þenð, poverty, trouble, punishment	Þlaþopð, a lord
Þeopencund, heavenly	Þlaþopð-ŕeape, lordship, government
Þeopian, to mourn	Þleahþeþ, laughter
Þeopon, heaven	Þleobop, a sound
Þeopon-copþ, heavenly bright	Þlira, fame, report
Þeopot, a hart	Þlhyeabig, celebrated
Þeopþumian, to obey	Þlhyeabignær, celebrity
Þeopt, a hart, a stag	Þlub, loud
Þeopte, the heart	Þluteþ, clear
Þep, here	Þlýtcan, to listen
Þepa, to obey	Þlæppian, to rest, to lie
Þepe, a crowd, an army	Þneþc, soft, tender
Þepe, fame	Þnupan, to band
Þepeþ, a court, a family	Þogian, to be desirous, to be anxious
Þepe-geat, a weapon	Þol, a hole
Þepe-punc, an enemy	Þold, faithful
Þepe-tema, a chieftain, a leader of an army	Þolm, the ocean
Þepe-toha, a consul, a leader of an army	Þolt, a wood, a grove
Þepenan, to despise	Þonb, the hand
Þeþe } an army	Þopa, hope
Þeþe } an army	Þopian, to hope
Þepian, to praise	Þoparcape, a sink
Þeþung praise, favour	Þopþ, a hoard, a treasure
Þeþlic, glorious	Þopþ-geþþeþon, a treasure
Þeþer, hither	Þopp, reproach, derision
Þeþer þeþer, hither and thither	Þpæþ, ready, swift
Þrgan, to hasten	Þpæþlic, speedy
Þrge, the mind, energy, care	Þpæþlice, speedily, quickly
Þrge-læyt, heedless	Þpæþ-ŕeþner, a swift course
Þrge-þnotþ, a wise mind	Þpæþ-þæne, a chariot
Þrgan } to strive, to think, to en-	Þpæþel, a garment, apparel
Þrgan } deavour	Þpæþe } quickly
Þrg-ŕcip, familyship	Þpæþe } quickly
Þulbe, a battle	Þpeoþan, to fall
Þumþelf, himself	Þpeoþe, violently approaching, e.g. a storm
Þuman } hence	Þpeoþenb } perishable
Þuman } hence	Þpeoþenblic } perishable
Þumþan, behind	Þpeoþ, cruel, troubled
Þumbe, a hind	Þpeoþ } repentance
Þungþian, to hunger	Þpeoþan, to rue, to repent
Þuþ, a hinge	Þpeoþþian, to rue, to be sorrowful
Þuþbe } a protector, a ruler	Þpeþan, to agitate, to lift up
Þuþbe } a protector, a ruler	Þþertan, to lie down



Hpeþep, the mind  
 Hpuoh, rough  
 Hpor, a roof, the top of anything  
 Hpor-fæst, roof-fast, firm  
 Hpon-mepe, a whale-pond, the sea  
 Hpop, prone, bent down  
 Hpure, the earth  
 Hpype, ruin  
 Humeþa, how, in what manner  
 Hunb, a hound, a dog  
 Hunb-megontig, ninety  
 Hunbpeþ, a hundred  
 Hunb-peopontig, seventy  
 Hunig, housy  
 Hunta, a hunter  
 Huntan, to hunt  
 Hupu, at least  
 Hur, a house  
 Huref-hipeþ, a keeper  
 Hpa, who, any  
 Hpat, brave  
 Hpeþ, which, what  
 Hpeþe, wheat  
 Hpeþep, whether, either  
 Hpeþne, nevertheless  
 Hpeþ-breþa, a little, in some mea-  
 sure  
 Hpeþ-hpeþanungeþ, in some mea-  
 sure, in some degree  
 Hpealþa, expanse, convexity  
 Hpeapþian } to turn, to turn round,  
 Hpeopþan } to depart, to wane  
 Hpeþan }  
 Hpeapþung, inconstancy, change-  
 ableness  
 Hpelc, any  
 Hpeþe, a little  
 Hpeþol, a wheel  
 Hpeþþic, changeable  
 Hpeþne, whither  
 Hpeþle, a while, time  
 Hpeþenþic, for a time, temporary  
 Hpeþum, sometimes  
 Hpeþ, whits  
 Hpeþ } a little, somewhat  
 Hpeþne }  
 Hpeþon } whence, how  
 Hpeþon }  
 Hpeþone, any one  
 Hpeþone, when

Hpeþfulner, changeableness  
 Hpeþþe, a circuit  
 Hpeþan } to hide, to conceal  
 Le-hpeþan }  
 Hpeþe, a hide, a skin  
 Hpeþþic, joyful, desirable  
 Hpeþ, a hilt of a sword  
 Hpeþan, to hear, to obey  
 Hpeþan, to imitate  
 Hpeþne, horned, having a beak  
 Hpeþþe, an ornament  
 Hpeþþan, to adorn  
 Hpeþþan, to deride, to revile  
 Hpeþþing, reviling, reproach  
 Hpeþ, a haven

## I.

Ic, I  
 Iþel } idle, vain  
 Iþel-geopn }  
 Iþeþanþ }  
 Iþeþanþ } an island  
 Iþanþ }  
 Iþeþ, old. See ealþ, comp. Iþeþþa,  
 sup. Iþeþþe  
 Iþe, the same  
 Immeþeþe, unworthy, imperfect  
 Inc, you  
 Incorþ, the mind, the breast  
 Incpeþ, provision  
 Inþan } to enter  
 Inþan }  
 Inþeþþeþ, intantion, thought  
 Inþeþanþ } thought, mind  
 Inþeþanþ }  
 Inþeþ, internally, in itself  
 Inþa } within  
 Inþan }  
 Inþanþeþanþ } inward  
 Inþeþeþanþ }  
 Inþeþ, the stomach  
 Inþung, that which is included  
 Inþeþþeþe, thoroughly, inwardly  
 Inþeþþeþe } an inward thought, a  
 Inþeþþeþe } deceitful thought  
 Iþeþ, Iove  
 Inþan, to run  
 Inþeþ } anger  
 Inþeþ }  
 Inþeþan, to be angry

Ir, ice  
 Ir̃s, icy  
 Iþac̃ge, Ithaca  
 Iu, formerly

## K.

Kayere, Cæsar, an emperor  
 Kuniug, a king

## L.

La, lo! oh!  
 Lacan, to play, to sport  
 Lacman, to heal  
 Labteop }  
 Labbeop } a leader, a guide  
 Latteop }  
 Lathup }  
 Læce, a physician, a leech  
 Læce-c̃wært, the art of medicine,  
 medicine  
 Læce-bom, medicine, a remedy  
 Læban, to lead  
 Læben, Latin  
 Læyan, to leave, to relinquish  
 Læn }  
 Lean } a reward  
 Lænan, to lend  
 Læne, slender  
 Læng }  
 Lange } long; comp. leng; sup.  
 Long } lengert  
 Læpan, to teach  
 Lær, less  
 Lærtan, to follow  
 Lætan, to permit, to let go, to leave,  
 to suppose  
 Læy, the remainder, what is left  
 Lægu, water  
 Lægu-flob, ocean-flood  
 Lægu-r̃pream, the sea, the ocean  
 Lænþ }  
 Lænþ } land  
 Lænþ }  
 Long } tall  
 Lange }  
 Lounge } long, a long time  
 Læng-r̃æp, long continuance  
 Længrum, lasting, long  
 Læp, learning, lore, admonition  
 Læpeop, a teacher, a master

Læyt, at length  
 Læte, late; comp. latop  
 Læð, hateful, hostile, destructive  
 Læðlice, horribly  
 Læar, permission, leave  
 Læar, a leaf  
 Læahcep, a sin, a crime  
 Læanian, to reward, to recompense  
 Læar }  
 Læar-hc } false, loose  
 Læar-ypell, a fable  
 Læar-ypellung, false opinions, false  
 speaking  
 Læarung, lying  
 Læax, a salmon  
 Læccan, to moisten, to be wet  
 Læcgan, to lay down, to lower  
 Læf, left  
 Læg }  
 Læga } a flame  
 Læg }  
 Lægan, to lay, to place  
 Læceten, Lent, the spring  
 Læng, length  
 Læo }  
 Læon } a lion  
 Læob }  
 Læob-r̃ape } a nation, a people  
 Læob-r̃puma, a leader, a chieftain  
 Læob-hata, a hater of people, a  
 tyrant  
 Læoht, light  
 Læohtan, to lighten, to make light  
 Læoþ }  
 Læoþ } precious, beloved, dear  
 Læoþ }  
 Læoþian }  
 Læbban }  
 Læpian } to live  
 Læpian }  
 Læpian }  
 Læpian }  
 Læortæl, estimable  
 Læorpenb, beloved, acceptable  
 Læogan, to tell a lie, to deceive  
 Læoma, a ray of light  
 Læopman }  
 Læopman } to learn  
 Læopman }  
 Læoþ } a verse, a poem, a lay  
 Læoþ }  
 Læoþ-r̃yhta, a poet  
 Lættan, to hinder

Libbenbe, living  
 Lac } like  
 Lehc }  
 Lac } the body  
 Lachoma }  
 Lacetan } to pretend, to disassemble  
 Lacettan }  
 Laggan } to lie, to extend  
 Lagan }  
 Lachamlice } bodily  
 Lachomlice }  
 Laccan, to please, to like  
 Lacpýrð, worthy of esteem  
 Laf, life  
 Lafep, the liver  
 Liget, lightning; pl lýgetu  
 Lihtan, to shine, to give light  
 Lam, a limb  
 Lamplíce, fitly  
 Lmb-pgenb, a warrior with a shield  
 Lajan, to collect, to gather  
 Layre, favour  
 Layt, science, skill, power  
 Lartum, skilfully  
 Lrð, a cup  
 Lrð, mild  
 Lapan, to sail  
 Lrð-mon, a sailor  
 Laxan, to shine  
 Locen, an enclosure, bounds  
 Locian, to look, to see  
 Lof, praise  
 Lonber-ceopl, a husbandman  
 Loppe, a flea  
 Lorian, to lose, to perish, to go  
 away  
 Lot, a lot, deceit, craftiness  
 Lot-prenc, deceit  
 Lox, a lynx  
 Lufe, love  
 Lufian, to love  
 Lufienb, a lover  
 Lungpe, forthwith, quickly  
 Lurt, desire, pleasure, lust  
 Lurt-bæp, cheerful  
 Lurt-bæpe, desirous  
 Lurt-bæplice, delightfully, with  
 delight  
 Lurt-bæpner, happiness, desire  
 Lurtlice, willingly, joyfully

Lurtum, willingly  
 Lutan, to incline  
 Lýccan, to pluck up  
 Lyran, to permit  
 Lýrt, the air  
 Lýrtan, to wish, to choose, to be  
 pleased with  
 Lýt, little  
 Lýteg, crafty  
 Lýtel } little, small; comp. lær, sup.  
 Lýtle } lært  
 Lýtelice, deceitfully  
 Lýthan, to diminish, to lessen

## M.

Macian, to make, to form, to do  
 Mæben, a maiden  
 Mægen, virtue, strength, might,  
 power  
 Mægen-cpægt, chief strength  
 Mægen-rcan, a huge stone  
 Mægu, power  
 Mægð, a maiden, a country, a tribe,  
 a kinsman  
 Mægð-hab, virginity  
 Mæg-phice, a species, a form  
 Mæl, a space of time  
 Mænan } to mean, to intend, to  
 Mænan } lament  
 Mænigu }  
 Mæne } a crowd, many  
 Mæni }  
 Mænigu }  
 Mæpa, famous, celebrated, great;  
 sup. Mæport  
 Mæpe } excellent  
 Mæpe }  
 Mæphic, noble  
 Mæpjan, to be celebrated  
 Mæpð, greatness, glory, praise; pl.  
 miracles  
 Mært, a mast  
 Mært, most, greatest. See Mýcel  
 Mætan, to dream  
 Mæð, measure, degree, condition, lot  
 Mæg, a relation  
 Mægan, to be able  
 Mægurcep, a master  
 Mægo-pmc, a citizen, a man

Ŵan }	a man	Ŵetgūn, to mete, to moderate, to rule
Ŵan, sin, wickedness, evil, disease		Ŵetgung, moderation
Ŵan, sinful, wicked		Ŵetod, the Creator
Ŵan-full, full of wickedness		Ŵicel }
Ŵanian, to admonish		Ŵicel }
Ŵanig-Ŵealb }	manifold	Ŵicellic, great
Ŵoni-Ŵealb }		Ŵicelner, greatness
Ŵanig-Ŵeallic, complicated		Ŵicler, much
Ŵannian, to people, to fill with men		Ŵiclum, greatly
ŴanŴpæpe, gracious		Ŵib }
Ŵapa, greater. See Ŵycel		ŴiŴ }
Ŵape, more		Ŵibban-Ŵapb }
Ŵaptȳr, a martyr		Ŵibban-Ŵeapb }
ŴaŴm, a vessel		ŴibbeŴeapb, midward
ŴaŴm-hȳpbe, a treasurer		Ŵibbel, middle
Ŵeahc }	strength, might, power	ŴibŴephb, middle age
Ŵeahc }		Ŵibgehealbān, to satisfy
Ŵeapc, a boundary, a territory		ŴibleŴt }
Ŵeapcian, to mark, to mark out		ŴibleŴt }
Ŵeapuan, to err		Ŵib-ope, the middle region
Ŵere, a sword		Ŵib-puntep, mid-winter, Christmas
Ŵeb, meal, reward		ŴihŴe. See Ŵagan
Ŵebeme, worthy, desirable, perfect		Ŵihtig, mighty
Ŵebemlice, worthily		Ŵihtaglice, mightily, powerfully
Ŵebemner, dignity		Ŵilb, mild, merciful
ŴebŴurnner }	infirmity, weakness	Ŵilb-heopt, merciful
ŴetŴurnner }		Ŵilb-heoptner, mercy
ŴetŴurnner }		Ŵilbrian, to have mercy, to pit
Ŵelbian, to make known, to display, to inform against		Ŵilbrung, mercy, pity
Ŵelo, meal		Ŵiltre, mercy
Ŵengan, to mix		Ŵin, mine
Ŵengio, a multitude		Ŵinbrian, to advise, to remind
Ŵennȳc }	human, humanity	Ŵircan, to mix, to dispose
Ŵennȳc }		Ŵir-cȳppan, to wander
Ŵeobum, meritorious		ŴirŴeb, a misdeed
Ŵeor, dirt		ŴirŴepȳrian, to pervert
Ŵepe, a mere, a lake, water		Ŵirlic }
Ŵepe-floð, the ocean		Ŵirlic }
Ŵepe-hentert, a sea-horse, a ship		Ŵirt, a mist
Ŵepe-Ŵtpeam, the sea-stream, the ocean		ŴiŴan, to conceal
Ŵepge }	joyful, merry	Ŵob, the mind
Ŵupge }		Ŵobep }
Ŵepre, a marsh		Ŵobop }
Ŵetan, to meet, to find, to observe		Ŵobop }
Ŵetan, to measure, to mete, to compare		Ŵobop }
Ŵete, meat		Ŵobig, proud
		Ŵobulic, magnanimous
		Ŵob-reŴa, the mind, the mind's sense
		Ŵolbe, the earth
		Ŵona, the moon

Conað } a month  
 Conð }  
 Conryn, mankind  
 Cop, a moor  
 Copgen, the morning  
 Copgen-ŕteoppa, the morning star  
 Copþop, murder  
 Cort, must  
 Cot, must, can  
 Cunt, a mount, a mountain  
 Cunt-giop, the Alps, the mount of  
     Jupiter  
 Curnan, to mourn, to care for, to  
     regard  
 Cur, a mouse  
 Curt, must, new wine  
 Curð, a mouth  
 Cýnegian } to remind  
 Cýngian }  
 Cýnla, inclination  
 Cýntan, to propose  
 Cýneg } pleasure, delight  
 Cýng }  
 Cýpan, to hinder  
 Cýpð, pleasure

## N.

Nabban, not to have  
 Nacod, naked  
 Næþe, a serpent  
 Næneg, none  
 Næne }  
 Nær } was not  
 Nærre, a promontory  
 Nara } the nave of a wheel  
 Nara }  
 Nagan, not to have or possess  
 Næht }  
 Næht } naught, nothing  
 Næhr }  
 Næpht }  
 Naler, not at all  
 Nallay, not only  
 Nama, a name  
 Nan, none  
 Nat, i. e. ne-pat. See nitan  
 Naþep, neither  
 Neabinga, necessarily  
 Neah }  
 Nean } high, near  
 Neap }

Neaht } night  
 Næht }  
 Neap }  
 Neap } narrow  
 Neap }  
 Neap }  
 Neapaner, trouble, distress  
 Neapet, straitly  
 Neapetner, anxiety  
 Neappian, to straiten  
 Neat }  
 Neat } cattle, a beast  
 Netn }  
 Nýten }  
 Neapert } presence, neighbourhood  
 Neper }  
 Neb, the face  
 Nebe }  
 Nýbe } necessarily  
 Neb-beapn } need, necessity, ne-  
 Neob-beapn } cessary  
 Nib-beapn }  
 Nemnan, to name, to mention  
 Neob-ŕpæce, voluntarily  
 Neob-beapne, necessities  
 Neuten, cattle, a beast of burden  
 Neopan, beneath  
 Neopera, lower, inferior  
 Neopol }  
 Nipol } prostrate  
 Neþgean } to preserve  
 Neþuan }  
 Neþgenb, a saviour; participle of  
     Neþgean  
 Neþe neþe, no, no; by no means  
 Net } a net  
 Nett }  
 Netelic, beastly  
 Niban } to compel, to force  
 Nyban }  
 Nigan } nine  
 Nigon }  
 Niman, to take, to take away, to  
     assume, to adopt  
 Niopop, lower  
 Nitan } not to know  
 Nýtan }  
 Nibemert, lowest, nethermost  
 Nibep } downwards, low  
 Nibeplic }  
 Nibep-healb, downwards

Nipan } newly  
 Nipane }  
 Nipe, new  
 Nopð, north  
 Nopð-enbe, north-end  
 Nopð-ƿert, north-west  
 Nopþeapð, northward  
 Not, use, enjoyment  
 Notian, to enjoy, to possess, to occupy  
 Nu, now  
 Nu-rihte, just now, straightway  
 Nýt-beap, necessary, needful  
 Nýllan, to be unwilling  
 Nýt, purpose, use  
 Nýt, perfect  
 Nýt-ƿypð, useful

## O.

Of, of  
 Orabon, to remove, to do away  
 Oraceon, to draw out, to remove  
 Orbearan, to kill, to strike  
 Orbecuman, to come from  
 Orðæl, a fall, a setting  
 Orðæipe, more prone  
 Orðune, downwards, down  
 Orfe, a bank  
 Orfe, beyond  
 Orfeþræðan, to overspread  
 Orfeccuman, to overcome  
 Orfeþrencan, to be drunk  
 Orfeppan, to pass by, to pass over  
 Orfeppyll, intemperance  
 Orfeþgan } to pass over, to pass  
 Orfeþgan } away  
 Orfeþgotolne } forgetfulness  
 Orfeþgotolne }  
 Orfeþheoþan, to disobey  
 Orfeþhogian, to despise  
 Orfeþhýð, a high mind  
 Orfeþung, superfluity  
 Orfeþmetta } high-mindedness, ar-  
 Orfeþmetto } rogance, too much  
 Orfeþmob } food  
 Orfeþmob } arrogant, proud  
 Orfeþmoblic }  
 Orfeþmobne, scorn, arrogance  
 Orfeþmeccan, to instruct

Orfeþmæð, superfluity, too great prosperity  
 Orfeþrean, to look down upon  
 Orfeþrettan, to cover  
 Orfeþretþpan, to overstep  
 Orfeþryþan, to overcome  
 Orfeþteon, to cover over, to overwhelm  
 Orfeþþearf, great need  
 Orfeþþeon, to excel, to surpass  
 Orfeþþinnan, to overcome  
 Orfeþþneon, to cover over; part.  
 Orfeþþugen  
 Orfeþþitan, to depart  
 Orfeþnan, to take away  
 Orfeþnan, to run off, to outrun  
 Orfeþtan, to let out  
 Orfeþt, desirous of  
 Orfeþmunan, to remember  
 Orfeþceaman, to shame, to be ashamed  
 Orfeþion, to see, to behold  
 Orfeþttan, to oppress  
 Orfeþlean, to slay, to kill, to cut off  
 Orfeþniban, to cut off  
 Orfeþþelgan, to devour  
 Orfeþ, often  
 Orfeþteon, to draw off, to deprive  
 Orfeþncan, to bethink  
 Orfeþneccan, to oppress  
 Orfeþræð, frequent  
 Orfeþunþrob, astonished  
 Oleccan, to flatter, to allure, to cringe, to gratify  
 Oleccung, flattery, allurement  
 Onælan } to inflame  
 Onhælan }  
 Onbipugan } to taste  
 Onbýþgan }  
 Onbitan, to bite, to taste of  
 Onblessan, to blow upon  
 Onbýþban, to animate, to encourage  
 Onceþpan } to turn from, to turn  
 Onceþpan } back, to change  
 Onceþpan }  
 Onceþpan } to know  
 Onceþpan }  
 Onceþpan, to reply, to echo  
 Onbgt, mind, understanding  
 Onbæðan, to dread, to fear  
 Onbrypan, an answer

On-espbian, to dwell in  
 On-ecueſſe, for ever  
 Onettan, to hasten  
 Onſinban, to find, to discover  
 Onſon, to receive, to accept  
 Onſean, against  
 Onſunnan, to begin  
 Onſutan, to perceive, to know, to understand  
 Onhagian, to be at leisure, to be unoccupied  
 Onhelban, to incline  
 Onhnigan, to bow down, to incline  
 Onhpengan, to stir up  
 Onhpunan, to touch  
 Onhpæpſan } to change, to go  
 Onhpæpſan } away  
 Onhſſuan, to imitate  
 Oninnan, within  
 Onipnan, to run, to move  
 Onlacan, to sport  
 Onlayt, at last, at length  
 Onlænan, to land  
 Onlætan, to relax  
 Onleogan, to belie, to falsify  
 Onlic, like  
 Onlicneſ, a likeness  
 Onheſan, to liberate  
 Onlihtan } to enlighten, to shine  
 Onlſhtan } upon, to shine  
 Onlucan, to unlock  
 Onlutan, to incline  
 Onſacan, to deny, to retort, to reply  
 Onſcuman, to shun  
 Onſien, an aspect  
 Onſſigan, to descend, to sink  
 Onſuttan, to press down, to baſet  
 Onſſſuan, to agitate, to excite  
 Onſſunþon, apart  
 Onſſſan, backwards  
 Ontigan, to untie, to unloose  
 Onþonce, delightful  
 Onþæcman, to awaken, to excite  
 Onþenban, to change, to turn aſide  
 Onþpecan, to revenge, to punish  
 Onþþan, to reveal  
 Onþuman, to dwell, to inhabit  
 Open, open, exposed, clear, evident  
 Openlice, openly, plainly

Opſcuman, to overcome; contracted from opſcuman  
 Opb-ſſuma, the origin, the author  
 Opælþ, old  
 Opelþe, old age  
 Opællice, arrogantly  
 Opmeete }  
 Opmeete } overmuch  
 Opmeete }  
 Opmob, distracted in mind, dejected  
 Opmobneſ, mental disease, madness, despair  
 Opſſoſe, secure, prosperous  
 Opſſoſneſ } security, prosperity  
 Opſſoſneſ }  
 Oſapan, to appear  
 Oſeapan }  
 Oſeapan } to appear, to show  
 Oſeapan }  
 Oſeſ, another  
 Oſeſ, otherwise  
 Oſſeſtan, to commit, to trust, to sow  
 \*Oſſſnan, to touch  
 Oſſacan, to deny  
 Oſſtanban, to stand still  
 Oſþe, or  
 Oſſtan, to blame, to reproach

## P.

Papa, the Pope  
 Pað, a path  
 Peapſoc, a park  
 Peðþian, to make a path, to tread  
 Plantian, to plant  
 Plega, play, sport, pastime  
 Plegian, to play  
 Fleo }  
 Fleoh } peril, danger  
 Fleo }  
 Fleolic, dangerous  
 Prucu, a prick, a point

## R.

Racenta, a chain  
 Racu, rhetoric, a discourse, an explanation  
 Rab, a riding  
 Recan, to reach  
 Ræb, a discourse, counsel, advantage

- Rædan, to read, to govern, to decree  
 Ræðelfe, a riddle, imagination, ambiguity  
 Rægl, a garment, clothing  
 Ræpan, to bind  
 Ræyt, rest, repose  
 Ræypan, to think, to meditate  
 Rap, a rope  
 Rað, quickly  
 Reað, red  
 Reapepe, a spoiler  
 Reapian, to rob, to take away  
 Reajlac, spoil, rapine  
 Recan, to reckon, to count, to relate, to explain  
 Recan } to regard, to care for, to  
 Reccan } direct, to govern  
 Reccelear } reckless, careless  
 Reccelear }  
 Reccelext } recklessness, careless-  
 Reccelext } ness  
 Reccepe, a rhetorician  
 Recelr, incense  
 Recen } immediately, straight  
 Recene }  
 Rehtlc } rightly, justly  
 Rihtlc }  
 Ren } a course  
 Ryne }  
 Ren, rain  
 Reþa } severe, fierce, violent  
 Reþe }  
 Reht-mob, fierce in mind  
 Ric, dominion, power  
 Ric, rich, powerful, in authority  
 Rice, a kingdom  
 Ricrian, to rule, to reign  
 Riban, to ride  
 Riht } right, justice, truth  
 Ryht }  
 Rihtan, to correct, to instruct, to make right  
 Rihta, immediately, straightway  
 Rihtend, a ruler, a governor  
 Rihtlc, just, regular, upright  
 Rihtlice }  
 Rihtlice } rightly, justly, wisely  
 Rihtlice }  
 Riht-pellenb, right willing, wishing what is right  
 Rihtwyr, rightwise, righteous
- Rihtwyr, justice, wisdom, righteousness  
 Ruman, to number  
 Rinc, a man, a warrior  
 Rind, the bark, the rind  
 Ripa, a handful of corn, a sheaf  
 Ripe, ripe  
 Rið } a rill, a rivulet, a river  
 Rið }  
 Rob, the rood, the cross  
 Robop, the sky  
 Romanwyr, Roman  
 Rond-beah, a boss  
 Roze, a rose  
 Rum, wide, large, august  
 Rume, widely  
 Rumeblc, spacious  
 Rumeblce, abundantly  
 Rummob, bountiful  
 Run-copa, the breast, the mind  
 Ryn, a roaring  
 Rynan, to roar
- 8.
- Sacu, strife  
 Sabian, to be weary  
 Sæ, the sea  
 Sæ-clif, the sea-cliff, the shore  
 Sæb, seed  
 Sægan }  
 Sægan } to say, to prove  
 Sægan }  
 Sæl, good  
 Sæl } better; comp. of wel  
 Sæla }  
 Sæl } prosperity  
 Sæls }  
 Sæne, dull, sluggish  
 Sæ-tilca, one who ploughs the sea, a sailor  
 Sam, whether  
 Samab } together, likewise  
 Somob }  
 Sampa, worse  
 Sampabe, unanimously  
 Samtengey, continually, immediately  
 Sampar, half-wise, unwise  
 Samwyr, agreement, unity



Sanc }	a song	Scip-hepe }	a fleet of ships
Sang }		Scip-hepge }	
Sap }	sorrow	Sciprcȳpa, a pilot	
Sopg }		Scip, pure, clear, sheer	
Sap-cpib, a sorrowful saying, a		Scolu, a school, a band	
mournful song		Scipbysen, a chair of state	
Sapug, sorrowful, sorry		Scippan, to care for	
Saplic, sorrowful, grievous		Scpuð, a revolution	
Saplice, sharply, sorrowfully, sorely		Scucca, the devil	
Saul }	the soul	Scȳtan, to verge, to incline	
Sapl }		Scȳlb, guilt, sin	
Sapan, to sow		Scȳlban, to shield, to defend	
Scamian }	to blush, to be ashamed	Scȳl-frc, a shellfish	
Sceamian }		Scȳppan, to create	
Scanblc }	mean, vile	Scȳpmælum, confusedly	
Sceonblc }		Scȳppan, to adorn, to sharpen	
Sceab, the shade, a shadow		Sealt, salt	
Sceart, orsation		Seapolice, artfully	
Sceart, a shaft		Seapu, a fraud	
Scealan, to owe, to be obliged to any		Seauð, a well, a gulf	
one		Secan, to seek	
Scealc, a servant, a man		Secg, a warrior	
Sceame, shame		Secg, a speech	
Sceameleaz, shameless		Seja, the mind	
Sceapb, a shard		Sejt, soft, quiet	
Sceappner, sharpness		Sejel }	a sail
Sceapprene, sharp-sighted		Sejl }	
Sceat, a region		Selan, to soil, to stain	
Sceaba, a robber, an enemy		Selcuð }	strange, extraordinary.
Sceapian, to behold, to view		Selbruð }	unknown
Sceapung, contemplation		Selban }	seldom
Scelb }	a shield; met. an army	Selbhponne }	
Scȳlb }		Selbum-hponne, sometimes	
Scell, a shall		Selejt, best; superlative of jel	
Sceol, a gang, a crowd, a shoal		Sely, self	
Sceop, a post		Selylc, self-liking, self-love	
Sceoppend }		Sely-pill, self-will	
Steppenb }	the Creator, a maker	Sella, a giver	
Scappend }		Sellan }	to give
Sceopt }	short; com. rcȳptpa;	Syllan }	
Scopt }	* sup. rcȳpttejt	Sellic, wonderful	
Sceotan, to shoot		Senban, to send	
Scene, beautiful, shining		Seoc, sick	
Sculbg }	guilty	Seorian }	to complain, to bawll
Scȳlbg }		Seorontg, seventy	
Scuma, splendour, brightness, a ray		Seorung }	a complaint
Scuman }	to shine	Siorung }	
Scunan }		Seolfer }	silver
Scunlac, magic		Sȳl-on }	
Scup, a ship			

- Seolocen, sliken  
 Seon, to see  
 Setl } a seat  
 Setl }  
 Settan, to set, to place, to arrange  
 Siapo-cpært, a skilful art  
 Sib, peace, agreement, relationship  
 Sibrumlice, peaceably  
 Siccetung, a sigh, sobbing  
 Sicula, Sicily  
 Sib, wide, various  
 Sibo }  
 Sibu } a custom  
 Stepan, to lie in wait, to plot  
 Sitræn, to sift  
 Sigan, to sink down, to rust  
 Sige, a victory  
 Sige, a setting, declining  
 Sigenð, thirsty  
 Sige-þeod, a victorious nation  
 Simle }  
 Symbel } always  
 Sin, always  
 Sin, his  
 Sinc, a heap  
 Sinc-geor, a money gift  
 Singal }  
 Singala } continual, lasting  
 Singalhce, perpetually  
 Singan, to sing  
 Sinrcipe, wedlock  
 Sint. See pejan  
 Siuca, a sick person  
 Sioron, seven  
 Siolopa, Iran  
 Sioloc, silk  
 Siorman, to sew  
 Sit, time, occasion, a path, an arrival  
 Sitþan }  
 Sitþan } after, afterwards  
 Sitþan }  
 Sittan, to sit, to dwell  
 Slæpð, sloth  
 Slapan }  
 Slepan } to sleep  
 Slap, slow  
 Sleau, to slay, to strike, to cast or throw  
 Slepan on, to slip on, to cast on  
 Slutan, to slit, to tear  
 Sluð, changeable, inconstant  
 Smal, small  
 Smealic, subtle, deep, profound  
 Smealhce, deeply, profoundly  
 Smean }  
 Smeagan } to inquire, to meditate  
 Smeapcian, to smile  
 Smeatung, argument  
 Smec, smoke  
 Smolt }  
 Smyle } mild, gentle, calm, smooth  
 Smugan, to flow gradually  
 Snap, snow  
 Snican, to creep, to crawl  
 Snipan, to cut off  
 Snýttro, wisdom  
 Sorte, softly, gladly  
 Sol, mire  
 Somne }  
 Toromne } together  
 Son, a sound  
 Sona, soon, immediately  
 Sonð, sand  
 Sonðbeorh, a sand-hill  
 Sonðcopn, sand, grains of sand  
 Soþian, to sorrow, to grieve, to be anxious  
 Soð }  
 Soþa } true  
 Soþan }  
 Soð-cpibe, a true saying, a maxim  
 Soð-fært, just  
 Soð-færtneþ, truth, sincerity  
 Soð-ypell, a true history  
 Spaca, the spoke of a wheel  
 Spanan, to urge, to allure, to excite, to seduce  
 Speapca, a spark  
 Speb, means, power, wealth, effect  
 Spell, speech, language, discourse, argument  
 Spellian, to speak, to teach  
 Spiġettan, to spit  
 Spiuan }  
 Spynian } to inquire, to seek after,  
 Spypgan } to argue  
 Spop, a pursuit, a track  
 Sppæc, speech, language, subject of discourse  
 Sppecan, to speak  
 Sppringan, to spring

Spnýtcan, to sprout, to bud  
 Staf } a staff, a letter  
 Staf }  
 Stan, a stone, a rock  
 Stanban }  
 Stonban } to stand, to be  
 Stan-geapn-gum, a precious stone  
 Stað, a shore  
 Stabelian }  
 Stapolan } to establish, to support  
 Stapol, a foundation  
 Stapol-fæst, stable, firm  
 Steap, a cup  
 Steapc, stark, severe  
 Stebe, a place, a station  
 Stemn, a voice  
 Stemn, a stem, a trunk  
 Steopa, a steerer, a pilot  
 Steopan }  
 Steopan } to steer, to direct  
 Stanan }  
 Steoplear, outrageous, without a  
 guide, ignorant  
 Steoppa, a star  
 Steoppeber, a rudder  
 Steopt, a tail  
 Stepan, to raise, to honour  
 Steppan, to step  
 Stacce, a small matter  
 Staccian, to stick, to remain  
 Stacel, a sting  
 Stag, a path  
 Stagan, to depart, to ascend  
 Stalle, still, quiet, fixed  
 Stalner, stillness, tranquillity  
 Stangan, to sting  
 Stenbenbe, standing  
 Storn, a storm  
 Storn-ge, a stormy sea  
 Stop, a place, a dwelling  
 Stpæng }  
 Stpanng } strong  
 Stpæng }  
 Stponng }  
 Stpeam, a stream  
 Stpeon, strength  
 Stpucan, to continue a course  
 Stponghc, laborious, firm, power-  
 ful  
 Stunb, a space of time

Stunian, to stun, to stun the ears,  
 to beat against  
 Stýpian, to stir, to move, to agitate  
 Stýpenbe, moving  
 Stýpung, stirring, motion, experience  
 Stýpman, to be stormy  
 Stýpmenb, stormy  
 Sul, a plough  
 Sum, some, a certain one  
 Sumep }  
 Sumup } summer  
 Sumup-lang, summer-long  
 Sun }  
 Sunne } the sun  
 Suna }  
 Sunu } a son  
 Sunbbuenb, a sailor  
 Sunber }  
 Sunbop } proper, peculiar, separate  
 Sunber-rtop, a separate place  
 Sunbop-gifu, a peculiar excellence  
 or gift  
 Suð, the south  
 Suð-eart, the south-east  
 Subepn, southern  
 Sube-peapb, southward  
 Suð-healb }  
 Suð-peapber } southwards  
 Spa, as  
 Spa-eyne, even so  
 Spa fopð rpa, as far as, as much as  
 Spæc, taste, savour  
 Spæp }  
 Spap } heavy  
 Spæpner, sluggishness  
 Spærlce, courteously  
 Spæð, a path  
 Spæber, whether, whichever  
 Spapan, to swape  
 Speant, swarthy, black  
 Spepan, to sleep, to smoulder  
 Spepl, brimstone  
 Speg, a sound  
 Spegel, the sky  
 Spegel-topht, heavenly bright  
 Spelgan }  
 Spilgan } to swallow  
 Spylgan }  
 Spelgenb, a gulf  
 Speltan, to die, to perish

Spencan, to trouble  
 Speop, a father-in-law  
 Speopcan, to darken  
 Speopb, a sword  
 Speotehan, to testify  
 Spectol }  
 Spectul } clear, manifest  
 Sprul }  
 Spectole }  
 Sprutele } clearly, plainly  
 Sper, sweet  
 Spetmet, a sweetmeat  
 Spetner, sweetness, an allurement  
 Spnan, to move, to revolve  
 Spnrt, swift  
 Spnrtner }  
 Spnro } swiftness  
 Spn, a swine  
 Spnncan, to labour  
 Spnngan, to scourge, to afflict  
 Spnra }  
 Spnra } a neck  
 Spnra }  
 Spnð, strong, great  
 Spnbe, very  
 Spnðhc, vast, excessive  
 Spnðce, powerfully  
 Spnþp, rather, more  
 Spnþrt, most chiefly  
 Spnþpncy, drowsiness  
 Spnmettar, sweetmeats. See  
 spetmet  
 Spñan, to soil, to stain  
 Spñppen, silver  
 Spñbepñc, peculiar  
 Spñbepñce, singly, separately  
 Spñn, sin  
 Spñ, a moistening

## T.

Tacn }  
 Tacnng } a token, a sign  
 Tacñan }  
 Tacñan } to show, to declare, to  
 Tacñan } betoken  
 Tacñan, to teach  
 Tacñan, to see to, to show  
 Tacñng, teaching, instruction  
 Tacñan, to deride, to blame, to up-  
 braid, to compare  
 Tacñ-ppñðhc, reprehensible  
 Tam, tame

Tama, a tamer  
 Teap, a tear, a drop  
 Tebbe, frail, weak, tender  
 Tela, rightly, well  
 Tellan, to speak, to count, to reckon  
 Temian, to tame  
 Teohhian, to think, to endeavour,  
 to suppose, to draw  
 Teon, to draw, to allure, to draw  
 towards, to restrain  
 Teona, an injury  
 Teuha, the tenth  
 Tid, tide, time, season  
 Tiep, a heap, an expanse  
 Tigny, a tiger  
 Tihñan }  
 Tihñan } to persuade, to excite  
 Til, excellent  
 Tile, Thule  
 Tihñan }  
 Tihñan } to till, to toil, to effect a  
 Tihñan } cure, to endeavour  
 Tille, a fixed state  
 Tihñng }  
 Tihñng } labour, pursuit, anxiety  
 Tima, time  
 Timbñan }  
 Timbñan } to build  
 Tynan, to irritate  
 Tynñan, a beloved prince  
 Toblapan, to blow about, to scatter  
 Tobpñeban, to spread  
 Tobpñecan, to break  
 Tocñan, to cleave, to split  
 Tocñapan, to distinguish, to discern  
 Tocman, to arrive at  
 Tobñalan, to divide  
 Tobpñan, to drive, to disperse  
 Toyleopan }  
 Toyleopan } to flow away  
 Tojopñecan, to allow  
 Tojññan, to require  
 Togebep, together  
 Togebññan, to pray to  
 Togebñeban, to join to  
 Togññan, to glide away, to slip  
 Tohealñan, to incline downwards  
 Tohopa, hope  
 Tol, a tool  
 Tolectñan, to separate  
 Tonemñan, to name

Tonuman, to separate  
 Top, a tower, a rock  
 Topht, bright, splendid, illustrious  
 Torceab, a difference  
 Torceaban, to divide, to discern, to distinguish  
 Torciotan, to shoot in, to anticipate  
 Torcupan, to wander  
 Torlupan, to slip asunder, to dissolve; part. torlopen  
 Tortencan, to disperse; part. tortence  
 Torppan, to err, to wander  
 Totellan, to reckon  
 Totepan, to tear in pieces  
 Topeapb, the future  
 Topeapber, towards  
 Topenan, to expect  
 Topenban, to turn  
 Topeoppan } to overthrow, to de-  
 Topyppan } stroy  
 Tpege, vexation  
 Tpeop, a tree  
 Tpeopa } faith, fidelity, a promise,  
 Tpuja } troth  
 Tpeopen, wooden  
 Tpeopian }  
 Tpepan } to trust, to confide in  
 Tpujan }  
 Tpepner, trust  
 Tpum, strong  
 Tucian, to punish, to torment  
 Tubop, a production, a progeny  
 Tunge, a tongue  
 Tungal, a star, a constellation  
 Tupa, twice  
 Tya }  
 Tpega } two, twain  
 Tpegen }  
 Tpeogan } to doubt, to hesitate  
 Tpeonan }  
 Tpeon }  
 Tpeonung } doubt  
 Tpeoung }  
 Tpig, a twig, a small branch  
 Tpinchan, to twinkle  
 Tpiojet, two-footed  
 Tpiojeb, inconsistent  
 Tyan, to instruct  
 Tybepner, frailty, weakness

Tybpuan, to nourish  
 Tybpung, propagation  
 Tyht, instruction  
 Tyndpe, fuel

## U.

Ufan, above  
 Urop, higher  
 Unabepenhic, unbearable  
 Unabinbenhic, indissoluble  
 Unæpel, ignoble, unnoble  
 Unapeht, unexplained  
 Unapumeb, countless, unnumbered  
 Unarecgenhic, indescribable, unspeakable  
 Unætpotenlice, unceasingly  
 Unapenbenbe }  
 Unapenbenhic } unchangeable  
 Unbeopht }  
 Unbyphc } unbright, less bright  
 Unbpoc, unbroken  
 Unclean, unclean  
 Uncuð, unknown, strange  
 Uncpehenbe, inanimate, unspeaking  
 Uncynb, unnatural  
 Unbeahic, undying, immortal  
 Under, under, beneath  
 Undepbæc, backwards, behind  
 Undepetcan, to eat under, to subvert  
 Undepton, to undertake, to obtain, to receive, to be subservient  
 Unbeplutan, to support, to sustain  
 Undepprtanban, to understand  
 Undepprtabolsært, unstable  
 Undepheob, subject, put under  
 Undepheoban } to make subject, to  
 Undepheoban } degrade  
 Uneape }  
 Ungeape } scarcely, with difficulty  
 Unetney, uneasiness  
 Unræget, not fair  
 Unræghic, healthy, undying  
 Unræcoblice, honourably  
 Ungebybe, disagreeing  
 Ungercynbehc }  
 Ungercynbhc } unnatural  
 Ungeapenlice, unreasonably  
 Ungeenbob }  
 Ungeenboblice } never ending

Ungeþær, impassable	Ungeþætfull, unwise
Ungeþæræglice, inconceivably, im- moderately	Ungeþættag, irrational
Ungeþyð, insatiable	Ungeþunelic, unusual
Ungeþæpeb, unlearned, ignorant	Ungeþlab, unpleasant, not glad
Ungeþeandlic, incredible	Ungeþleapner, want of skill
Ungeþeic } unlik, different	Ungeþhal, unhealthy, unsound
Unlic	Ungeþeab, unheard
Ungeþeamp, a misfortune	Ungeþhoþe, fierce, tempestuous
Ungeþeameged, unmixed	Ungeþhy, unhappy
Ungeþemet, excess	Ungeþhoþ, not bent down, erect
Ungeþemet, immeasurable	Ungeþheapþenb, unchangeable
Ungeþemetwært, intemperate, im- mensa	Ungeþlæpeb, unlearned
Ungeþemetwærtner, intemperance	Ungeþlonb, a desert
Ungeþemelic, violent, immoderate, unbounded	Ungeþmæpe } ignoble, not celebrated
Ungeþemelic, immoderately, beyond measure	Ungeþmæpehc
Ungeþmænbig, unmindful, forgetful	Ungeþmeame, unworthy
Ungeþeneb, uncompelled	Ungeþmehtic } impotent, weak
Ungeþeab, rule, unfit, at variance	Ungeþmhtic
Ungeþeaclice, recklessly, confusedly	Ungeþmenþunga, unexpectedly
Ungeþeum } innumerable, infinite	Ungeþmennyclic, inhuman
Unþum }	Ungeþmetta, excess
Ungeþuren, inconvenient	Ungeþmht, weakness
Ungeþurenlic, unbecoming	Ungeþmænþunga, undesignedly
Ungeþurenlice, indecently	Ungeþnebe, willingly, uncompelled
Ungeþyðelice, roughly	Ungeþnet }
Ungeþealh, unhappy	Ungeþnet }
Ungeþealh, trouble, misfortune, sor- row	Ungeþnet }
Ungeþeacþær, irrational, imprudent	Ungeþnet }
Ungeþeacþærner, imperfection, want of reason	Ungeþnet }
Ungeþeþenlic } invisible	Ungeþnet }
Ungeþeþenlic }	Ungeþnet }
Ungeþeþeþeg }	Ungeþnet }
Ungeþeþeþig }	Ungeþnet }
Ungeþere, inconvenient	Ungeþnet }
Ungeþeþær, discordant, unrelenting	Ungeþnet }
Ungeþeþærner, trouble, discord, wickedness	Ungeþnet }
Ungeþyð, impatience	Ungeþnet }
Ungeþyðelice, impatiently	Ungeþnet }
Ungeþeþum, infirm	Ungeþnet }
Ungeþeþalþer, involuntarily	Ungeþnet }
Ungeþær }	Ungeþnet }
Unþær }	Ungeþnet }
Ungeþær, ignorance	Ungeþnet }

[illegible]

Utayapan, to depart, to go out  
 Utan, outwards, from without  
 Utan }  
 Ute } let us  
 Uton }  
 Utancyman, to come from without  
 Utapeallan, to well out, to spring  
 out  
 Utamert, most remote, furthest  
 U'pica, a philosopher  
 Uua, woe

7.

7ac, weak  
 7aclic, weak, vain  
 7aclice, weakly  
 7aban, to wade, to walk  
 7aece, a watching  
 7aeb, clothes, apparel  
 7ebl, indigence, want  
 7ebla, indigent  
 7eert, a wonder, a marvel  
 7eeg, a wave  
 7eelpheop, bloodthirsty, cruel  
 7eelpheopner } cruelty, slaughter  
 7eelpuopner }  
 7een, a waggon  
 7eener-bjla, the waggon shafts  
 7eepen, a weapon  
 7eep, prudent  
 7eepelice, anxiously  
 7eepyrce, prudence  
 7eepð, notable, extraordinary  
 7eertm, fruit  
 7est, wet  
 7eta, liquor  
 7etep, water  
 7eþan, to hunt  
 7ajan, to admire, to wonder at  
 7afang, astonishment  
 7ag }  
 7ah } a wall  
 7axan, to wag, to move to and  
 fro  
 7an }  
 7on } dark, idle, wan  
 7oun }  
 7ana, a want  
 7ancel, unsteady

- ƿanblung, changeableness  
 ƿanþuan, to wander, to vary  
 ƿang, a field  
 ƿanian, to wane, to diminish, to be lessened  
 ƿapeman, to guard one's self  
 ƿapoð }  
 ƿeapob } a coast, the sea-shore  
 ƿeapoð }  
 ƿepoð }  
 ƿað, a flight  
 ƿaxan }  
 ƿeaxan } to increase  
 ƿexan }  
 ƿea, woe, misery  
 ƿea, miserable  
 ƿealb, the wealth, a wuld, a forest  
 ƿealban, to rule, to govern, to wield  
 ƿealbanb }  
 ƿealbenb } a ruler, a governor  
 ƿealbenbe, powerful  
 ƿealbleþep, a rein  
 ƿealhƿotob, an interpreter  
 ƿeallan, to boil up, to rage  
 ƿealopigan, to roll round  
 ƿealopigan } to fall into decay, to  
 ƿealupan } wither  
 ƿealpan, to roll  
 ƿeapb, a guardian  
 ƿeapbigan, to dwell  
 ƿeapum, warm  
 ƿear, by chance  
 ƿecg, a wedge, a mass of metal  
 ƿecggan, to rouse, to agitate  
 ƿebenbe, insane, mad  
 ƿeþep, weather, a storm  
 ƿeg, a way  
 ƿeg-ƿapan, to travel  
 ƿegƿeþenb, a traveller  
 ƿel, well  
 ƿela, wealth, riches  
 ƿel-gehealben, well contented  
 ƿelg, rich  
 ƿell, a well, a spring  
 ƿelm, heat, fire  
 ƿen }  
 ƿena } a thought, an opinion  
 ƿenan, to think, to ween, to imagine  
 ƿendan, to turn, to proceed, to bend, to govern  
 ƿendel-ƿa, the Wendel sen  
 ƿenbing, a change  
 ƿeob, a weed  
 ƿeopab }  
 ƿepeb } a company, a host  
 ƿepob }  
 ƿeopc-man, a workman  
 ƿeopb } fate, fortune  
 ƿypb }  
 ƿeopob, sweet  
 ƿeoppa, to cast, to throw  
 ƿeopð }  
 ƿeopðlic } worthy, deserving  
 ƿyppe }  
 ƿeopþan, to be, to exist  
 ƿeopðfullic, honourable  
 ƿeopðfullice, honourably  
 ƿeopðgeorn, desirous of honour  
 ƿeopþian, to honour, to distinguish, to enrich, to worship  
 ƿeopþmýnb, honour, dignity  
 ƿeopðrice, dignity, advantage  
 ƿeopulb-býrg } worldly occupa-  
 ƿeopulb-býrgung } tion  
 ƿeopulb-buenb, a dweller in the world  
 ƿepan, to weep, to bewail  
 ƿep, a man  
 ƿepþan, to corrupt, to injure  
 ƿepug, weary, vile  
 ƿepulic, manly, worthy of a man  
 ƿepoban, to grow sweet  
 ƿepþob, a nation; pl. men  
 ƿeran, to be  
 ƿert, the west  
 ƿert-bael, the west part; i.e. the west  
 ƿerte, a waste, a desert  
 ƿerte-ƿeapb, westward  
 ƿermbæpe, fertile  
 ƿertmert, most westward  
 ƿhilum, sometimes  
 ƿhon. See þpon  
 ƿic, a station, a dwelling-place  
 ƿib, wide  
 ƿib-cuð, widely known, eminent  
 ƿibe, widely  
 ƿibgulle, wide, spacious



- ʒibgilner, amplitudo  
 ʒibmæpe, far-famed, celebrated  
 ʒij, a wife, a woman  
 ʒipian, to take a wife, to marry  
 ʒig, war  
 ʒigenb, a warrior  
 ʒigey-heapb, a leader of war  
 ʒi-la-pei, well-away!  
 ʒiḡ, wild  
 ʒiḡ-beop, a wild beast  
 ʒilla, the will  
 ʒillan } to will, to desire, to wish,  
 ʒilwan } to be inclined to  
 ʒilnung, desire  
 ʒin, wine  
 ʒinb, the wind  
 ʒinban, to wind, to wander, to  
 circle  
 ʒinbey-bom, the power of the  
 wind  
 ʒingeapb, a vineyard  
 ʒingebyunc, wine-drink; i.e. wine  
 ʒinnan, to labour, to toil, to con-  
 tend, to conquer  
 ʒintep, winter  
 ʒintpeg, wintry  
 ʒij, wise  
 ʒirbom, wisdom  
 ʒire, way, custom, wise  
 ʒirt, food  
 ʒit, the mind  
 ʒita, a wise man, a senator, a  
 noble  
 ʒitan, to know  
 ʒitan, to blame, to punish  
 ʒite, a torment, a punishment  
 ʒiḡ, with, towards  
 ʒiḡ-cpehan, to gainsay, to contra-  
 dict, to oppose  
 ʒipeppeapb, adverse, rebellious, in-  
 consistent  
 ʒipeppeapbner, adversity  
 ʒipeppinna, an enemy  
 ʒiḡopan, before  
 ʒiḡmetan, to compare  
 ʒiḡrtanban, to withstand  
 ʒiḡpinnan, to oppose  
 ʒitman, to torment, to punish, to  
 injure  
 ʒitnung, punishment  
 ʒlætta, a loathing  
 ʒlanc, splendid, rich  
 ʒlatian, to grieve  
 ʒlenco, splendour, prosperity, pride,  
 arrogance  
 ʒltan, to behold, to look upon  
 ʒltre, beauty, excellence  
 ʒltreg, beautiful  
 ʒob-bpag, fury  
 ʒog }  
 ʒoh } wrong  
 ʒoh-ʒremmenb, a doer of wicked-  
 ness  
 ʒoh-hæmet, adultery, unlawful  
 lust  
 ʒol, a plague, severity, mischief  
 ʒolcen, a cloud, the welkin  
 ʒon, error  
 ʒoncla, unstable  
 ʒonbæb, a crime  
 ʒong-ʒtebe, a field  
 ʒon-ʒilla, evil desire, lust  
 ʒon-ʒilnung, evil desire, a wicked  
 purpose, lust  
 ʒon-pypb, evil fortune  
 ʒop, weeping  
 ʒopb, a word  
 ʒopb-hopb, a treasury of words  
 ʒoppn, a multitude, a number  
 ʒopulb, the world, life in this  
 world  
 ʒopulb-lurt, worldly lust, plea-  
 sure  
 ʒpac, exile, banishment  
 ʒpacu }  
 ʒpæc } vengeance, injury, revenge  
 ʒpec }  
 ʒpæcan } to punish, to correct  
 ʒpecan }  
 ʒpæcʒiḡ, banishment  
 ʒpæc-ʒtoʒ, an evil place, a place of  
 banishment  
 ʒpænner, lust, luxury  
 ʒpæbian }  
 ʒpebian } to support  
 ʒpaḡ, anger, wrath  
 ʒpaḡ, angry, violent  
 ʒpape }  
 ʒpabum } quickly  
 ʒpecca, an exile, a wretch

Ypēcāu, to accuse  
 Ypenc, a fraud, deceit  
 Ypūcan, to tend towards, to incline,  
 to strive  
 Ypūcāu, to wring, to press  
 Ypūtan, to write  
 Ypūtepe, a writer  
 Yūdu }  
 Yūda } a wood  
 Yūdu-fugel }  
 Yūdu-fugel } a wood fowl  
 Yūhūng, madness, fury  
 Yūhr }  
 Yūhr } a thing, a creature  
 Yūldeþ }  
 Yūldeþ } glory  
 Yūlf, a wolf  
 Yūnd, a wound  
 Yūnd, wounded  
 Yūndep }  
 Yūndop } a wonder  
 Yūndeplic }  
 Yūndoplic } wonderful  
 Yūndeplice }  
 Yūndoplice } wonderfully  
 Yūndian, to wound  
 Yūndpian, to wonder, to wonder at,  
 to admire  
 Yūndpūm, wonderfully  
 Yūnian, to remain, to dwell  
 Yūnyum, pleasant, winsome  
 Yūnyumlice, happily  
 Yūnyumner, pleasantness  
 Yūpcan, to labour, to make  
 Yūphra, a maker, a wright  
 Yūpm, a worm  
 Yūpnan, to warn, prevent, refuse  
 Yūpyre, worse See Yfel  
 Yūpiz, a plant, a herb  
 Yūpizpuma, a root

## Y.

Yfel, evil  
 Yfel, bad; comp. pȳpyre, sup.  
 pȳpyre  
 Yfele, evilly, miserably, badly  
 Yfelhan }  
 Yfelhan } to inflict evil  
 Yfelhan }  
 Yfel-pullenō, evil-minded

Yfel-pȳpcan, to do evil  
 Yfemeȳt, highest, uppermost  
 Ymb-ceppan, to turn round  
 Ymb-clȳppan, to encircle, to em-  
 brace  
 Ymbe, about  
 Ymbe-hpeapȳt }  
 Ymb-hpeopȳt } the circumference,  
 Ymb-hpȳpȳt } a circuit  
 Ymb-hpeopȳn, to turn about, to  
 turn round, to encompass  
 Ymbe-lūcan, to lie around  
 Ymb-ſon, to encircle, to encompass  
 Ymb-habban, to include, to con-  
 tain  
 Ymbhogā, care, anxiety  
 Ymb-ſeþan, to revolve about  
 Ymb-ſittan, to surround  
 Ymb-ſpēcān, to speak about  
 Ymb-ſtanban, to surround  
 Ymb-ſpūcān, to labour after any-  
 thing  
 Ymb-utan, round about  
 Ypmian, to afflict, to oppress  
 Ypmung, a wretch  
 Ypmō, misery  
 Ypnan, to run  
 Ypne, anger, ire  
 Yppunga, angrily  
 Yppienō, angry  
 Yppung, anger  
 Yrt, a tempest, a storm  
 Yte, outwards; sup. ytemert, fur-  
 thest  
 Yō, a wave

## D.

Ða, as, when  
 Ðæpe. See Ðȳ  
 Ðærteþner }  
 Ðȳrteþner } darkness  
 Ðajan, to suffer, to permit, to  
 allow  
 Ðaȳung, permission  
 Ðanc }  
 Ðonc } thanks, will, mind, favour  
 Ðancian, to thank  
 Ðanc-pȳpō, thankworthy, accep-  
 table  
 Ðanon, thence

- Ðaþ } there  
 Ðaþa }  
 Ðeahtr, counsel, thought  
 Ðearf, need, necessity  
 Ðearfan } to need, to have need  
 Ðurpan }  
 Ðearflice, carefully  
 Ðeap, heavy  
 Ðeaple, greatly  
 Ðeap, a custom, manner  
 Ðeccan, to conceal, to cover  
 Ðegen }  
 Ðegn } athane, a servant  
 Ðegnung } service, office, duty, re-  
 þenung } tinue  
 Ðencan }  
 Ðencean } to think, to imagine, to  
 Ðuncan } meditate  
 Ðenden, while  
 Ðeman }  
 Ðemgan } to serve, to minister  
 Ðeob, a country  
 Ðeoban, to join, to associate  
 Ðeoben } a lord, a ruler, a people's  
 Ðioben } ruler  
 Ðeobyr, a language, a nation  
 Ðeob-lond, people's land, a people  
 Ðeor, a thief  
 Ðeon }  
 Ðion } to flourish  
 Ðeoprcroþ }  
 Ðyprcroþ } a threshold  
 Ðeortpu }  
 Ðortpo } darkness  
 Ðortpu }  
 Ðeop, a servant, a slave  
 Ðeopdom, service, servitude  
 Ðeopman, to serve  
 Ðic }  
 Ðicce } thick  
 Ðicgan, to eat, to receive  
 Ðibep, thither  
 Ðillic }  
 Ðyllic } the like, such  
 Ðin, thine  
 Ðincan, to seem, to appear  
 Ðing, a thing  
 Ðingepe, an advocate, a pleader  
 Ðungian, to plead at the bar, to  
 obtain
- Ðiob-ppuma, a nation's founder, a  
 creator  
 Ðiortpan, to darken  
 Ðiotan }  
 Ðutan } to howl  
 Ðyr, this  
 Ðyrl, the shafts of a waggon  
 Ðorþian, to be conducted  
 Ðolian, to suffer  
 Ðonc, the mind, the will, a wish  
 Ðoncal-mob, wise in mind, wise  
 Ðoncean, as often as  
 Ðononþearþ, thenceward, from  
 thence  
 Ðonne, than  
 Ðopn, a thorn  
 Ðpæb, thread  
 Ðpægian, to run  
 Ðpæg, course of events, space of  
 time  
 Ðpeagan, to vex, to harass, to  
 afflict  
 Ðpeat, a troop  
 Ðpeatian } to threaten, to chide, to  
 Ðnetan } admonish, to terrify  
 Ðpeatung, correction  
 Ðpeaung, a threatening  
 Ðpe-þeþe }  
 Ðpe-þeþe } three rows of rowers  
 Ðpæbba, third  
 Ðpe-þealþ, three-fold  
 Ðpungan, to crowd, to throng, to  
 rush  
 Ðpio }  
 Ðpy } three  
 Ðputtag, thirty  
 Ðpote, the throat  
 Ðpopian, to suffer, to endure  
 Ðpýccan, to tread on, to trample  
 Ðpým, greatness, majesty, a crowd  
 Ðpým, glorious  
 Ðunep, thunder  
 Ðunþan, to thunder  
 Ðuph-þapan, to go through, to  
 penetrate  
 Ðuph-þeon, to see through  
 Ðuph-teon, to accomplish, to fulfil  
 Ðuph-punan, to remain, to con-  
 tinue, to persevere  
 Ðupyt, thirst

Đuprteg, thirsty	Đy, then, when, therefore, because
Đur, thus	Đy-lær, lest
Đujenb, a thousand	Đyle, Thule
Đapuan, to tamper, to moderate	Đynel, a hole
Đpeop, perverse	Đyrtan, to thirst
Đpeopteme, a brawler	Đjrtje, dark

THE END.